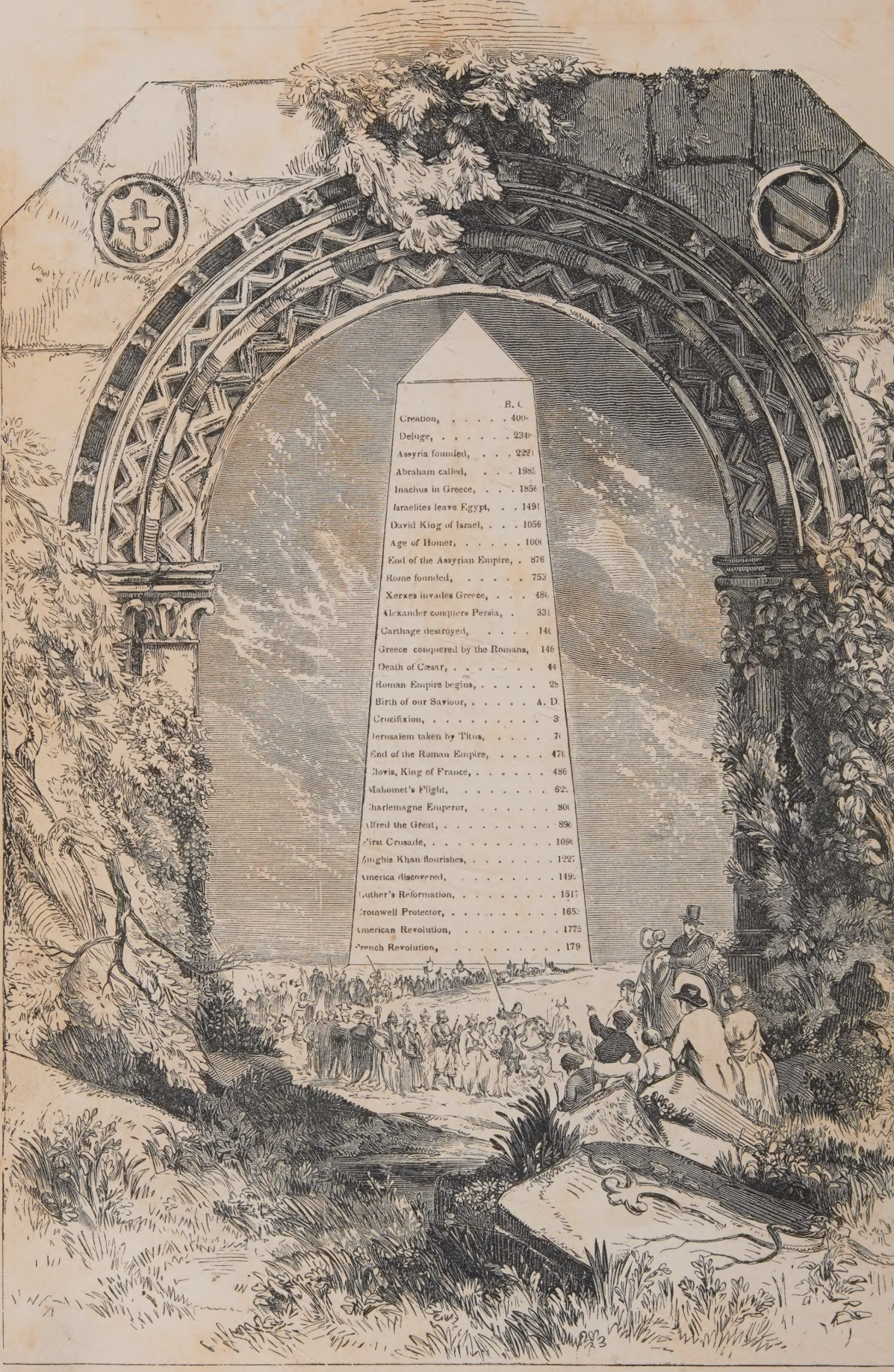
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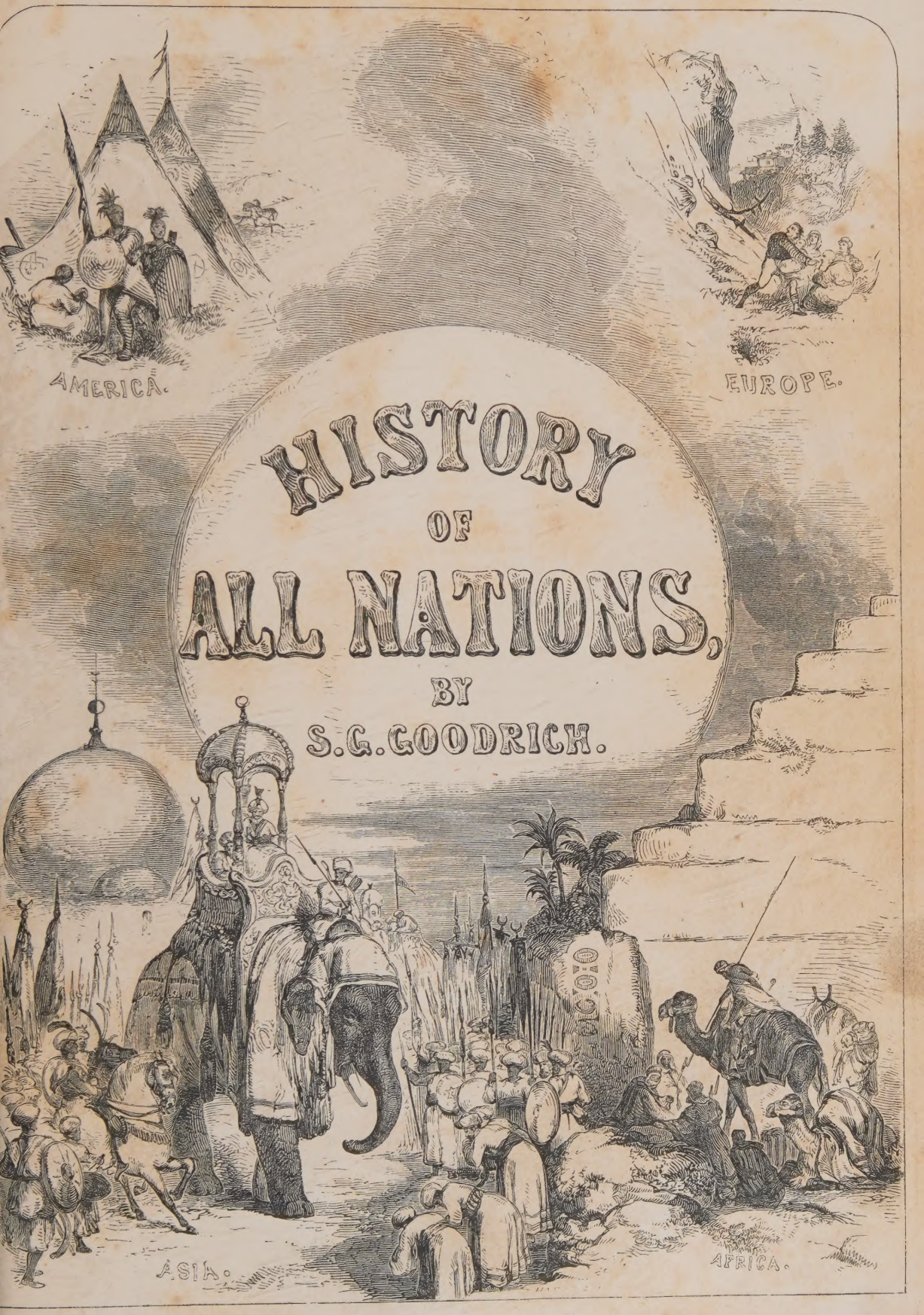
AMERICA.
EUROPE.
HISTORY
OF
ALL NATIONS.
BY
S.G.GOODRICH.
ASIA.
AFRICA.

A HISTORY OF ALL NATIONS,

FROM

THE EARLIEST PERIODS TO THE PRESENT TIME;

OR,

UNIVERSAL HISTORY:

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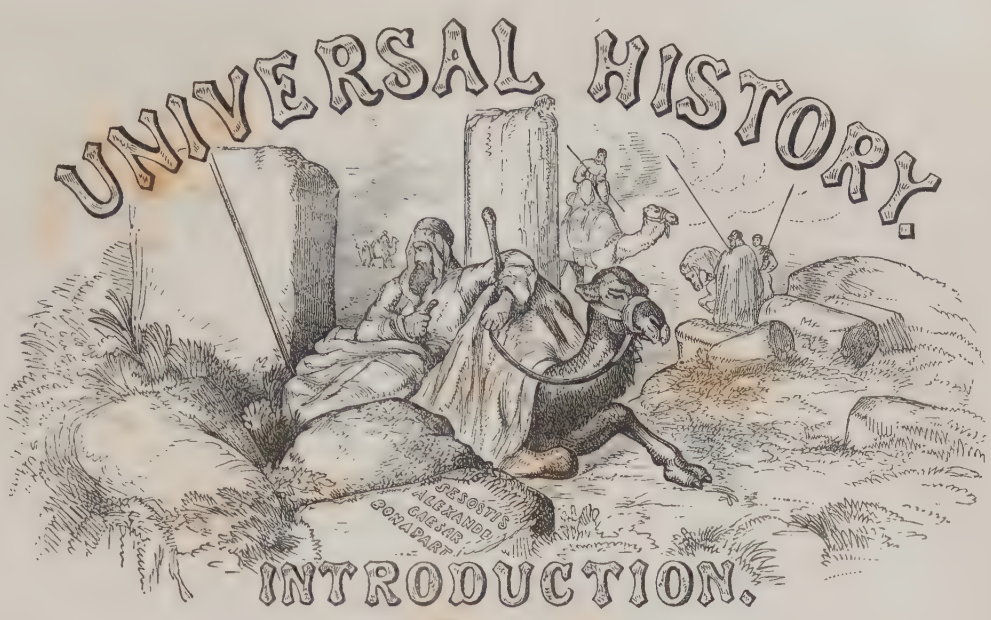


INTRODUCTION.

CHAPTER I.

The Nature and Uses of History.

History, in its general meaning, signifies an account of some remarkable facts which have happened within the knowledge of man, arranged in chronological order, together with the causes which preceded them, and the various effects which they have produced, as far as can be discovered. The word is of Greek derivation, and, in its primitive use, denoted literally, in that language, a search after curious things, or, a desire of understanding and rehearsing such things as we have seen. But the signification of the term is now much more extensive, and we apply it as well to knowledge gained from others, as to that obtained from our own observation.

History, at the present day, is regarded as a very important branch of polite literature. Few accomplishments are more highly valued than an accurate knowledge of the histories of different nations; and hardly any literary production is held in greater esteem than a well-written history. The advantages which may be derived from this study are various and important. It is equally attractive to the popular and the philosophical mind; the former it interests by the excitement of novelty — the latter by the usefulness and importance of the general principles deduced from the facts which it records. It improves the best faculties of man, and furnishes him with the most important species of knowledge.

By the study of history we do not merely furnish our memories with a naked catalogue of events, but we gain, also, a knowledge of the mechanism of society, of the reciprocal influence of national character, laws, and government; and of those causes and circumstances that have acted in producing and advancing, or destroying and retarding, civil and religious liberty, and the various branches of science and literature. It leads to a knowledge of man in his social relations, and exhibits the various operations of different systems of polity on human happiness.

A still higher use of history is to improve the understanding, and strengthen the judgment. By searching into the causes and consequences of events, the faculty of penetration is sharpened, the attention of the mind is fixed, and the comprehension enlarged. From this source, the student acquires the power of quick discernment and accurate discrimination. It is a great, but prevalent mistake, to imagine that history is calculated to enlighten the judgment only on those subjects which are connected with the welfare of great communities. It is almost in an equal degree capable of affording lessons of wisdom bearing on individual utility and comfort.

In this respect, the advantages of written history are more important than those which we derive from our own individual observation and experience: for, although the impressions made by the latter may be more vivid, and, probably, more permanent, yet the knowledge derived from history is more correct, and, consequently, a better guide to us in our intercourse with the world. The examples presented by history are generally complete; the whole picture is before us; whereas, in real life, every scene opens slowly, and we consequently see but a small part at a time, hence, we are liable to be deceived in our estimate of men and things.

We may easily judge of the importance of the study of history to the attainment of knowledge in general, and of political knowledge in particular, when we reflect, that the most exalted understanding is nothing more than a power of drawing conclusions and forming maxims of conduct from known facts and experiments. The mind of man itself being necessarily barren of these materials of knowledge, they can be obtained only by experience. But the wisdom that is gained by the experience of one man, or of one age, must be very scanty and dearly purchased. How slow, then, must have been the progress of mankind in wisdom and improvement of all kinds, before a method of recording facts was invented, by which the people of one age could be made acquainted with the knowledge of their ancestors!

CHAPTER II.

Of History in its Moral and Philosophical Relations.

"History," says Cicero, "is the light of truth"—a noble expression, and one which reflects honor on the pure and upright mind of its author. On the clearness and steadiness of this light, depends its whole value in guiding us through the obscure and difficult passages of human life. We can reason only from what we know, and without truth our fancied knowledge is worse than ignorance. Dionysius of Halicarnassus has remarked, with equal truth and force of expression, that "history is philosophy teaching by example:" a saying which is likely to be repeated as long as the true character and uses of this department of human knowledge continue to be understood. But the question immediately presents itself, What is the philosophy that history should teach? What is the utility, which ought to be its main object? The answer is plain:—Virtue, the moral improvement of man, the nature and extent of his duties here, and the means which fit him for happiness hereafter. These constitute, not, indeed, the sole, but certainly the first and highest aim, which both the writer and reader of history should keep in view. In this sense, history has been called by the great Roman orator, "the mistress of life;" and Tacitus has remarked, that "It is the peculiar office of the historian to take care that virtue be not passed over in silence, but so to represent things, that men may fear to do or to speak evil, from the dread of the infamy which may await them in the opinion of posterity!"

A love for history seems inseparable from human nature, because it is inseparable from a regard for ourselves. The same principle, in this instance, carries us forward and backward to future and past ages. We imagine that the things which affect us must affect posterity. This sentiment runs through mankind, from Julius Cæsar down to a justice of peace. We are fond of preserving, as far as we can, the memory of our own adventures, or those of our own time and of those which preceded it. Rude heaps of stone have been raised, and ruder hymns have been composed, for this purpose, by nations without letters or the arts of civilization. Almost all savage nations have customs of this sort, and long historical ballads of their huntings and their wars are sung at festivals and on other occasions.

It is a common remark, that all history is uncertain; and if this were true to the full extent, there would be little use in attempting to show the value of that which cannot be known with certainty. But though many events, or rather the minute circumstances of such events, are uncertain, the most valuable part of history rests upon monuments which have no uncertainty in their character. The positive institutions of every civilized country, its laws, and its literature, are recorded facts, which are rich in instruction, not to mention an infinity of other facts, of which they are conclusive and satisfactory proof.

Again; the chief interest of history has been said to arise from the vices and follies of mankind. This is by no means true. The source of the mistake may be referred to the fact, that curiosity, or the vague desire of knowledge, is one of the most deeply rooted, as well as most useful and necessary inclinations of the human mind. Hence we are led to devour, too often with an undiscriminating appetite, whatever is related to us in historical connection. We wish to see the end of the story, whether it be a tale of woe or of joy, of triumphant vice, or of virtue persecuted and depressed. But it cannot be said that mankind sympathize more strongly with the wicked than with the virtuous; on the contrary, we feel greater pleasure in reading those histories which present illustrious examples of patriotism, of self-devotion, of generosity, and whatever ennobles and exalts the human character, than those which abound only in petty intrigues, and the various artifices of selfishness and corruption.

The decline and fall of a great empire is no less instructive than its origin and growth. The solid and permanent pleasure of history does not consist in its highly colored pictures of crime and folly; or in strange events, amplifications, and exaggerations; but in the truth, beauty, and grandeur of the sentiments and descriptions which it furnishes; in the simple and unaffected ease of the narrative; in the great variety of particulars, all bearing upon one general matter, all throwing light on each other, and all illustrating the subtle movements of the human heart, the influence of social principles and institutions, and the great designs and laws of Providence in the government of the world.

The reasons, therefore, why history has always been, and always will be, a most important and agreeable department of human knowledge, are perfectly clear. To desire to know the past, to ascertain how that which now is became what it is, and to understand the successive steps of its development, is an active principle of our intellectual and moral constitution. Everything which concerns a human being, excites the universal sympathies of mankind, and the fate of one community is, of course, interesting to all other communities

The history of a nation, properly defined, may be stated to be a narrative, in chronological order, of the various actions and events by which the society which constitutes that nation, became organized and established. Such a narrative, if skilfully executed, will of itself indicate the general principles which from time to time have affected the condition of society. But as the main subject of history is the progressive development of social institutions, that historian who displays the greatest discernment in pointing out those matters, which, at each stage, characterize this progress, will make the nearest approach to the standard of philosophical perfection in his work.

CHAPTER III.

Of the Materials for and Sources of History—Monuments, Language, Laws, Medals and Coins.

The knowledge of events, and the state of things in times past, may be communicated to us not only by oral tradition and written histories, but by a variety of other methods.

Historical poems and ballads are of great importance in studying the history of the primitive ages, and particularly in investigating the annals of a semi-bar

barous people. Thus the Iliad and Odyssey of Homer, orally transmitted for several centuries, have been and still are a fertile source of historical information, respecting the manners, customs, and opinions of nations which flourished nearly fifteen centuries before the Christian era. They also afford unexpected testimony to the truth of the earlier records of the Old Testament, as they portray certain curious manners and customs, analogous to those described in the sacred volume, of the same period.

Another method of preserving tradition, which has been even more general than historical poems, may be found in visible monuments, such as pillars, edifices, heaps of stones, &c., erected upon occasion of remarkable events. These monuments, attracting the attention of the rising generation, would of course cause such inquiries concerning their origin and use, as would long preserve the knowledge of the transactions to which they refer. Thus we find that when the Hebrews crossed the Jordan to invade the land of Canaan, they set up a heap of twelve stones, to commemorate the event. [Josh. iv. 5.]

Tumulus on the plain of Marathon.

The Greeks also, when they defeated, at Marathon, the Persian armies which had invaded their country, erected a mound on the plain where the battle was fought, as a memorial of the victory. This historical monument may be seen at the present day.

Of the same nature are national customs in commemoration of remarkable facts in history; such as the Paschal Supper among the Jews; the sending a ship annually to Delos by the Athenians; the carrying about an effigy of Guy Fawkes on the 5th of November, by the English, &c.

The language of a people is also an important guide to a historian, both in tracing their origin and in discovering the state of many other important circumstances, respecting them. Colonists, for instance, will speak the language of their mother country, unless some event produce a more free and constant intercourse with people of a different tongue; and even the proportion of that foreign intercourse may in some measure be estimated by the degree of corruption in the language. It may be added, that language takes a tincture from the civil policy, manners, customs, employments and taste of the nation which uses it, and thus a sagacious observer will be able to make many curious discoveries.

The laws of a country are necessarily connected with everything belonging to it; so that a thorough knowledge of these is essential in order to learn its history. As every new law is made to remove some inconvenience to which the community is subject, the law itself is, so far, a standing and authentic evidence of the state of things previous to its enactment. When we read that a law was made by Clothaire, King of France, that no person should be condemned without being heard, we may be certain that in the sixth century, the administration of justice was very irregular in France, and that a man could have had little security for his liberty, property or life.

But still more curious materials for history exist in coins and medals, which may be regarded as a species of portable monuments. Such a multiplicity of events have been recorded by ancient medals, and so great has been the care of antiquaries and scholars in collecting and preserving them, that they have been made to throw great light upon history. They confirm such statements as are true in old authors, clear up what was doubtful, and supply what has been omitted. It is remarkable, for instance, that history scarcely makes mention of the magnificent cities of Balbec and Palmyra, whose ruins are now so famous: we have, indeed, little knowledge of them beyond what is supplied by inscriptions and medals. A history, lost to the world, has been recovered by this means. A small collection of medals gives us a complete chronicle of the kings of Syria, not mentioned by any ancient writer whatever.

The conquest of Judea, by Vespasian and Titus, was commemorated by a medal struck by order of the Roman Senate, and now preserved in the British Museum. Of this, we give a copy as a specimen.

The Apamean medal, in the Nat. Library, Paris, of which the following represents one side, establishes the interesting fact that the tradition of the deluge was preserved in Asia Minor from remote antiquity.

Apamea was an inland city of Phrygia, situated at the source of the river Marsyas, not far from the Mæander. Its original name was Kibotos, or *Ark*. Upon this medal is a representation of the history of the flood. The ark is floating on the water, and through an opening, are seen a man and a woman, the latter veiled. A dove is perched upon the roof, and another is flying toward the ark bearing the branch of a tree. Before the ark are two persons, who by their attitude seem to have just quitted it. On the ark itself is to be read in distinct characters the Greek name of Noah. The inscription surrounding all the figures is thus interpreted, "*This medal was struck when Marcus Aurelius Alexander was a second time Chief Pontiff of the Apameans.*"

In the British Museum is another medal, of great interest, as it appears to have been executed at Tyre, at a very early date, and presents on one side the form of the ancient Phœnician vessels.

These curious relics of antiquity not only preserve the knowledge of the leading events of history, but they likewise transmit to us information of many things important to be known, more accurately than could be furnished by any written description. Thus we find upon medals, traces of manners and customs, the figures of ancient buildings, instruments, garments, &c., which show very strikingly the state of the arts at the time when they were executed.

Many interesting matters have been neglected by historians as being too familiar to require notice, or from a belief that they would never engage the curiosity of after times. Yet, fortunately these are supplied by coins, upon which we see the dresses of different persons in different ages, civil and religious customs, such as sacrifices, triumphs, &c. By their help we know the first Roman emperor who wore a beard and rode with stirrups; on these we see Nero with his fid

Roman coins.

dle and Commodus with his lion's skin. Upon coins also, which are still preserved, are to be seen plans of the most considerable buildings of ancient Rome. An entire gallery of ancient architectural monuments might be formed from this source alone. It is remarkable that the buildings and other objects thus represented are seen only in front, and never in perspective — an art with which the ancients were but little acquainted.

CHAPTER IV.

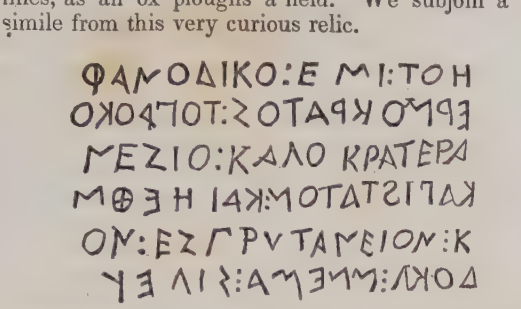
Of Inscriptions, Statues, Seals, Pictures, Ruins, &c.

The study of inscriptions upon monuments of stone tablets of metal, &c., is also of great utility in the prosecution of historical researches. These remains of antiquity are very abundant, and, considered as public and contemporary monuments, they form a class of historical evidence worthy of great confidence. Since the revival of letters, much attention has been devoted to the work of discovering, collecting, publishing and explaining inscriptions. They are found upon columns, altars, tombs, vases, statues, temples, and other edifices. Their design is to record some memorable event, or to point out the use and meaning of the object on which they are engraved. They are mostly in prose, but sometimes in verse. Greek inscriptions were remarkable for uniting beauty, perspicuity and vigor. The most ancient inscriptions known are undoubtedly those of the Egyptian temples, tombs, and monuments. These are in the hieroglyphical characters, which for a long time eluded all the sagacity of the learned. But recently the hieroglyphical alphabet has been deciphered through the ingenuity and labors of Young and Champollion, and the inscriptions have thrown a wonderful degree of light upon the history of ancient Egypt. Some of them are said to be dated 3000 years before the birth of Christ.

The oldest Greek inscription, if it be genuine, is that discovered at Amyclæ, in Greece. It contains a list of the names of the priestesses of the temple of Apollo at that place. The date is fixed at about 1000 B. C. The Elian inscription, on a bronze tablet found at Olympia, comprises a treaty of alliance between the Elians and the Hereans, written in the Æolic dialect The date is supposed to be 615 B. C. The Sigæan inscription was found upon a piece of marble, supposed to have been the pedestal of a statue. It specifies a

gift of three cups made by Phanodicus to the magistrates of Sigæum. It is referred to the 6th century B. C.

The mode of writing, in this inscription, is that very ancient one, called by the Greeks *boustrophedon* or ox-turn, that is, forward and backward in alternate lines, as an ox ploughs a field. We subjoin a facsimile from this very curious relic.



The translation of the above is as follows: "*I am the statue of Phanodicus, the son of Hermocrates the Proconesian. I gave a cup, a saucer and a strainer, to be preserved in the Council-House. If I meet with any accident, it belongs to you, Sigeans, to repair me. I am the work of Æsop and his brethren.*"

The inscription of Teos, of the 5th century B. C., devotes to the infernal deities whatever persons may injure the people of that town by resisting their magistrates, plundering their territories, or hindering foreigners from supplying them with corn.

But the most interesting and important of all the Greek inscriptions is that called the *Parian Chronicle.* This writing is on a block of marble, now in the University of Oxford, in England. It was obtained at Smyrna, with other antique marbles, in the early part of the 17th century, by a person employed by the Earl of Arundel in making collections of antiquities. During the civil wars, in the reign of Charles I., these treasures, which went by the name of the *Arundelian marbles*, were defaced and broken. Some of them were used as building-materials in repairing Arundel House, and a part of the Parian Chronicle was worked into a chimney.

This block of marble contained in its perfect state a chronological account of the principal events in Grecian history during a period of 1318 years. The parts effaced have been restored by the ingenuity of learned scholars. The chronicle is supposed to have been executed about 268 B. C. We subjoin a few extracts from this very interesting record for the satisfaction of the curious reader.

I have described preceding time, beginning with Cecrops, the first who reigned at Athens, to Astyanax, archon in Paros, and Diognetus at Athens.

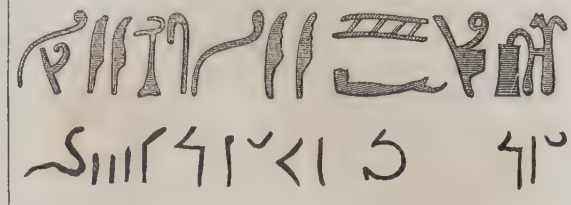
Since Cecrops reigned at Athens and the country was called Cecropia, formerly named Actice, from Actaios, a native, 1318 *years.*

Since Deucalion reigned at Parnassus in Lycoreia, Cecrops reigning at Athens, 1310 *years.*

Since the cause was tried at Athens, between Ares [MARS] *and Poseidon* [NEPTUNE] *concerning Holirrhothios the son of Poseidon, and the place was called Areopagus,* 1263 *years. Cranaus reigning at Athens.*

Since the deluge happened in the time of Deucalion, and Deucalion escaped the rains, went from Lycoreia to Athens to Cranaus, built the temple of Jupiter Olympus, and offered sacrifices for his preservation, 1268 *years. Cranaus reigning at Athens.*

Since Xerxes formed a bridge of boats on the Hellespont, and dug through Athos, and the battle was fought at Thermopylæ, and the sea-fight by the Greeks at Salamis against the Persians, in which the Greeks were victorious, 217 *years. Calliades being archon at Athens.*



The inscription on the Rosetta stone has excited the highest interest in very recent times, and afforded the means of making the most important discoveries in the antiquities of Egypt. This stone was found during the expedition of Bonaparte in Egypt, about the year 1800. As a party of French soldiers were digging for the foundations of a fort at Rosetta, they disinterred a large block of black basalt, containing the remains of three inscriptions. This stone afterwards fell into the hands of the English, and is now in the British Museum at London. The inscription upon it consists of a sort of decree of the Egyptian priests in honor of Ptolemy V. Epiphanes; its date being the year in which he began his reign, B. C. 193. It recounts the memorable deeds of his minority, and utters a pledge for the erection of a statue to him in every temple. This decree was engraved in three different characters, Hieroglyphic, Enchorial and Greek. This fact being evident from the Greek inscription, a method was afforded of deciphering the two others, and thus the first clue was obtained to the hieroglyphic alphabet, which had so long defied the researches of antiquarians.

A vast number, also, of Roman inscriptions have been gathered from the mass of ancient ruins. Of these the following are among the most interesting.

The inscription upon the pedestal of the Rostral Column at Rome, so called because it was ornamented with beaks of ships, was erected in honor of the Consul Duilius, after the naval victory which he obtained over the Carthaginians, B. C. 261. During the Second Punic War, this column was struck down by lightning, and the ruins remained concealed till the year 1560, when they were discovered in the Roman forum. This inscription is regarded as the most ancient monument of the Latin or Roman characters hitherto discovered.

The inscriptions on the tomb stone of the Scipios are nearly equal in antiquity to that of the Duilian column. One of these was discovered in the vault of the Scipian family, in 1780, and is engraved on a handsome sarcophagus, now in the Vatican. The other was found on a slab of marble which had been carried away from the tomb.

The inscription termed The Decree respecting the Bacchanalia, *Senatus Consultum de Bacchanalibus*, was discovered in 1640 in the province of Abruzzo, kingdom of Naples. It is engraved upon a bronze table, and the authenticity of it is fully substantiated by Livy who gives the occasion and substance of the decree

It was enacted B. C. 186, and prohibits the nocturnal celebration of the Bacchanalian rites, throughout the Roman dominions.

Various forms of ancient seals.

Inscriptions on seals may also be mentioned as evidences of facts in history. Sealed rings were common in ancient times, and in many instances they were marked with symbolical figures having reference to historical events or traditions. Ancient seals have been found, which have been identified as the property of known individuals, whose names they bear. The following is a representation of the seal of one of the

Ptolemies of Egypt. It is what is called a *Monogram*, or a combination of many letters in one figure: in this are combined the Greek letters ΠΤΟΛΕΜΑΙΟΥ.

In this connection, we may notice the cygnet stones of Cyprus, of which very old specimens, in red garnet, are preserved. Dr. Clark met with one, in carnelian, which had an inscription upon it, combining Phœnician and Etruscan letters, from which he very justly infers the interesting historical fact that the Phœnicians and Etruscans were originally the same people.

Ancient statues often serve as means of fixing dates, and otherwise subserving the ends of history. They were usually erected in memory of remarkable events, and in honor of the individuals who had borne a share in them. The number of ancient statues extant is very great, and these make us acquainted with the personal appearance of individuals mentioned in history. Of this class is the bust of Thucydides, a copy of which we give, and which, doubtless, presents a likeness of the original. The countenances of many of the Roman emperors, in ancient statues, are found to agree strikingly with their characters as drawn by the writers of those times; and in this manner history receives confirmation of great value. One of the most critical events in the annals of Rome is commemorated by a statue still in good preservation; it is that of the slave who overheard the sons of Brutus and their associates plotting the restoration of Tarquin the Proud; and by revealing this conspiracy saved the republic. The slave is represented grinding a knife while listening to the conversation of the conspirators. This is regarded as one of the finest of all the antique statues.

Among the ruins of Luxor in Egypt, is a colossal head, which is deemed a portrait of Sesostris, and thus we have reason to believe that we are made acquainted with the actual appearance of a renowned monarch, who lived in ages so remote, that the date cannot be ascertained.

Ancient pictures may also be regarded as affording materials for, and proofs of, history. They often represent real occurrences; sometimes they depict customs and manners which are intimately connected with historical events; and frequently they represent allegories referring to historical and mythological tradition. The most interesting ancient pictures are those discovered in the catacombs and temples of Egypt. In these we find displayed not only national

Picture from the catacombs, representing ancient mode of travelling in Egypt.

customs, occupations, dress, architecture, &c., in their most minute and curious particulars, but we see very important events in history represented to the life, and with such fulness of detail, that it is impossible to mistake their import. The history of the ancient Egyptian kings has been illustrated in a wonderful manner by the pictured walls of the temples and tombs

of that country. So minute and varied are these representations, that it has been remarked that we are better acquainted with the daily habits, manners and amuse-

Ancient Egyptian chess players, from the catacombs.

ments of the Egyptians who lived three thousand years ago, than with those of the English nation in the time of the Plantagenets — a period of little more than 500 years since.

Ancient Mexican picture.

In Mexico, Humboldt discovered an ancient picture, which seemed to represent the Bible story of the Fall through the seductions of the serpent, and the murder of Abel by his brother, Cain. The above engraving gives a copy of this curious relic, and though it may not refer to the subject suggested, it still affords an example of the mode in which these memorials may be useful in illustrating historical topics.

Lastly, among the sources and evidences of history we may include ancient ruins. These often corroborate in a remarkable manner the statements of the ancient historians, and sometimes furnish the only evidence to be found at the present day respecting very important events. Egypt, Palestine, Asia Minor, Greece and Italy, abound in ancient ruins, which are highly interesting in this relation. In America, wonderful ruins of ancient cities have been discovered, which afford us the only knowledge we now possess of the state of the arts and civil polity among the people who inhabited them: nay, in some cases they reveal the former existence of communities far advanced in civilization, which had risen, flourished, and perished, without the knowledge of mankind, but for these vestiges. Such are the cities of Palenque in Mexico, Uxmal in Yucatan, and Copan in Guatimala.

The most celebrated among the professed historians of antiquity are the following: *Herodotus*, who flourished about 450 B. C.; *Thucydides*, 430 B. C.; *Ctesias*, 415 B. C.; *Xenophon*, 400 B. C. These were all native Greeks, and to them we are chiefly indebted for the history of remote periods. *Polybius* wrote in Latin, 240 B. C. *Diodorus Siculus* compiled a general history about 50 B. C., but it is not of high authority.

The great Roman historians are *Sallust*, who wrote about 50 B. C.; *Livy*, 20 B. C.; and *Tacitus*, 75 A. D.

Besides regular historical treatises from these authors, we have a fund of incidental information, of high authority, and referring to the earliest dates, in the Bible. History drawn from the latter is called *sacred*, in distinction from other history, which is called *profane*. Beside these authorities, there are still other ancient writings, which contribute to our stock of historical knowledge. Yet, as will be seen hereafter, these writings often disagree, and thus the early annals of mankind are embarrassed with doubt and difficulty. As we come down to more modern times, authorities multiply, and the resources of history become at last ample and satisfactory.

It is obvious, from these considerations, that history, as a science, must be continually progressive, from the addition of new facts, the acquisition of new materials, from the discoveries of learned men, the deciphering of ancient manuscripts and inscriptions hitherto illegible, and the careful sifting of alleged facts by a comparison of dates and authorities.

CHAPTER V.

Of the various Methods of Writing History.

History may be divided into three classes; the *poetical*, the *philosophical*, and the purely *historical*. The excess of the poetical spirit in a history would lead to mere fable; yet a good historian should possess many of those powers which characterize the poet. In fact, it is only by means of the imagination that we can comprehend any scene or action whatever, of which we are not eye-witnesses; and it is only by appealing to the imagination, that history is rendered amusing. Let us call to mind the passages which have most forcibly struck us in history, and we shall commonly find that if they do not contain long and studied descriptions, yet even a single poetical expression serves to paint the scene, and to show that the author contemplated it in his mind's eye, as passing

before him. To great moral truths, in action, belong great force and beauty of description.

The philosophical spirit of history is, to a certain extent, placed in opposition to the poetical spirit. The latter looks chiefly at the visible forms, the former upon the abstract laws of existence. The one is apt to be warmed and transported into the regions of mere imagination, the other to fall into the cold and blank generalities of speculation. In ancient times, the poetical spirit was carried to a faulty extreme; in our days, it is the philosophical part of history which is overcharged. A good history should combine both, in a moderate degree. Philosophy is nothing more than an attempt to trace the relation of cause and effect, to discover in particular actions the operation of general principles, to perceive the one in the many, and thence to foresee the many from the one. Philosophy is the root, poetry is the flower; one works in darkness and difficulty, the other expands in beauty, splendor, and light.

The purely historical spirit ought, doubtless, to predominate in the writing of history, but it is not of itself sufficient to form a historian. Many an old chronicler has recorded, with the most scrupulous fidelity, the occurrences of his age, and has even displayed a zeal in collecting information, and a pride in communicating it, which are in themselves highly laudable. But these works have not merited the name of history, because they have neither been calculated for instruction nor amusement. The love of truth is the first duty of the historian, but it is not his whole duty. In laying before us the occurrences of past times, he must animate and excite our feelings by powerful descriptions, and he must exercise our habits of reflection, by appropriate remarks on the causes and consequences of the events related.

To write history in the ordinary manner, that is, to relate events just as they occurred, to abbreviate state-papers, to sketch characters of great men, to indulge in common moral reflections on the changes of human affairs, and to intersperse praise and censure in the narrative, may be a comparatively easy task, and within the range of ordinary abilities. But to be a really great historian is, perhaps, the rarest of intellectual distinctions. Many scientific works are perfect in their kind; many poems are almost faultless; many rhetorical compositions are so excellent, that no mortal skill appears able to alter them, except for the worse. But a perfect history, or even one which makes a close approach to perfection, the world has never yet seen.

The cause of this may be easily assigned. The province of literature lies in the domain both of the reason and the imagination; it is sometimes fiction and sometimes theory. A perfect historian must possess an imagination sufficiently powerful to make his narrative affecting and picturesque, yet he must control it so absolutely, as to content himself with the materials which he finds in existence, and to refrain from supplying deficiencies by additions of his own. He must be a profound and ingenious reasoner; yet he must possess sufficient self-command to abstain from wresting facts to support a hypothesis. The union of these two powers cannot often be found in any individual combined with the other qualifications necessary to form a historian.

CHAPTER VI.

Characteristics of Ancient History.—Herodotus.

Among the ancients, history was first regarded only as the art of weaving an amusing narrative out of the common and vulgar recollection of events. From the profound research of materials, the early writers were, no doubt, debarred, because few traces of events in early times were left in writing. But the ancient historians appear to have had little or no conception of the dependence of the events which they relate upon the most remarkable of their causes — upon the state of government, and upon the condition of society among the people to whom the events related. They tell us how one people made war upon another people, and that incidents of such and such a description ensued; but the instruction afforded by these tales is soon exhausted.

It was not till after many attempts in writing history had been made, that authors learned to give a new value to their narratives, by showing, in their details of political transactions, how nations were guided towards their real interests, and how they were led astray from them; what were the chief circumstances by which they were deceived in the schemes for their own welfare; how they suffered by their mistakes, and how they were led to the knowledge of the true object of government and social institutions.

Herodotus has been called the father of history. He formed the plan of his work with an uncommon degree of art and judgment, considering the age in which he wrote. Taking for the basis of his history the wars of the Greeks and Persians, he united with it a great variety of incidents, by retracing the power of the two belligerent nations from the earliest known sources. Thus he successively introduces the history of the Lydians, Medes, Babylonians, Egyptians, Scythians and Hindoos. After this, he returns to his main object, and concludes with the glorious victories obtained by his countrymen at Salamis and Thermopylæ. He is the earliest and best of all the poetical or romantic historians. His animation, his simple hearted tenderness, his wonderful talent for description and dialogue, and the pure, sweet flow of his language, place him at the head of narrators.

Yet the work of Herodotus cannot be called a good *history*, in the more rigid sense of the word. The

author is rather an inventor than a historian. Incomparable as his book is, considered merely in the light of an amusing narrative, it lacks authenticity. There are not only gross fictions in it, but the whole narrative has a romantic and fictitious coloring, which leaves the most sagacious reader in doubt what to believe and what to reject. There are very long passages in Herodotus, where everything is told, almost as dramatically as the events in the historical plays of Shakspeare. The great occurrences are, no doubt, faithfully related; so, probably, are many of the slighter circumstances, but which of them, it is impossible to determine. The faults of Herodotus are those of a simple and imaginative mind. He wrote as it was natural that he should write. His work was designed for a nation susceptible, curious, lively, and insatiably desirous of novelty and excitement; for a nation in which the fine arts had attained a high degree of excellence, but in which philosophy was still in its infancy.

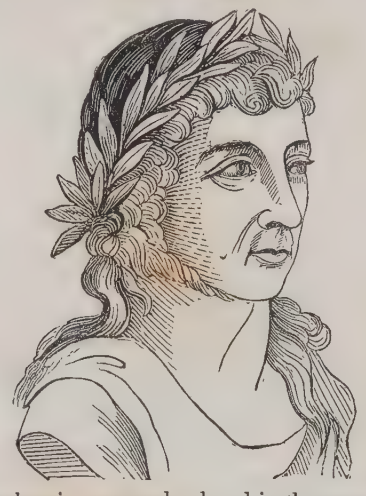
The Greeks, in the time of Herodotus, had but recently begun to cultivate prose composition; public transactions had been generally recorded in verse. The first historians might, therefore, indulge, without fear of censure, in the license allowed to poets. The inquisitive and credulous countrymen of Herodotus were easily moved by religious awe or patriotic enthusiasm. They were the very men to hear with delight of strange beasts, and birds, and trees; of dwarfs, giants and cannibals; of gods whose very name it was impiety to utter; of ancient dynasties which had left behind them monuments surpassing all the works of later times; of stupendous cities and walls and temples and pyramids; of predictions accomplished; of dreams and omens, and warnings from the dead; and of infants strangely preserved from the dagger of the assassin to fulfil high destinies.

The history of Herodotus abounds in marvels of this sort, and as the narrative approached the time when it was written, its interest became still more absorbing. It comprised the story of that great conflict between the Persians and the Greeks, from which Europe dates its intellectual and political supremacy, —a story which, even at this distance of time, is the most marvellous and the most touching in the annals of the human race. This portion of Grecian history abounds in all that is wild and wonderful, in all that is pathetic and animating; in the gigantic caprices of infinite wealth and despotic power, and in the mightier miracles of wisdom, virtue, and courage. Herodotus told his countrymen of rivers drank up in a day by invading hosts, of provinces famished for a meal, of passages for ships hewn through mountains, of roads for armies spread upon the waves, of monarchies and commonwealths swept away; of anxiety, and terror, and confusion and despair; of proud and stubborn hearts tried in the extremity of evil, of lives dearly sold, of signal deliverance and unsparing revenge. Whatever gave a strong air of reality to a narrative so well calculated to inflame the passions, and flatter national pride, was certain to be favorably received; and hence we easily discover the source of these characteristics in the most ancient of Greek histories, to which we have alluded.

CHAPTER VII.

Thucydides — Xenophon — Polybius — Livy — Sallust — Tacitus.

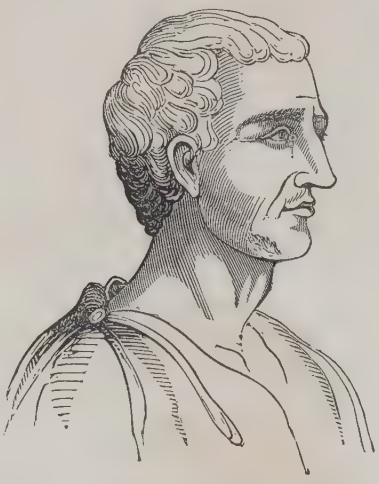
Herodotus was followed by Thucydides, a writer totally distinct in style and plan. His history differs from that of his predecessor, as a portrait differs from an imaginary scene, on canvass. He was a sagacious and reflecting man, who never gave the reins to his imagination. His history exhibits all the appearance of the strictest fidelity, and the most punctual adherence to truth. His style is compact and forcible, and his reflections are acute and discriminating. He wrote the history of his own time, and of the events in which he was personally engaged. He borrowed from Herodotus the practice of putting speeches of his own into the mouths of the chief personages of the narrative; but he honestly tells us, that some of these discourses are purely fictitious. Although he gives us a literal record of facts, yet he produces an effect on the imagination, by skilful selection and arrangement, without indulging in the license of invention



Xenophon is commonly placed in the same rank with Herodotus and Thucydides. His manner and plan form a medium between the loose and slightly connected excursions of the former, and the extreme critical regularity of the latter. He resembles both in the purity and sweetness of his style; he was evidently a man of elegant taste and amiable disposition, and an extensive intercourse with the world. His works, however, indicate no great power of mind.

Polybius is a historian of great fidelity. The pains he took to inform himself on the subjects respecting which he wrote are the best guarantee for his veracity. He crossed the Alps, and traversed a great part of Gaul, to obtain correct information of Hannibal's march into Italy. Fearing that he might omit some small circumstance of Scipio's actions, he travelled over the whole of Spain, to make inquiries, and study the topography of the country. He even made use of Scipio's authority to procure vessels to sail upon the Atlantic ocean, in the prosecution of his researches. He was a Greek by birth, but he studied the Latin tongue, and gained a perfect knowledge of the Roman laws, customs and antiquities. Having obtained permission from the senate to search the capitol, he diligently examined the records, and translated such as suited his purpose into Greek.

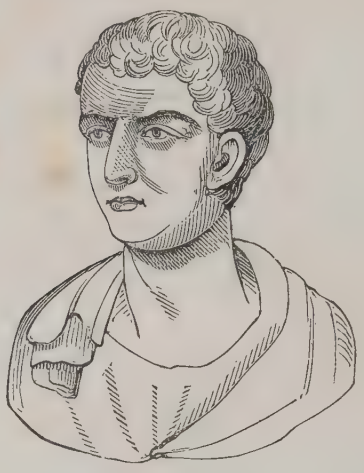
Yet Polybius was not a man of comprehensive mind, nor had he the art of telling a story in an interesting manner. He lacks eloquence and finish of style. The distinguishing character of his history is, its didactic and practical tendency. He did not design to produce a work of mere amusement, but his object was to trace events back to their causes, and deduce from them useful precepts for the benefit of the reader. He did not aim at popularity, and looked with contempt upon the refined affectation of the rhetorical writers of his day.



Livy stands at the head of the Latin historians. His work is a magnificent monument to the glory of his country, but he displays no critical regard for truth. The painting of his narrative is unrivalled for liveliness and grace, and nothing can be conceived more picturesque than his descriptions. The abundance of interesting sentiments and splendid imagery exhibited in his pages, is almost miraculous. Grandeur, magnificence, and picturesqueness of representation, seem to have been his chief aim, next to the glory of Rome. Livy was a writer peculiarly Roman, —the proud citizen of a commonwealth which had, indeed, lost the substance of liberty, but which still sacredly preserved its forms; in reality, the subject of an arbitrary prince, but, in his own estimation, one of the masters of the world, with a hundred kings below him, and only the gods above him.

The ancients are unanimous in giving the most ample testimony to the noble and generous impartiality of this writer, who, though he lived in the reign of Augustus, had the courage to do justice to the characters of Pompey, Cicero, Brutus, and Cassius. With a view to add to the solemnity of his history, he takes every opportunity of inserting accounts of omens and prodigies. These are not to be considered as proofs of the writer's credulity, but as necessary particulars, designed to indicate the manners and superstitions of the age.

Yet while we accord these merits to this great writer, we must state that his work lacks authenticity; he was more desirous to produce an imposing than an accurate history, and exercised his power rather in rhetorical display and in sounding the praises of Rome, than in patient research after truth. He made little use of the inscriptions and public documents within his reach, and was content to follow the beaten track of historians who had preceded him. When he finds his authorities at variance with each other, instead of carefully sifting the evidence, he either admits the difficulty, and passes it over, or chooses, with little consideration, the side that pleases him. He sometimes needlessly repeats what he has said before, and in some cases, contradicts his own statements.



Sallust falls short of the majesty of Livy, but he is remarkably happy in a peculiar conciseness, clearness, and energy of expression. His great merit is impartiality, at a time when prejudice and party spirit must have been very common and very powerful in Rome. The harangues introduced into his histories are extremely elaborate, but much too long for the narratives; they have, indeed, every appearance of being purposely introduced to show the eloquence of the writer, rather than to illustrate the subjects.

Tacitus is regarded as the most profound of historians. In the delineation of character he is unrivalled. We seem to know the personages described in his history as well as if we had lived with them. He justly deserves the name of a philosophical historian. His insight into human nature, especially into the sources and workings of the bad passions, is deep and penetrating. He is faithful, grave, and severe. The subject of his history exhibits the most shocking spectacle of vice to be found in the annals of mankind; in which case, truth must necessarily have all the keenness of satire. The style of Tacitus, however, is not only faulty in itself, but it is, in some

respects, peculiarly unfit for historical composition. He carried his love of effect far beyond the limits of moderation. He tells a fine story, finely, but he cannot tell a plain story, plainly. His brilliant passages are far more striking when extracted from the body of the work to which they belong, than when they occur in their place and are read in connection with what precedes and follows.

CHAPTER VIII.

Of Modern History — Hume.

In the philosophy of history, the moderns have very far surpassed the ancients. Experimental sciences are generally in a state of progression, and the science of government being one of these, is better understood at the present day than it was in ancient times. The art of printing, also, has not only diffused knowledge more widely, but it has introduced into reasoning a precision and clearness unknown to the ancient communities, in which information was, for the most part, conveyed orally. The spirit, moreover, of the two great nations of antiquity was remarkably exclusive.

The Greeks and Romans admired only themselves or one another. They looked for nothing out of themselves; they borrowed nothing, they copied nothing, they translated nothing. Their literary men turned away in proud disgust from modes of thought and expression which differed from what they had been accustomed to admire. The effect was, narrowness and sameness of thought. The ancients made many just observations on man as he was found in a particular state of society, and on government as it had existed in a particular corner of the world. But of man as man, or government as government, they knew little, and speculated less. Philosophy remained stationary.

But the victory of Christianity over Paganism at length destroyed the old system of morals, and with it, much of the old system of metaphysics. It furnished the orator with new topics of declamation, the logician with new points of controversy; and it introduced new principles of action into every part of human society. The overthrow of the Roman empire produced still greater changes. The second civilization of mankind commenced under circumstances which afforded a strong security that it would never retrograde, and never pause. Europe became a great federal community. The numerous states were united by the ties of international law and a common religion. Their institutions, their languages, their manners, their tastes in literature, were widely different; but their connection was close enough to allow of mutual observation, and to prevent, while it was not so close as to destroy, the idioms of national opinion and feeling.

The civilized world has thus been preserved from an uniformity of character fatal to all improvement. Every part of it has been illuminated with light reflected from every other part. The number of experiments in moral science which the historian has an opportunity of witnessing, has been increased beyond all calculation. Society and human nature, instead of being seen in a single point of view, are presented to him under a thousand different aspects. By observing the manners of surrounding nations, by studying their literature, by comparing it with that of his own country and of the ancient republics, he is enabled to correct those errors into which the most acute men, in ancient times, have fallen by reasoning from scanty materials. Hence it is, that, in generalization, the writers of modern times have far surpassed those of antiquity.

Modern historians, however, have their faults. The best of them have been seduced from truth, not by their imagination, but by their reason. They far excel their predecessors in the art of deducing general principles from facts; but, unhappily, they have fallen into the error of distorting facts to suit general principles. They frame a theory from looking at some of the phenomena, and the remaining phenomena they strain or curtail to support the theory.

In every human character and transaction there is a mixture of good and evil. By a little exaggeration, a little suppression, a little ambiguity of style, a little scepticism with regard to the evidence on one side, and a little credulity on the other, a totally false coloring may be given to a transaction, without compelling the historian to state a literal and absolute falsehood. This species of misrepresentation may be found in the most celebrated works of modern historians.

Hume's history of England is thought, by many judges, entitled to the first rank in this department of literature. The merits and demerits of the work are well known. It is written in a very easy and animated as well as thoughtful and philosophic style; but it is disfigured by glaring partiality, misrepresentation, and want of accuracy. The author was too indolent to undertake the labor of research into original documents, and he had not sufficient knowledge of the subject to indicate the steps by which the English constitution was gradually formed He was strongly imbued with Tory principles, and a dislike of the Puritans. Whenever these subjects are concerned, he is not to be trusted. His whole account of the reign of Charles I., and of the English Commonwealth, is an elaborate falsification. Yet such is the skill of his narrative, and the charm of his style,—easy without being feeble, and simple yet elegant and flowing,—that Hume will always be popular, in spite of his known faults.

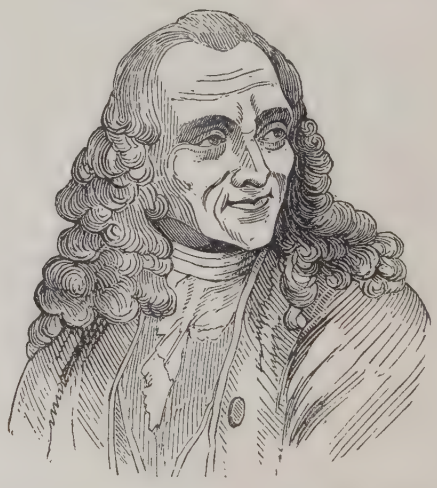
CHAPTER IX.

Gibbon, Robertson, Voltaire, Sismondi, and others.

Gibbon's history of the Decline and Fall of the Roman Empire is a work of vast and accurate research, and of enlarged and philosophical thinking. The minute and extensive learning which it displays, not only supports the authenticity of the facts recorded, but also enables the author to discuss many correlative and incidental subjects, which elucidate either the manners, customs, laws, and state of society, at different periods under review, or those institutions which now characterize the principal nations of Europe. The subject of Gibbon's work is, perhaps, the most splendid and imposing in the whole range of history. The overthrow of the mightiest empire that the world ever saw; the decay and ruin of ancient civilization; the birth and organization of the social institutions of modern Europe; all these various elements are cast into a magnificent whole, by the master hand of the historian. Of all the great historical works which distinguish the literature of modern times, the Decline and Fall of the Roman Empire has attained the most extensive reputation, and appears the most likely to preserve its high rank, without rival or competition. The style of Gibbon is stately, elegant, and pompous, yet lacks the beautiful simplicity of Hume. But the fault which has drawn upon him severe and just censure is, the artful and disingenuous manner in which he has insinuated his attacks upon the Christian religion.

Robertson has been placed in the same rank with Hume and Gibbon, though he has not sustained his reputation so well. He excels in an eloquent and dignified style, and a skilful and perspicuous arrangement of materials. He displays much sagacity in the development of causes and effects, and in the judgment of public characters and transactions. He exhibits, in particular, the candor and impartiality which belong to a cool temper enlightened by knowledge and directed by principle. As literary performances, his histories are likely always, to maintain a high rank; but in acuteness of perception and comprehensiveness of genius he must be placed far below Hume and Gibbon. He was, moreover, not fully acquainted with all the subjects on which he wrote, and many important errors and deficiencies are now visible in his works.

To these three great English historians, we may add Mitford, whose history of Greece is a work of vast learning and patient research, but disfigured not only by a bad style, but such gross partiality as detracts immensely from its value. The strong prejudices of the writer against republican government led him to violate truth in almost every page of his history. Among the more recent English historians, Hallam, Alison, Turner, Mackintosh, Lingard, and Macaulay occupy a high rank.



Among the modern historians of Continental Europe, Voltaire is the most widely known. His writings show great literary skill, with the power of quick, but not very deep penetration. His pen is often guided by a humane and enlightened philosophy, but it is as often misled by strong partialities. He exhibits, to an undue extent, his systematic hostility against established opinions and forms of society, in which he does not scruple to employ the arts of misrepresentation. Voltaire's histories, however, will always be found entertaining, and to a reader on his guard, they may prove useful.

De Thou, a Frenchman, sometimes called Thuanus, wrote the history of his own times, in Latin; a work which has been deemed worthy of comparison with those of the classical ages. Vertot and Raynal have written entertaining histories, but they are thought to have studied too much the arts of embellishment. Daniel, Mezeray, and Velly have written French history, but their works are little more than repositories of facts. These authors have been far surpassed by Sismondi, whose volume shows extensive learning,—a praiseworthy impartiality, sound judgment, and

the most liberal and enlightened spirit. Among recent French historians, Thiers, Mignet, Lamartine and others, enjoy great popularity.

Among the modern Italians, Machiavelli was the first who treated historical subjects in a philosophical spirit. Guicciardini's history is regarded by his countrymen as a finished literary production. Giannoni is a historian of learning and acuteness. Muratori furnishes an immense repertory of facts, arranged in a luminous chronological method. Bentivoglio, Father Paul, Davila, and Botta, also maintain a respectable rank among the Italian historians.

Mariana is the chief historian of Spain; his work is regarded as approaching to the classical model. Zurita, Conde, Solis, and Herrera, have also written valuable histories in Spanish. Joan de Barros stands at the head of the Portuguese historians. Among the Germans, history has been cultivated with success by Mosheim, Schiller, Niebuhr, the two Mullers, and many others who have displayed great learning, and an uncommon degree of critical sagacity.

Lastly, our own country has made its contributions to this important branch of literature. All the old States of the American Union have their own historians, who, though they have not, in the greater number of instances, produced works of high literary finish, have yet formed very valuable collections of facts. Marshall and Ramsay have written histories of the American Revolution with judgment and impartiality; and more lately, Prescott, Irving, Bancroft and Wheaton, have gained a well deserved reputation, not only in their own country, but in Europe, by their historical labors.

CHAPTER X.

General Remarks — Plan of the present Work.

We have thus given a comprehensive sketch of the rise and progress of history. This picture of man has shared the fate of its original. It has had its infancy of fable, its youth of poetry, its manhood of thought, intelligence and reflection; and it has sometimes declined into an old age of dulness, decrepitude, bigotry, and barbarism.

The mind of the savage, like that of the infant, is a chaos of wonder, confusion, and uncertainty; and as soon as it passes from the impressions of animal want and gratification, to meditation on the past or anticipation of the future, it touches at once on the borders of an ideal world, where shadow and substance are so strangely mingled, that the effort to distinguish them is unavailing. Hence the few individuals who have energy enough to feel or feign the inspiration of a loftier spirit, are soon listened to as oracles. Their obscure thoughts, expressed in language still more obscure, are imperfectly caught by their wondering hearers. Dreams, reveries, and insanity itself, supply the substance of tradition; and its wild recitals are, of course, crowded with the phantoms of a disordered imagination.

The commencement of all profane history is mythological. The fabulous beings that are introduced as gods, demigods, heroes, &c., appear to be, in some instances, personifications of the great agencies of nature,— the storm, the whirlwind, the flood, and the flame. In some of these personifications are represented the sun, moon, and planets; in others, men of extraordinary strength and skill — warriors, kings, conquerors, teachers, false prophets, and the workers of miracles. The imaginary acts of these supernatural beings are commonly mixed up with shreds and patches of true history, with vague traditions of the creation and deluge, of an early state of innocence and a fall. In proportion as the mythologists acquire arts and letters, they multiply and diversify their fables. They envelop the truth in a new veil of fiction. They speak in parables, yet are understood literally. They write in hieroglyphics, and the symbol is mistaken for an exact picture. Finally, the poet comes in aid of the priest, and enriches the tale of wonder with all the charms of verse and all the luxuriance of a fertile imagination.

It is at a still later period that the historian becomes a narrator of actual events, and while making truth the basis of his representations, still deems it a part of his province to deduce lessons of wisdom from the story he has told. It is in this view of history that the present work is undertaken. It can hardly be necessary to add, that the liberal and enlightened spirit of modern civilization should guide the pen of the historian who writes for the present age. War and conquest, and examples of successful ambition, have been too long the objects of the blind admiration of mankind. The world is evidently coming to a more just appreciation of the value of mere military renown. The praises of history, we trust, are henceforth to be withheld from the oppressors of mankind, and bestowed rather on those who prove themselves the real benefactors of the human race.

A few words are required in explanation of the plan on which the following history is executed. In the arrangement of subjects we have adopted that order which combines clearness and perspicuity of narration with the regularity and completeness of detail which are so effective in exciting an interest in the general reader. We have given the history of each country and people separate, with such geographical descriptions as convey a general idea of the physical characteristics of the territory, and show how these peculiarities often exercise an important influence on the moral character of races, and thus control the destiny of nations.

This arrangement, which may be called *ethnographic* — treating the history of different nations, or races separately — in distinction from a *chronological* plan, which carries on the whole history of man in the order of events, and in one continuous view — is preserved throughout the work; yet in order to aid the reader in

the formation of general views, chapters are given, at suitable points, in which the state and progress of the world at large, are exhibited. It is believed that this method affords many advantages to the general reader. It presents details first, and thus supplies the materials for just generalization. It especially avoids the bewildering maze into which the mind of the youthful student is plunged, by attempting to grasp the whole field of history, and comprehend as well its particular features as its general aspects, even before he is familiar with any portion of the subject.

History is often spoken of under two divisions, *ancient* and *modern*. Some writers make the birth of Christ the point of separation; but this is arbitrary, having no foundation in the subject itself. The best arrangement is that which regards all before the fall of Rome, A. D. 476, as ancient, and all since as modern, history. Prior to this point, the spirit of antiquity prevailed throughout the world: from this period, events followed, which have resulted in the development of new institutions, social as well as political. Thus the extinction of the Roman empire was the termination of ancient civilization, and forms the broad landmark which divides ancient from modern history.

It may be proper to say a word as to the different terms applied to historical treatises, according to their nature and subject. If a work be devoted to a particular class of historical facts, as to those which relate to the church, for example, it is called *special;* if it professes to embrace all topics, it is denominated *general*. If it be confined to the history of one country, as that of France, or the United States, it may be called *local* history; if it gives a view of the history of mankind, from the beginning, it is *universal*. The present work is proposed to be an example of the latter kind.

It is necessary to add one remark further, which is, that these pages are intended rather for popular use than for the learned student. It is not the design of the author to unfold new discoveries, or present new combinations and inductions. His aims are at faithful compilation,—a collection, in a pleasant and convenient form, of the results of learned researches which have gone before,—making the whole, as far as possible, amusing and instructive, by interesting details and apt illustrations.

CHAPTER XI.

Of Chronology—Age of the World—Eras, &c.

Chronology is, literally, a reckoning of time. While history regards events in their connection and relation one to another, chronology only arranges them according to their dates. A general system of chronology begins with the earliest periods of human history, and therefore the creation is its point of starting.

But with respect to the periods of time at which the Deity executed his several works of creation, mankind have received no particular information. From viewing the phenomena of nature, and considering the general laws by which they are regulated, we cannot draw any conclusive or even plausible inference as to the precise period when the universe began to exist. We know not, nor can we hope to ascertain, whether the different planets circulating round our sun, and other fixed stars, were all created at one period, or each at a different period. We cannot determine from anything that appears on the face of nature, whether our earth be older or younger than her sister planets. Astronomers are, from time to time, making new discoveries in the heavens, and it is impossible to say whether some of these successive discoveries may not be owing to successive creations.

History is far from being decisive as to the age of the world. We have, indeed, as will hereafter appear, many accounts of the creation, and there are also, in ancient writers, many statements relative to the origin of human society. But these accounts are various and contradictory. Plato mentions an island called Atalantis, which was believed to have been buried in the ocean 9000 years before the age in which he wrote. He affirms that this island was well known to the Egyptian priests, and to the contemporary inhabitants of Attica. The whole story, however, is now regarded as a fiction. The Chinese represent the world as some hundreds of thousands of years old. The Hindoos are equally extravagant. The astronomical records of the Chaldeans carried back the origin of society for a space of 473,000 years. It is hardly necessary to say that these accounts are supported by no evidence.

The sacred scriptures do not fix the era of creation with perfect precision. They leave it in some measure undetermined whether we are to understand what they say, as applicable to the whole contents of created space, or only to our earth and its inhabitants. Critics disagree as to the meaning of the word *day* in the Mosaic account of the creation; some understanding by it the time of twenty-four hours, and others a period of indefinite extent. Moreover, the date of the completion of the work varies in different copies of the Bible. The Hebrew copy, which is generally followed, fixes the creation of the world 3944 years before the birth of Christ. The Samaritan Bible makes it 4305 years, and the Greek translation known by the name of the Septuagint places it at 5270 years before that era. Different systems of chronology have also been formed from the same source. Usher, whose system is generally followed, makes out from the Hebrew Bible 4004 years between the creation and the Christian era; Josephus, from the same authority, 4658 years; and Pezron, with the help of the Septuagint, extends it to 5872 years.*

* The uncertainty of the age of the world, as inferred from the Bible, may be gathered from the following statement. Kennedy, in his Scripture Chronology, says that 300 different opinions, founded upon the Bible, may be collected as to the length of time that has elapsed between the creation and the birth of Christ. Fabricius, in his Bibliotheca Antiquaria, has given a list of 140 of these calculations. Dr. Hales, in his New Analysis of Chronology, has exhibited above 120. The work entitled *L'Art de Verifier les Dates* contains 108 Professor Playfair has given 88. Desvignolles, in

This leads us to inquire, what sure means we possess for fixing the dates of remote historical events. Ancient manuscripts never can be relied on for accuracy, like printed books. Consequently their dates must ever be liable to suspicion. Here astronomical facts are of the utmost importance. Of all the incidental circumstances by which ancient writers enable us in an indirect manner to ascertain the time of events, none afford the means of more clear and satisfactory conclusions than the mention they make of *celestial appearances*.

The regularity and constancy of the revolutions of the heavenly bodies are such that we can depend upon their uniformity in all ages. In this respect modern chronologies are much indebted to the superstition with which the ancients regarded unusual appearances in the heavens. Their imagined portentous nature first drew upon them the attention of mankind, who dreaded their unknown influences. It was on this account, and not because they were thought proper subjects of philosophical inquiry, or of any use in chronology, that they have engaged the attention of ancient historians.

Fortunately for us, the catalogue of eclipses — not observed with a philosophic eye, but gazed at by the superstitious vulgar — is pretty full. Along with the history of many remarkable revolutions and critical periods in the annals of states, the eclipses which preceded or accompanied them are transmitted to us by the historian. Now, when the time, the place, and the quantity of an eclipse are mentioned, it is very easy, by astronomical calculation, to fix the very year and day when the event happened: for considering the prodigious variety which the three circumstances of time, place and quantity occasion in the appearance of eclipses, there is no room to suspect that any two happening within a moderate distance of each other, can be in the least danger of being confounded.

For the satisfaction of the reader upon this interesting point, we shall notice some of the principal eclipses mentioned by historians, and which may be easily verified by any one familiar with astronomical computations. B. C. 585, May 28th, an eclipse of the sun foretold by Thales took place. This led to a peace between the Medes and the Lydians. B. C. 523, July 16th, an eclipse of the moon, which was followed by the death of Cambyses, King of Persia. B. C. 481 April 19th, an eclipse of the sun at the departure of Xerxes from Sardis. B. C. 463, another eclipse of the sun, followed by the Persian war. B. C. 431, August 31st, a total eclipse of the sun, followed by a plague at Athens. B. C. 413, August 27th, a total eclipse of the moon, when Nicias, the Athenian general, was defeated at Syracuse. B. C. 394, August 14th, an eclipse of the sun, when the Persians were defeated in a naval battle by Conon. B. C. 168, June 21st, a total eclipse of the moon, the day before Perseus, King of Macedon, was defeated by Paullus Æmilius. A. D. 59, April 30th, an eclipse of the sun, reckoned by Nero among the prodigies which accompanied the death of Agrippina. A. D. 306, July 27th, an eclipse of the sun, at the death of the Emperor Constantius. A. D. 840, May 4th, a great eclipse of the sun, at the death of Louis the Debonnaire. A. D. 1009, an eclipse of the sun at the capture of Jerusalem by the Saracens.

A history which contains an account of a sufficient number of these phenomena furnishes the surest means of testing its authenticity. Almost all the credit which is given to the Chinese history is derived from this source. The eclipses there mentioned, astronomers affirm, did really occur at the times assigned to them.

Eras or Epochs are memorable events from which time is reckoned, and from which any subsequent year receives its denomination. The ancient Hebrews had no fixed era. The Greeks for a long time had none; afterwards they reckoned by Olympiads, which were games celebrated in honor of Jupiter, once in four years; this era began in midsummer, B. C. 776. The Romans first called their years by the names of the consuls presiding at the time; afterwards they dated from the foundation of their city, B. C. 753. Some histories are regulated by the year of Nabonassar, King of Babylon, who began to reign, as was supposed, B. C. 747. The Jews under the Greek dominion reckoned by the year of the Seleucidæ, sometimes called the Year of the Contracts, beginning B. C. 312.

The Christians first made use of the Dioclesian era, which took its rise from the persecution by Dioclesian, A. D. 284. It was not till about a century later that the modern Christian era was adopted in books. The Russians date their time from the creation of the world. The old Spanish era was reckoned from B. C. 38, the period of the conquest of Spain by the Romans. This was not discontinued till A. D. 1333. The Mahometans reckon from the Hegira, or Flight of Mahomet from Mecca, A. D. 622. Their year consisting of twelve lunar months, is shorter than ours, and contains only 354 days, Mahometan reckoning is thus at variance with the course of the seasons, and its New Year's day travels round the whole circle of the months every 33 years.

In view of this subject, we may remark that beside many other considerations, the recent investigations of the antiquities of Egypt, Persia and Mesopotamia, induce a belief that the generally received Bible chronology, which fixes the creation at 4004 years before Christ, is erroneous, and that the true space of time which elapsed between these events is greater by one or two thousand years, at least.

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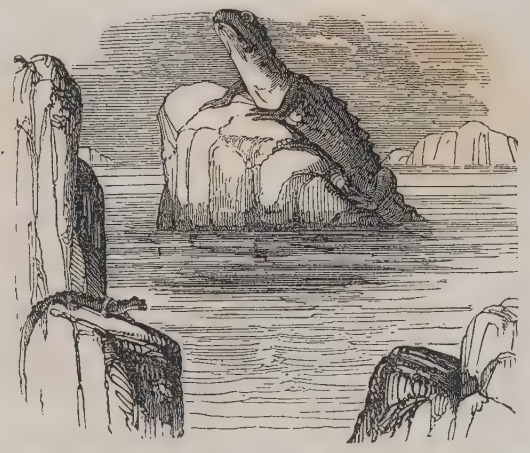
his Chronology of Sacred History, states that he has collected upwards of 200 such calculations, of which the longest makes the time from the creation to the birth of Christ 6984 years, and the shortest 3483. The uncertainty and controversy upon this subject have been occasioned principally by the disagreement in the ages assigned to the patriarchs, and some other numbers in the Bible.

The date of the Deluge varies according to different systems of chronology in the following manner:

Septuagint Version	B. C. 3246
Jackson,	3170
Halies,	3155
Josephus,	3146
Persian,	3113
Hindoo,	3102
Samaritan,	2998
Howard,	2698
Playfair,	2352
Usher, and the English translation of the Bible,	2348
Marsham,	2344
Petavius	2329
Strauch,	2293
Hebrew,	2288
Vulgar Jewish version,	2104

CHAPTER XII.

Cosmogonies, or Theories of the Creation.



It is but natural that mankind should seek to know the origin of the world they inhabit, and of the heavenly bodies with which it seems associated. Accordingly we find that in all ages philosophic minds have struggled to solve these mighty questions. As might have been expected, no subject has given rise to a greater number of contradictory theories and systems than that of the creation of the world. None of the ancient philosophers conceived it possible to produce a substance out of nothing; the Deity himself, according to their belief, could not work without materials to operate upon. Hence some of them, among whom was Aristotle, asserted that the world was eternal, both as to matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials composing it to have been eternal from the beginning. In fact, the opinions of the ancients who had not the light of revelation to guide them were confused and contradictory, so that little of consequence can be attached to them.

Various cosmogonies, or histories of the creation, have been framed by ancient authors. That of Moses is unquestionably the most ancient, and had it no other circumstance to recommend it, its superior antiquity would alone give it a claim to our attention. This history is very plain and simple. It first informs us that God created the heavens and the earth, and then proceeds to mention the order in which the various objects of creation were called into existence. First of all, the materials of which the future universe was to be composed were created. They were thrown together in one confused mass, which the ancients called *chaos*, and which they believed to have existed from eternity, but which Moses affirms to have been created by the power of God. The materials of chaos were either held in solution by the waters, or floated in them, or sunk under them. They were reduced into form by the spirit of God moving upon the face of the waters. Light was the first distinct object of creation; fishes were the first living things, and man was last in the order of creation.

We are not to regard this account as claiming to be scientific; it may, however, be remarked, that geological researches have furnished some striking coincidences with it, so far as concerns the order in which the work of creation proceeded. In our geological sketch, we shall have further occasion to refer to this topic.

The cosmogony of Sanconiathon is commonly ranked next to that of Moses in antiquity. This writer was a Phœnician, who lived about the time of the Trojan war. He professed to collect the opinions, traditions, and histories of his countrymen, respecting the first ages of the world. They closely resemble the traditions of the Greeks, and are, perhaps, the parent stock from which these were derived. According to these accounts, chaos and a spirit, or air, were the origin of all things. The manner in which the creation commenced is not described with much clearness. The spirit, we are told, fell in love with its own principles, and by this action all things were produced. As far as this system can be understood, it appears to be atheistical; at least, its object seems to be to show that the gods, as well as everything else, had a beginning from some necessity of nature.

Anaxagoras, B. C. 500, was the first among the Greeks who entertained any tolerably accurate notion of the subject of creation. He believed in the agency of an Intelligent Mind in the arrangement of the chaotic materials. These views were gradually established among the Greeks, from whom they passed to he Romans, who generally adopted them, notwithstanding the authority of Lucretius, who attempted to make the rival doctrines of Epicurus popular, by clothing them in his majestic Latin verse. Ovid has collected the orthodox ideas which prevailed on the subject, both among the Greeks and Romans, and has expressed them with uncommon elegance in the first book of his Metamorphoses. There is the most striking coincidence between his account and that of Moses; the reader would almost think, from the following extract, he was translating from the book of Genesis.

Before the seas and the terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face,
Rather a rude and indigested mass,
A lifeless lump, unfashioned and unframed,
Of jarring seeds and justly chaos named.
No Sun was lighted up the world to view,
No moon did yet her blunted horns renew;
Nor yet was earth suspended in the sky,
Nor poised did on her own foundation lie;
Nor seas about the shores their arms had thrown,
But earth and air and water were in one.
Then air was void of light, and earth unstable,
And water's dark abyss unnavigable;
No certain form on any was impressed,
All were confused, and each disturbed the rest;
For hot and cold were in one body fixed,
And soft with hard, and light with heavy mixed.
But God and Nature, while they thus contend,
To these intestine discords put an end.
Then earth from air, and seas from earth were driven,
And grosser air sunk from etherial heaven.
Thus disembroiled they take their proper place;
The next of kin contiguously embrace,
And foes are sundered by a larger space.
The face of fire ascended first on high,
And took its dwelling in the vaulted sky;
Then air succeeds, in lightness next to fire,
Whose atoms from unactive earth retire;
Earth sinks beneath, and draws a numerous throng
Of ponderous, thick, unwieldly seeds along.
About her coasts unruly waters roar,
And rising on a ridge, insult the shore.
Thus when the god, whatever god was he,
Had formed the whole, and made the parts agree,
That no unequal portions might be found,
He moulded earth into a spacious round;
Then with a breath he gave the winds to blow
And bade the congregated waters flow.

In the ancient Hindoo writings, many sublime sentiments occur on the subject of creation; and they contain various accounts which bear a close resemblance to the Mosaic history. Thus we are told that the universe first existed only in the divine idea; and that the sole self-existing power expanded this idea, and made the world visible with five elements and other principles of nature. Then He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, and who exists from eternity, even He, the soul of all beings, whom no one can comprehend, shone forth in person. He framed all things. Then He whose powers are incomprehensible, having created this universe, was again absorbed in the spirit, changing the time of energy for the time of repose.

The Chaldean cosmogony, when divested of its allegorical form, seems to amount to this,—that darkness and water existed from eternity; that Bel divided the humid mass and gave birth to creation; and that the human mind is an emanation from the divine nature.

In the cosmogony of the ancient Persians, appear two eternal principles,—the one good, called Oromosdes or Ormuzd; and the other evil, called Ariman. These two principles contend with each other in the creation and government of the world. Each has his province, which he strives to enlarge, and Mithra is the mediator to moderate their contentions.

The Egyptian cosmogony, according to the account given of it by Plutarch, bears a strong resemblance to that of Sanchoniathon. In this system, there was an eternal chaos, and an eternal spirit united with it, whose agency at last arranged the discordant materials, and produced the visible system of the universe. The Orphic Fragments, or verses ascribed to Orpheus, affirm that everything existed in God and proceeded from him. This doctrine may be characterized as pantheistic, that is, to implying that the universe is God.

Plato supposed the world to be produced by the Deity uniting eternal, immutable *ideas*, or forms, to variable matter. Aristotle had no proper cosmogony, because he supposed the world to be without beginning and without end. According to the doctrine of the Stoics, the divine nature, acting on matter, first produced moisture, and then the other elements, which are reciprocally convertible. Epicurus held that the universe was formed by the concourse of atoms, without the intervention of a divine creator. The cosmogony of the barbarous nations of the North, as may be collected from the Edda, supposes an eternal principle which existed prior to the formation of the world.

These accounts are interesting and valuable, as showing the difficulties which mankind have encountered in studying the system of the universe, and the errors and absurdities into which they have been led by following mistaken systems of philosophy, or the still more illusive guide of fancy. The advances which have been made in modern times, not only in the art by which truth is to be obtained, but in the acquisition of knowledge, will be established in a brief view of the present state of science, respecting astronomy, geology, and geography, which we shall present to the notice of the reader.

CHAPTER XIII.

History of Astronomy.

It is impossible to trace the history of astronomy back to its very earliest state of infancy. Perhaps this science is as old as society itself, and we may regard the rude observations of shepherds and herdsmen as exhibiting a step in its progress. The invention of astronomy as a science has been ascribed to various nations, as the Chaldeans, the Egyptians, the Chinese, and the Hindoos. It is at least certain. that these people were very early observers of the motions and phenomena of the heavenly bodies, that they registered certain events, and by these means were able to discover the periods at which these phenomena would return again. This is science in its rudest and most imperfect shape.

The Hebrew Scriptures, which are the most ancient writings extant, describe the visible objects of the universe just as they appear to the eye. The earth is represented as a flat plane resting on "foundations which can never be moved." The sun, moon, and stars are spoken of as mere lights hung up on high to shed their beams over the earth. The heavens are described as a firmament dividing the waters above from the waters below, and through the openings or windows of which the rain fell upon the earth. The ancient Hebrews, evidently, had no idea of astronomy as a science.

The Chaldeans appear to have made observations on eclipses, at a period earlier than the commencement of written history. Their first notions of the sun and moon were, that these luminaries were on fire on one side, and dark on the other, and that eclipses were caused by their occasionally turning round. Another belief was, that these bodies were carried round the heavens in chariots, close on all sides except one, in which was a round hole; and that a total or partial eclipse was caused by the complete or partial shutting of this aperture.

The Egyptians, previous to the birth of science among the Greeks, had some correct notions as to the length of the year, and had made some advances towards a knowledge of the obliquity of the ecliptic, although they were indebted to Thales of Miletus for the art of measuring the height of their pyramids from the length of their shadows. The Chinese are said to

have calculated eclipses more than 2000 years before Christ. Of their general notions of astronomy at this time, however, we know nothing.

Thales is regarded as the founder of astronomy among the Greeks. He flourished about 600 years before Christ. He supposed the stars to be fire, and that the moon received her light from the sun. He understood the earth to be round, but supposed it to be placed in the centre of the universe. The heavens, in his system, were divided into five circles,—the equator, the two tropics, and the arctic and antarctic circles. He fixed the length of the year at 365 days. Thales is also said to have predicted the celebrated eclipse of the sun which caused the termination of the war between the Medes and Lydians.

Anaximander, Anaximanes, and Anaxagores, the successors of Thales, within a century of his time, contributed much to the advancement of astronomy. The last taught that the moon was habitable, and consisted of hills, valleys, and waters, like the earth. Pythagoras, who flourished about 540 B. C., added greatly to the science of astronomy. He taught that the universe was composed of four elements, and that the sun was in the centre; that the earth was round, and that we had antipodes; that the moon reflected the rays of the sun; that the stars were worlds containing earth, air, and ether; that the moon was inhabited like the earth, and that the comets were wandering stars, disappearing in the superior parts of their orbits, and becoming visible in the lower parts. The white color of the milky way he ascribed to the brightness of a great number of small stars. He supposed the distances of the moon and planets from the earth to be in certain harmonic proportion to one another. He was the first observer who ascertained that the planet Venus is both the morning and evening star.

Hipparchus, who flourished in the second century before Christ, carried astronomy to still higher perfection. He fixed the length of the year at 365 days, 5 hours, and 53 minutes, which is within four minutes and three seconds of the truth. He discovered a method of computing with triangles, and established the theory of the sun's motion. A new star made its appearance in his time, and this suggested to him the scheme of forming a catalogue of the stars, for the purpose of enabling future astronomers to ascertain whether the general picture of the heavens remained always the same.

Ptolemy of Alexandria, in the second century after Christ, established a theory of astronomy which still bears his name. He taught that the earth was immovable, and that the sun and planets revolved round it. The science of astronomy had reached its highest point amongst the Greeks, and began to decline. The Saracens, about the middle of the seventh century, dispersed the men of science and destroyed the libraries which had been collected at Alexandria. Astronomy was cultivated by these people after they had settled themselves peaceably in the countries which they had conquered.

The revival of astronomy in Europe is referred to the time of Copernicus, though he was preceded by some others, who prevented the last traces of Grecian and Arabic science from being effaced, by preserving and studying such works as the dark ages had spared. Copernicus was born in the latter part of the 15th century. He placed the sun in the centre of the revolving planets, and laid down those general principles which are now regarded as the true foundation of the solar system.

Galileo invented the telescope in 1610, and by the help of this instrument, made the first discovery of the satellites of Jupiter. He also discovered the phases of Venus. The Catholic church, which had long defended with intolerent bigotry the Ptolemaic system, compelled Galileo to renounce his opinions. But the progress of scientific truth was not checked by this persecution.

Herschel discovered in 1781 the planet which at first bore his name, and afterwards that of Georgiam Sidas, but which is now called Uranus. The asteroids were discovered at various times, from 1801 to 1847. The most remarkable of astronomical discoveries was that of Neptune, the most distant known planet of our system. The existence of this body was demonstrated in 1846, by a series of mathematical calculations, made by Le Verrier, a Frenchman, and Adams, an Englishman—though the honor of the discovery is more generally ascribed to the former. The present state of the science of astronomy deserves particular notice, as it presents to the mind the most sublime objects of contemplation, and is calculated to exalt our estimate of those powers bestowed upon us by the Creator. A brief view of this subject is, furthermore, a fit preliminary to the study of the history of man, inasmuch as it points out his relation to the universe, and shows the immeasurable scope of that system of which every individual is a part.

CHAPTER XIV.

Present State of Knowledge in respect to Astronomy—The Solar System.

Comparative Size of the larger Planets.

The heavenly bodies are to be regarded as composed of the Sun and its attendant orbs, called the *solar system;* and the *fixed stars*, which are supposed to be other suns, and centres of troops of planets revolving around them. The former are to us by far the most interesting, as they are not only so near as to be within reach of investigation, but they are of that sisterhood of worlds of which our own earth is a member

The Solar System is composed of a great central luminary, the Sun, and a number of comparatively small bodies, the planets, comets, &c., which revolve around it in various periods. The relative size of these bodies, and their respective distances from each other, may be estimated by the following illustration. On a level field, place a globe, two feet in diameter; this will represent the SUN. MERCURY will be represented by a grain of mustard-seed, on the circumference of a circle 164 feet in diameter; VENUS, by a pea, on a circle 284 feet in diameter; the EARTH, a somewhat larger pea, on a circle of 430 feet; MARS, a large pin's head, on a circle of 654 feet; JUNO, CERES, VESTA, and PALLAS, grains of sand, in orbits of from 1000 to 1200 feet; JUPITER, an orange, in an orbit of nearly half a mile across; SATURN, a small orange, in an orbit of four fifths of a mile; and URANUS, a cherry, on the circumference of a circle more than a mile and a half in diameter. We shall now proceed to give a more particular account of these members of the solar system.

The Sun, when viewed with a telescope, presents the appearance of an enormous globe of fire, frequently in a state of violent agitation or ebullition. Black spots, of irregular form, rarely visible to the naked eye, sometimes pass over his disk, in a space of about fourteen days; one was measured by Sir W. Herschel, in 1779, and found to be 30,000 miles in breadth. A spot, when first seen on the eastern edge, appears like a line, progressively extending in breadth, till it reaches the middle, when it begins to contract, and ultimately disappears at the western edge. In some rare instances, spots reappear on the eastern side, and are even permanent for two or three revolutions; but they generally change their aspect in a few days, and disappear.

Astronomers inform us, that sometimes 50 spots are seen at once on the Sun's surface. From 1611 to 1629, it was hardly free from spots; while, from 1650 to 1670, scarcely any were to be seen. The same irregularity has been frequently noticed. In October, 1827, 150 spots were noticed at one time.

Sometimes, several small spots unite into a large one; again, a large one separates into smaller ones, which soon vanish. These phenomena induced Herschel to suppose the Sun to be a solid, dark nucleus, surrounded by a vast atmosphere, almost always filled with luminous clouds, occasionally opening and disclosing the opaque mass within.

The speculations of Laplace were different; he imagined the solar orb to be a mass of fire, and that the violent effervescences and explosions, seen on its surface, are occasioned by the eruption of elastic fluids formed in its interior; and that the spots are enormous caverns, like the craters of our volcanoes. The theory of Herschel, however, is that most generally received by learned men.

The magnitude of this vast luminary is an object which overpowers the imagination. Its diameter is 880,000 miles; its circumference, 2,764,600 miles; its surface contains 2,432,800,000,000 of square miles, which is twelve thousand three hundred and fifty times the area of the terraqueous globe, and nearly fifty thousand times the extent of all the habitable parts of the earth. Were its centre placed over the earth, it would fill the whole orbit of the moon, and reach 200,000 miles beyond it on every hand. Were a person to travel over the surface of the Sun, so as to pass along every square mile on its surface, at the rate of thirty miles every day, it would require more than two hundred and twenty millions of years before the survey of this vast globe could be completed.

"It would contain within its circumference more than thirteen hundred thousand globes as large as the Earth, and a thousand globes of the size of Jupiter, which is the largest planet of the system. It is more than five hundred times larger than all the planets, satellites, and comets belonging to our system, vast and extensive as some of them are. Although its density is little more than that of water, it would weigh 3360 planets such as Saturn, 1067 planets such as Jupiter, 329,000 globes such as the Earth, and more than 2,000,000 of globes such as Mercury, although its density is nearly equal to that of lead."

The most obvious *apparent* motion of the Sun is, that it seems to rise in the morning in the east, to traverse the heavens in a westerly direction, and at last, to disappear beneath the horizon. But it is now well understood that the Sun is quiescent, and that the seeming motion we have described is occasioned by the daily rotation of the Earth on its axis. But although the Sun is fixed in the centre of the system of planets, it appears that it revolves on its axis like the other heavenly bodies, and that it completes its revolution in twenty-five days and ten hours. Every part of its equator moves at the rate of 4352 miles an hour. It is also considered probable that the Sun, attended by its troop of planets, makes a vast journey in space, but whether in a straight line, or in an immense circle, is still matter of conjecture.

The planet Mercury is 37,000,000 miles from the Sun, and is the nearest that has yet been discovered. It is seldom seen by the naked eye; its daily revolution is performed in 24 hours, 5 minutes, and 20 seconds. It revolves round the Sun in the space of 87 days and 23 hours. When viewed with the telescope, it presents the various phases of the moon, from a crescent to the full, round orb.

The diameter of Mercury is 3200 miles. Its surface contains 32,000,000 of square miles. It is about one fifteenth the size of the Earth. In its revolution round the Sun, its motion is swifter than that of any other planet, being 109,800 miles every hour, 1830 miles every minute, and more than 30 miles during each beat of the pulse. The density of matter composing Mercury is twice that of the Earth, yet it would require two millions of globes, of the same size, to make one of the size and density of the Sun.

The planet Venus, with the exception of the Sun and moon, is the most splendid of the heavenly bodies. It appears like a shining lamp amid the lesser orbs of night; and, at particular seasons, ushers in the morning dawn and the evening twilight. But if such is its appearance to the naked eye, it becomes a still more interesting object, when viewed with the telescope of the astronomer. It passes through all the phases of the moon, from the crescent to the gibbous form; and formerly several dark spots were noticed upon its surface. Its daily rotation is performed in 23 hours and 20 minutes. Several mountains have been discovered, and one of them is nearly twenty miles high, or five times the height of Chimborazo. It possesses an atmosphere supposed to be about three miles in height, and is supposed to have a satellite, or moon; but this is not determined with certainty.

The diameter of Venus is 7800 miles, being a little

less than that of the Earth. It does not appear that any great quantity of water exists upon it. Its quantity of light is about twice that of the Earth. It revolves in an orbit of 433,800,000 miles, in the space of 224 days and 16 hours. Its distance from the Sun is 68,000,000 miles; and from the Earth, when nearest to us, about 27,000,000 miles. Its matter is in a slight degree less dense than that of the Earth.

CHAPTER XV.

Present State of the Science of Astronomy, continued.

The Earth, although it appears to be larger than all the heavenly orbs, is, in fact, infinitely smaller, and holds a rank with the inferior bodies of the universe. Although it appears to the eye immovably fixed, it has a double motion — one on its own axis, and one around the Sun, by which it is transported, with all its continents, and oceans, and kingdoms, at the rate of more than a thousand miles a minute.

This planet, like all the other heavenly bodies, has a globular shape; but it is not a perfect globe, it being depressed at the poles. The diameter, through the poles, is 34 miles less than through the equator. This curious fact was discovered by perceiving that the pendulum of a clock had 140 vibrations less in a day, at Paris, than at Cayenne, in Guiana. Further observations were made, and it was found that this variation was uniform, and that the vibrations regularly diminished in proceeding northward from the equator. This led to many curious investigations, which resulted in demonstrating the fact we have above mentioned. It is interesting to observe, that so simple a circumstance as the slower movement of clocks, in a southern latitude, should have led to so wonderful a discovery in science as the depression of the poles of the Earth.

Were the Earth viewed from some point in the heavens — as the moon, for instance — it would have somewhat the same appearance as the moon does to us. The distinction between its seas, oceans, continents, and islands, would be clearly marked, and would appear like brighter or darker spots upon its disk. The continents would appear bright, and the oceans of a darker hue, because water absorbs a great part of the solar rays that fall upon it.

We are quite well acquainted with the surface of the Earth, but our knowledge of its internal structure is very limited. The deepest mine does not extend more than a mile from the surface; and this depth, compared with the diameter of the Earth, is not more than the scratch of a pin upon the surface of an artificial globe. What materials are to be found within the bowels of the Earth, will be forever beyond the power of mortals to determine. It is supposed, however, and not without reason, that, while the crust of the globe consists of a framework of rocks, mingled with earth and water, the centre is occupied with a vast mass of matter in a state of fusion from heat.

The density of the whole Earth, bulk for bulk, is estimated at five times the weight of water, so that it would counterpoise five globes of water of the same size. The diurnal revolution of the Earth is performed in 23 hours, 56 minutes. This gives rise to day and night; to which arrangement of nature, the economy of the vegetable as well as of the animal world is adjusted. The annual revolution of the Earth is accomplished in 365 days, 5 hours, 45 minutes, and 51 seconds. From this proceed the varieties of the seasons; spring, summer, autumn, and winter, follow each other in constant succession, diversifying the scenery of nature, and marking the different periods of the year. In those countries which lie in the southern hemisphere of the globe, as at Buenos Ayres, and the Cape of Good Hope, December, January, and February, are the summer months, while in this northern hemisphere, these are the winter months, when the weather is coldest and the days are shortest.

The average distance of the Earth from the Sun is 95,000,000 miles. The length of the path annually travelled by the Earth in its orbit is 567,019,740 miles, or about 1000 miles a minute, or 17 miles a second.

The *Moon*, a satellite of our own planet, is the heavenly body of which we have the most accurate knowledge. Its surface exhibits a very large number of mountains, almost uniformly of a circular or cusp-shaped form, the larger ones having, for the most part, flat bottoms within, from which rises, in the centre, a small, steep, conical hill. They offer, in its highest perfection, the true volcanic character, as it may be seen in the crater of Vesuvius. In some of the principal ones, decided marks of volcanic stratification, arising from successive deposits of ejected matter, may be clearly traced with powerful telescopes.

It is, moreover, a singular fact in the geology of the Moon, that, although nothing like water can be perceived, yet there are large regions perfectly level, and apparently of an alluvial character. The mountains are known by their shadows, which are distinctly visible, and which are long when they are near the boundary of light and darkness, or when the sun is in the horizon, and disappear when they are 90 degrees from that boundary, or when the sun is overhead.

The Moon is generally believed either to have no atmosphere, or one of such tenuity as not to equal in density the contents of an exhausted receiver. From this it has been inferred that there are no fluids at the surface of the moon — since, if there were, an atmosphere must be formed by evaporation. Without air and water, it would seem that the moon cannot be inhabited; or, if life exist there, it cannot be in any form which is exhibited in our own planet. The days and nights in the moon are each 14 days and three quarters in length; the intense heat and cold which

must thus alternate would destroy human life, even on the supposition that vegetation could be maintained.

The moon, like all other heavenly bodies, appears to rise in the east and set in the western part of the horizon. Its real motion, however, is in a contrary direction—that is, from west to east, or in the same direction in which all the planets move round the Sun. It is a dark body, deriving its light from the Sun, and occasionally a faint light, by reflection of the Sun's rays, from the Earth. It is about 240,000 miles from the centre of the Earth, and pursues its course around this planet at the rate of 2300 miles an hour. It performs its revolution in 29 days, 12 hours, and 44 minutes. It is a curious fact, that the revolution on its axis is performed in the same time as its revolution round the Earth. Accordingly, it always presents the same face to the Earth, so that we never see more than one side of it.

The moon appears nearly as large as the Sun; but it is but about one fiftieth the size of the Earth, and it would take 63,000,000 of globes, of the size of the moon, to make one of the Sun.

An Eclipse of the Sun.

When the Earth comes between the Sun and moon, it casts its shadow upon the latter, which is then said to be eclipsed. An eclipse of the Sun is occasioned by the moon coming between the Earth and the Sun, thus cutting off its rays. An eclipse of the moon always occurs at the time of its full; eclipses of the Sun occur at the time of the new moon. It is one of the triumphs of science, that these sublime phenomena, formerly so fruitful a source of superstitious fear and ominous prediction, are now the subject of the most exact calculation, and are as much divested of every mysterious attribute as the common events of sunrise and sunset.

Telescopic Appearances of Mars.

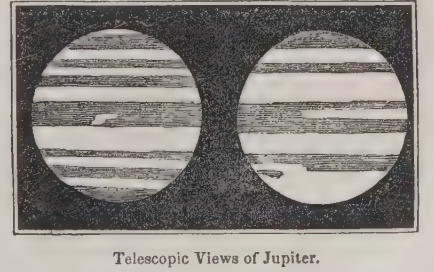
The planet Mars.—The Earth is placed, in the solar system, between the orbits of Venus and Mars. The latter is 145,000,000 miles from the Sun. When nearest the Earth, its distance is 50,000,000; when farthest, 240,000,000 miles. This fact will explain, what most persons have noticed, that this planet is at one time almost imperceptible, and at another seems to vie with Jupiter in magnitude and splendor. The diurnal revolution of Mars is performed in 24 hours, 39 minutes, 29 seconds. Its orbit is 900,000,000 miles in circumference. It performs this circuit in 1 year and 322 days. Its rate of motion is 54,649 miles every hour, which is more than a hundred times greater than the utmost velocity of a cannon-ball.

When viewed through a telescope, this planet presents a variety of dark spots and belts, though of different forms and shades. Luminous spots, and zones, have also been discovered, which frequently change their appearance, and alternately disappear and return. The latter are supposed to be occasioned by snow; the former are conjectured to be occasioned by a distribution of the surface of the planet into land and water. It is supposed that one third of the surface is occupied by the latter. It is probable that the diversities in the appearance of Mars, as seen through a telescope, are in part occasioned by clouds.

Mars has a variety of seasons, similar to ours, and it bears a closer resemblance to the Earth than any other planet. It is 4200 miles in diameter, a little more than half that of our globe. No moon or satellite has been discovered, as attendant upon it.

Ceres, Pallas, Juno, and Vesta.—The immense interval which lies between the orbits of Mars and Jupiter had led astronomers to surmise that some planet, of considerable magnitude, might possibly exist within this limit. But instead of one, four small orbs have been recently discovered, which bear the above names. The first, called Ceres, was discovered by Piazzi, in Sicily, on the first day of the present century. Pallas was discovered in March, 1802, by Olbers; Juno by Harding, in September, 1804, and Vesta by Olbers, in March, 1807.

These four planets are invisible to the naked eye, and we are, therefore, indebted to the telescope for a knowledge of their existence. It is conjectured, and not without reason, that these four planets were once united in one, and that by some mighty force they have been sundered, and thrown into their present orbits. Their diameter has not been ascertained with precision. Herschel reckons that the largest does not exceed 500 miles in circumference.



Telescopic Views of Jupiter.

We now come to one of the most splendid orbs in the planetary system. Jupiter is 495,000,000 miles from the Sun, and the circumference of its orbit is 3,110,000,000 of miles. Around this orbit it moves in 11 years, and 315 days, at the rate of about 30,000 miles an hour. Its nearest approach to the Earth is about 600,000,000 miles. A cannon-ball, flying at the rate of 500 miles an hour, would reach it in a little less than a hundred years. The daily rotation of Jupiter

is performed in 9 hours, 59 minutes, 49½ seconds. Its circumference is 278,600 miles. Its density is a little more than that of water, or five times less than that of the Earth. It is the largest planet in our system, being 1400 times larger than the Earth.

The planet Saturn may be considered in many respects the most magnificent and interesting body within the limits of the planetary system. Taking into view its satellites and rings, it has a greater quantity of surface than even the globe of Jupiter. Its majestic rings constitute the most singular and astonishing phenomena that have yet been discovered in the sidereal universe.

Its distance from the Sun is 906,000,000 of miles, which is nearly twice the distance of Jupiter, or ten times that of the Earth. The circumference of its orbit is 5,695,000,000 of miles. When nearest, it is 811,000,000 of miles from the earth. A steam carriage, travelling at the rate of 20 miles an hour, would not reach it in less than 4629 years.

This planet revolves round the Sun in the space of about 29½ years. Its motion is at the rate of 22,000 miles an hour. Its diurnal rotation is performed in 10 hours, 29 minutes, and 17 seconds. This rotation is perpendicular to the plane of its rings. Its proportion of light from the Sun is but one 90th of our own. It is 79,000 miles in diameter, and nearly a thousand times larger than the Earth. When viewed with a telescope, it exhibits belts similar to those of Jupiter, and disposed in lines parallel to the ring. These are permanent, and probably indicate a diversity of surface, either of land or water, or some substance with which we are unacquainted. Its figure is spheroidal, with considerable polar depressions.

The phenomena presented by the double ring of Saturn, as before stated, are remarkable. The outside diameter of the exterior ring is 179,000 miles; the outside diameter of the interior ring is 152,000 miles. The breadth of the dark space between the two rings is 1800 miles; so that a body nearly as large as our moon could pass through it. The breadth of the exterior ring is 7200 miles; of the interior, 20,000 miles. The thickness of the ring is not supposed to be over 100 miles. When it is presented edgewise to the earth, it can only be seen with a powerful glass. This ring is not exactly circular, but slightly elliptical. It is ascertained to have a swift rotation around Saturn, which is completed in about 10 hours and a half. The outer edge of the ring is 550,000 miles in circumference, and moves at the rate of more than 1000 miles a minute.

Saturn has seven satellites, all revolving beyond its ring. The nearest is 18,000 miles beyond its exterior edges; the most distant is 2,297,000 miles from the planet, and performs its circuit in about 79½ days. The largest is supposed to be about the size of Mars, or 4200 miles in diameter.

The planet Uranus, which we have before mentioned, was made known to us by Herschel, who first saw it in March, 1781. Its distance from the Sun is 1,800,000,000 miles; and when nearest the Earth, it is nearly the same distance from us. It moves through its orbit in about 84 years. It is the slowest-moving planet in the system, yet pursues its course at the rate of 1500 miles an hour. It is 110,000 miles in circumference, and 81 times larger than the Earth. Its solar light is 360 times less than ours; yet it is not darker than frequently happens with us in a cloudy day. Its density is nearly equal to that of water. Six satellites are supposed to be connected with this planet; but their periods and other phenomena have not yet been accurately ascertained.

The planet Neptune, as we have said, was discovered in 1846, by a young Frenchman, named Le Verrier, and about the same time, by an Englishman, named Adams. While other heavenly bodies, beyond the reach of the naked eye, have been found only by the use of the telescope, this was discovered through mathematical calculation alone. Certain irregularities or perturbations having been noticed in the movements of Saturn, it was inferred that there might be a planet in that region, which caused these deviations. Taking the records of these perturbations, and other facts, as elements of their calculations, the two mathematicians proceeded with the most careful and toilsome processes, and after years of labor, determined the precise point in the heavens where the new planet must be. On directing the telescope to this quarter, it may well be imagined with what mingled wonder and gratification it was found that a new world, infinitely removed from the reach of the naked eye, was indeed there! This planet appears like a star of the eighth magnitude, and is the most remote, that is known, in our system. We have reason to suppose that other planets exist, beyond the reach of vision; some may be yet discovered, and others may forever baffle the researches of mathematicians and the scrutiny of the telescope.

Besides the twelve known planets, there are other bodies belonging to the solar system, called Comets These wandering and mysterious orbs have been viewed with wonder in every age, and not unfrequently have been the occasion of superstitious terror. They have been imagined to portend war, pestilence, famine, and the death of monarchs; to be the vehicles in which departed souls, released from the care of guardian angels, were transported to heaven; to have been the cause of the deluge; to reënforce the light and heat of the sun; to break up large planets into smaller ones; to change the climate of countries; to introduce epidemic disorders; and, finally, to threaten our globe with total destruction.

The belief which prevailed for a long time, with regard to the nature of these bodies, was, that they were meteors of temporary duration, engendered in the atmosphere of the Earth. Some circumstances, certainly, gave a degree of plausibility to this supposition; the suddenness, in many cases, of their appearance and disappearance, the transparency of their tails, and the apparently small density of their bodies. But accurate observations showed that they were far beyond the region of the moon, rendering it clear that they could not be vapors generated in our atmosphere, and giving a strong probability to the opinion maintained of old by the Chaldeans, and supported by Seneca, that they were bodies permanent as the planets of our system, and reäppearing at certain intervals, depending on their peculiar orbits.

It is probable, however, that comets are nothing but bodies of gas or vapor, without any solid matter whatever. Stars have been repeatedly seen through their thickest parts. The mechanical effect, therefore, to the Earth, from its collision with a comet, would be no greater than that of a mountain when in contact with a cloud the result of such a collision would be the mixture of the gaseous matter with the Earth's atmosphere; a permanent rise, perhaps, in the mean height of the

barometer; and, if the gaseous matter should condense sufficiently to descend to the lower regions of our atmosphere, some effect upon animal or vegetable existence, good or bad. The Earth may actually have been many times in the tail of a comet, without affording any strong marks of such an accident.

The bodies of comets have varied from 30 to 3000 miles in diameter; some of them have been entirely destitute of tails, and others have exhibited them 100,000,000 of miles in length. They move in narrow, elliptical orbits, travelling to an immense distance out of our system, and at their return approaching, in most cases, much nearer to the Sun than any of the planets. Of three of them the periodical revolution has been ascertained. Encke's comet revolves in three years and a half; Biela's in six and three quarters; and Halley's in seventy-five years and a half; the last of these made its appearance in 1835. A comet with a tail of uncommon magnitude, but with a nucleus scarcely perceptible, visited us in 1843. The great comet of 1680, when at its perihelion, or point nearest the Sun, was only at the distance of one sixth of his diameter from that great body of fire; it consequently was exposed to a heat 27,500 times greater than that received by the Earth—a degree so intense as to convert into vapor every terrestrial substance with which we are acquainted. One hundred and forty comets have appeared within the Earth's orbit during the last century, which have not again been seen. If a thousand years be allowed as the average period of each, it may be computed, by the theory of probabilities, that the whole number ranging within the Earth's orbit must be 1400. But Uranus being twenty times more distant, there may be no less than 11,200,000 comets, that come within the known extent of our system.

The trains of comets are always thrown off in a direction opposite to the Sun. No satisfactory solution of the nature and cause of these has been assigned. The effect is the same as if the nucleus of the comet were a globe of water, and the Sun, in shining through it, cast its refracted rays to a distance beyond.

CHAPTER XVI.

Present State of Knowledge respecting Astronomy, continued. Fixed Stars: Nebulæ.

Such is a brief description of the solar system, which, down to the beginning of the present century, comprised within its limits almost the whole of astronomical science. Before this period, the planetary orbits seemed to encircle all the space accessible to the human eye; they had effectively established limits to systematic inquiry; for astronomers had never pushed their researches into remoter depths, having, like the uninstructed multitude, gazed at the further heavens with vague and incurious glances, content to admire their beauty and confess their mystery. This period, however, was distinguished by two events, which could not have existed in combination without leading to important results. The *telescope*, formerly of very limited range, suddenly assumed a capability of sounding immense profundities of space; and the man in whose hands it attained this new power was possessed of a genius adequate to improve the highest opportunities. The life of Sir William Herschel marks the first and greatest epoch of modern astronomy. He was a discoverer of the first rank; mingling boldness with a just modesty, a thirst after large and general views with a habit of scrupulous obedience to the intimations of existing analogies, he was precisely the man to quit paths which, through familiarity, were common and safe, and to guide us into regions dim and remote, where the mind must be a lamp to itself.

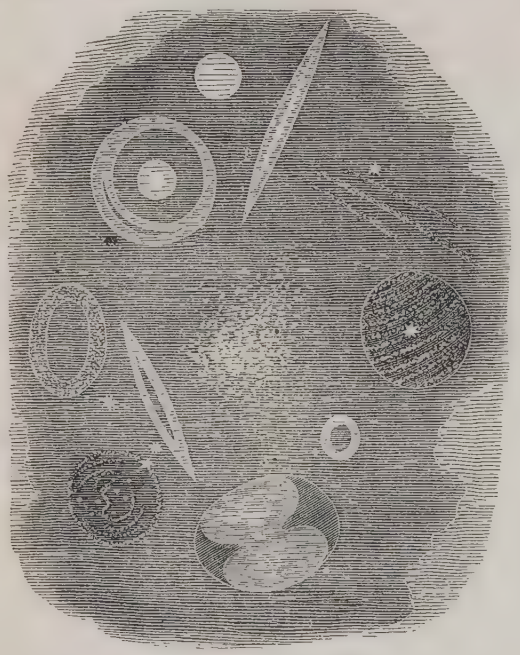
Herschel communicated to the world the first proof that there existed in the universe organized systems besides our own; while his magnificent speculations on the Milky Way, and the constitution of the Nebulæ, first opened the road to the conception that what was called the *universe*, might be, and in all probability is, but a detached and minute portion of that interminable series of similar formations, which ought to bear the same name.

We have not space to pursue this topic at length, and can but briefly notice the fixed stars, or that stellar firmament to which the solar system belongs. About 2000 of these stars are visible to the naked eye; but when we view the heavens with a telescope, their number seems to be limited only by the imperfection of the instrument. In one hour Sir William Herschel estimated that 50,000 stars passed through the field of his telescope, in a zone of the heavens two degrees in breadth. It has been calculated that the whole expanse of the heavens must exhibit about 100,000,000 of fixed stars, within the reach of telescopic vision. These stars are classed according to their apparent brightness; and the places of the most remarkable of those visible to the naked eye, are ascertained with great precision, and formed into a catalogue. The whole number of stars registered amounts to about 200,000. The distance of the fixed stars is too great to admit of their exhibiting a perceptible disk. With a fine telescope, they appear like mere luminous points. Their twinkling arises from sudden changes in the refractive power of the air, which would not be sensible to the eye if they had disks, like the planets. Thus we can learn nothing of the relative distances of the fixed stars from us, and from one another, by their apparent diameters; but as they do not appear to change their position during the passage of the Earth from one extremity of its orbit to the other, it is evident that we must be more than 200,000,000 miles distant from the nearest. Many of them, however, must be vastly more remote; for, of two stars that appear close together, one may be far beyond the other in the depth of space. The light of Sirius, according to the observation of Sir John Herschel, is 324 times greater than that of a star of the sixth magnitude.

Nothing is known of the absolute size of the fixed stars; but the quantity of light emitted by many of them shows that they must be much greater than the Sun. Sirius is nearly four times larger, and many stars must be of vastly greater size than Sirius. Sometimes stars have been known to vanish from the heavens, and never appear afterwards; the lost Pleiad of classical mythology is one of these. The last disappearance of a star, noted by astronomers, was in 1828. Sometimes stars have all at once appeared, shone with a bright light, and vanished. A remarkable instance of this occurred in the year 125, which

is said to have induced Hipparchus to form the first catalogue of stars, as we have stated.

The stars are very irregularly scattered over the firmament. In some places, they are crowded together; in others, thinly dispersed. A few groups, more closely condensed, form very beautiful objects even to the naked eye — of which the Pleiades, and the constellation — Berenice's Hair, are the most striking examples. But the greater number of these clusters of stars appear, to unassisted vision, like thin white clouds, or vapor; such is the Milky Way, which, as Sir William Herschel has proved, derives its brightness from the diffused light of the myriads of stars that form it. Most of these stars appear to be extremely small, on account of their enormous distances.



Besides these fixed stars, certain luminous spots and patches have been discovered in the heavens, by means of telescopes, called *Nebulæ*. These are of various forms, and have given rise to a variety of speculations. It has been imagined by some, that hey are diffused unorganized masses of matter, in process of being formed into worlds; while others regard them only as groups of stars, like the Milky Way, so very remote that no telescope can separate them from each other. This latter opinion has gained ground from the recent resolution of one of the nebulæ into distinct stars, by a new telescope of great magnifying power.

CHAPTER XVII.

History of Geology.

From the earliest ages, the attention of mankind has been directed to the phenomena displayed by the earth's surface, and innumerable theories have been suggested, as well to account for its origin as to point out the process of its formation. Some of these are now known to have contained glimpses of truth, but for the most part they are regarded as vain speculations, and have passed into oblivion or contempt. Yet, as the extravagances of human nature may sometimes furnish instruction as well as amusement, we shall give a few specimens of the strange theories of the earth which have been broached by men of learning and ability.

Passing over earlier writers on this subject, we come to John Kepler, one of the greatest astronomers and mathematicians that ever lived. In a work published in 1619, he seriously attempted to prove by argument, that the earth is an immense animal, and breathes forth winds through the craters or chasms of volcanoes, which serve as a mouth and nostrils Certain aspects of the planets, he says, occasion winds and tempests, arising from the sympathy which the earth has with the heavens, whereby it instinctively perceives the positions of the stars.

Plato and the Stoics had adopted a similar theory, and Kepler, with them, considered the earth a living creature, which, by the heaving of the huge bellows of its lungs, occasioned the tides. Besides other arguments to prove that the earth is animated, he remarks that in the Scheldt, at Antwerp, the tide rested one whole day, because the earth was in a fainting-fit. Perhaps, also, in 1550, it was seized with a cough, when, in the British Ocean, at the mouth of the Thames, the tide ebbed and flowed several time within twenty-four hours!

Other writers have adopted the ideas of Kepler, and, like that great astronomer, have considered the globe itself as possessed of vital faculties. According to them, a vital fluid circulates in it; a process of assimilation goes on in it, as well as in animated bodies; every particle of it is alive; it possesses instinct and volition, even to the most elementary molecules, which attract and repel each other, according to sympathies and antipathies. Each kind of mineral has the power of converting immense masses into its own nature, as we convert our food into flesh and blood. The mountains are the respiratory organs of the globe, and the schists its organs of secretion; it is by these latter that it decomposes the water of the sea, in order to produce the matters ejected by volcanoes. The veins are carious sores abscesses of the mineral kingdom; and the metals are products of rottenness and disease, which is the reason that almost all of them have so bad a smell!

William Whiston, an English divine and mathema-

tician, published a "New Theory of the Earth" in 1708, according to which he deduced the origin of the terrestrial globe from the condensation of the atmosphere of one comet, and the deluge from the contact of another. Among the daring speculations in which this theorist indulged, there is, however, one, which he advanced on fanciful grounds, but which has derived much probability from the researches of recent inquirers. He imagined the existence in the earth of a central nucleus, which, while it was a cometary body, becoming intensely heated by its near approach to the sun, has preserved ever since a great part of the high temperature which it had acquired. This doctrine of central heat and the gradual cooling of the globe found an able advocate in the late Baron Fourier, and many facts have been brought forward in support of it by other writers. There is nothing extravagant in the length of time during which Whiston supposed the process of cooling to have been going on in the earth; for in 1680 a comet passed so near to the sun, that, from the calculations of astronomers, it must have acquired a temperature two thousand times that of red-hot iron, and would require fifty thousand years in cooling. Hence, if the earth was once a comet, its nucleus would still be burning; since the epoch of its access to the sun is supposed not to have exceeded six thousand years.

Benedict de Maillet, who held the office of French consul in Egypt, and was the author of some philosophical works, was a speculator of a different order from the preceding. About the middle of the last century, appeared one of his productions, containing some geological theories, abundantly absurd and extravagant, but deserving of some notice, as being founded on accurate and extensive observations of existing phenomena. This gentleman, in the course of his travels, remarking the occurrence of sea-shells and other marine remains on the summits of the highest mountains, inferred that the present continents were entirely formed beneath the surface of water, which must have originally covered the whole earth; that, ever since the first appearance of islands in the universal ocean, the waters have been gradually decreasing; in proof of which he instanced the formation of the Delta of Egypt, at the mouth of the Nile, and of similar tracts in other parts of the world, and the alleged extension of the sea-shores in various places. He supposed this gradual decline of the sea to be still in progress; and his opinions so far have been admitted by many other geologists.

But De Maillet not only conceived the whole globe to have been for many thousands of years covered with water, but he further alleged that this water gradually retreated: that all the land animals were originally denizens of the sea; that man himself commenced his career as a fish: supporting his reveries by adverting to stories of sirens, mermaids, tritons, satyrs, and such like monsters; and asserting that even now animals may be found in the ocean, half-human and half-fish, but whose descendants will in time become perfect men and women.

Strange and inconsistent as are these speculations, they have been revived and extended by more recent theorists. They suppose that the earth was originally in a fluid state, that the primitive fluid gave existence to animals, which were at first only of the most simple kind, as the *monas*, and other infusory and microscopic species; that in process of time, and by assuming different habitudes, the races of animals became complicated, and at length appeared in that diversity of form and character which we now perceive. By means of those various races of animals, part of the waters of the sea have gradually been converted into calcareous earth; while the vegetables, concerning the origin and metamorphoses of which these writers choose to be quite silent, have, on their part, converted a portion of the same water into clay; these two earths, on being deprived of the characters which vitality had impressed on them, are by an ultimate analysis resolved into silex; and hence the reason that the oldest mountains are more siliceous than the rest. All the solid parts of the earth, therefore, owe their existence to life, and without life the globe would still be entirely liquid.

Other theorists ascribe the origin of the earth to fragments which have fallen successively from the heavens, in the manner of aërolites, or meteoric stones; and thus account for the relics of strange monsters, which they suppose to have been the inhabitants of unknown worlds.

One bold speculator imagines the earth to be hollow, and places within it a magnetic nucleus, which is transported from one pole to the other, by the attraction of comets, carrying with it the centre of gravity, and the mass of waters on the surface, and thus alternately drowning either hemisphere.

A few years ago, an American officer, named Symmes, asserted that the earth is not only hollow, but also that the interior is habitable, or at least accessible; for he alleged that an opening leading to it exists somewhere in the northern hemisphere, and he actually proposed to explore it.

Leibnitz, in 1680, advanced the bold hypothesis, that the earth was originally a burning luminous mass, the gradual refrigeration of which produced the primitive rocks, forming at first a solid crust; and this being ruptured, owing to irregular contraction, the fragments fell into the universal ocean formed by the condensation of vapors on the surface of the globe. He proceeded to trace the production of inundations, convulsions, and attrition of solid matter, by its subsequent deposition constituting the various kinds of sedimentary or stratified rocks. Hence, he observes, may be conceived a double origin of primitive masses: 1, By cooling, after igneous fusion; 2, By reconcretion from aqueous solution. "Here," says Conybeare, "we have distinctly stated the great basis of every scientific classification of rock formations."

Many writers now successively appeared, who advantageously directed their attention to the investigation of particular topics connected with this subject; as, the causes and phenomena of earthquakes and volcanoes, the formation of *deltas*, or low tracts at the mouths of rivers, the actual structure and position of mineral strata, and the description of fossil remains of animal or vegetable origin. Among those who rendered important services to the cause of science by advancing general views of the theory of the earth, were Dr. James Hutton, of Edinburgh, and Professor Werner, of Freiberg, in Saxony.

The theory of Hutton was admirably illustrated and ably supported by Professor Playfair, of Edinburgh, while it was assailed by Murray, Kirwan, Deluc, and others; a violent controversy being maintained between the partisans of Werner, who were called Neptunists, as ascribing the formation of all

rocks to water—and those of Hutton, styled Vulcanists, because they attributed the original formation of rocks to fire. The Neptunists, for a time, constituted by much the more numerous party; but in the course of these discussions, it was at length perceived that speculation had, on both sides, been carried further than was warranted by the extent of existing information; and that, while neither the theory of Werner nor that of Hutton could be considered as affording an explanation of all the phenomena, or making near approaches to perfection, there were many points with respect to which the researches and observations of both these philosophers contributed to the extension of our knowledge and the improvement of the science.

"When we compare the result of observations in the last thirty years," says an eloquent author, "with those of the three preceding centuries, we cannot but look forward with the most sanguine expectations to the degree of excellence to which geology may be carried, even by the labors of the present generation. Never, perhaps, did any science, with the exception of astronomy, unfold, in an equally brief period, so many novel and unexpected truths, and overturn so many preconceived opinions. The senses had for ages declared the earth to be at rest, until the astronomer taught that it was carried through space with inconceivable rapidity. In like manner was the surface of this planet regarded as having remained unaltered since its creation, until the geologist proved that it had been the theatre of reiterated change, and was still the subject of slow but never ending fluctuations. The discovery of other systems in the boundless regions of space was the triumph of astronomy; to trace the same system through various transformations—to behold it at successive eras adorned with different hills and valleys, lakes and seas, and peopled with new inhabitants, was the delightful meed of geological research. By the geometer, were measured the regions of space, and the relative distances of the heavenly bodies; by the geologist, myriads of ages were reckoned, not by arithmetical computation, but by a train of physical events—a succession of phenomena in the animate and inanimate worlds—signs which convey to our minds more definite ideas than figures can do of the immensity of time.

"By the discoveries of a new science—the very name of which has been but a few years ingrafted on our language—we learn that the manifestations of God's power on earth have not been limited to the few thousand years of man's existence. The geologist tells us, by the clearest interpretation of the phenomena which his labors have brought to light, that our globe has been subject to vast physical revolutions. He counts his time, not by celestial cycles, but by an index which he has found in the solid framework of the globe itself. He sees a long succession of monuments, each of which may have required a thousand ages for its elaboration. He arranges them in chronological order, observes on them the marks of skill and wisdom, and finds within them *the tombs of the ancient inhabitants of the earth.* He finds strange and unlooked-for changes in the forms and fashions of organic life during each of the long periods he thus contemplates. He traces these changes backwards through each successive era, till he reaches a time when the monuments lose all symmetry, and the types of organic life are no longer seen. He has then entered on the dark age of nature's history; and he closes the old chapter of her records. This account has so much of what is exactly true, that it hardly deserves the name of figurative description."

CHAPTER XVIII.

Geological History of the Earth.

We have already adverted to the hypothesis which supposes that the sun was once the nucleus or centre of a nebulous mass, revolving on its axis; that this became condensed, and the planets were successively thrown off from the central body. This theory considers the earth to have been at first in a gaseous state, similar to the comets. By degrees, its heat was dispersed and radiated into space; in consequence of which, the particles became condensed, yet still in a state of fusion. The process of cooling went on, until the external crust of the globe became hardened into the solid materials of which we see it now composed, yet, perhaps, leaving the central mass in a state of incandescence.

This theory is not to be regarded as fully established, but it is probably so far true as it regards the general state of the earth at the end of the process described. At what period this began, or how long a time has elapsed since the work was thus far completed, we have not the means of knowing; but we have reason to believe that it was millions of years ago, and that the imagination of man is incompetent to measure the ages which have rolled away since our earth began its career as a planetary body. From the time that the earth had thus assumed its present form, we suppose that the great agencies which we now see at work in changing the surface of the earth have been in operation, and that these have been the instruments by which a series of revolutions and mutations have been effected.

The precise order of these changes we cannot trace, yet their general character and tendency we are at no loss to discover. At first, in the process of cooling, the crust of the globe was, perhaps, broken and torn, thus presenting the rugged aspect which the telescope now unfolds to view in the moon. The pent-up fires within would seek vent, the volcanoes would disgorge their contents, and the earthquake would shake and dislocate the land and the sea. The rain and the tempest now began their work; particles of earth were disengaged from the mountains, and borne by the floods to the valleys; and a soil was formed for vegetation. But, in a world which had sprung from a molten mass of matter, there was no seed—no principle of vegetable or animal life. A creative act of God was now necessary to commence the organic kingdoms. That act was put forth; seeds were created and cast into the soil which had been preparing for them. These sprang up at the bidding of the Almighty. At first, they were the *fuci* and *algæ*—the rank weeds which grow on the margin of the sea. These flourish and decay, and their successive generations contribute to form a rich mould which shall give sustenance to higher forms of vegetation yet to be created.

At an early period, and perhaps immediately after the commencement of vegetable life, the lowest forms

of animal existence were brought into being. The zoöphytes were seen to swarm in the waters, and shell-fish began to abound; crustaceous animals were multiplied; myriads of trilobites sported in the sea; fishes of the sauróid and shark form succeeded;—and while these steps of creation were advancing in the waters the land began to put forth its blossoming plants Such is the Silurian or Cambrian Period

GEOLOGICAL SECTION OF THE EARTH.

In this figure the crust of the earth is greatly exaggerated, so as more distinctly to show the forms into which its materials are cast.

But a change comes over the scene. Continents and islands sink beneath the ocean, and new continents arise from the bosom of the deep. The old creations are in fact swept away. A new earth appears, and new beings are created to inhabit it. Fishes of new forms are seen to glide in the waters; scorpions, spiders, and various insects, are seen upon the land and the sea. The fresh waters now begin to teem with shell-fish, and the land becomes clothed with a gigantic vegetation. The pine-tree rises, with its lofty branches, into the air. The stately palm broods in forests over hill and valley; and flowering plants and shrubs appear, in diversified forms and hues, on every hand.

At this age of the world, the climate differs from that of the present period. The torrid zone seems to overspread the earth; and even in the polar regions, where animal and vegetable life can now hardly exist, the tropical plants seem to luxuriate, and animals now confined to the torrid regions sport in the tepid waters around the poles. This was the Carboniferous Period; and it was during this prolific age that the mighty masses of vegetable matter were produced and buried in the earth, to constitute those inexhaustible beds of coal, which ages after were to contribute to the civilization of man, to drive the whirling spindles of the factory, to work the sledge of the iron-mill, to impel the steamboat through the wave, and urge the locomotive on its track.

Another change comes over the scene. A new distribution of land and water takes place. Myriads of organized existences become extinct, and new ones succeed. Reading the record of this age, as written upon the enduring leaves of red sandstone, we see that gigantic frogs and birds of amazing stature now dwell upon the earth. The ichthyosaurus, the plesiosaurus and other strange yet stupendous reptiles, wonderfully combining the powers of distinct genera, dwell in the waters or along their margin, and at the same time new forms of vegetable life are scattered over the landscape.

Still another change appears, and now the marsupial animals are seen; the crocodile, the gavial, and the tortoise are created. New fishes, new insects, and new animals of the crustaceous kind, are discovered; and plants, also, of new forms, spring up from the soil. This is the Oölitic Period.

And now we come to the Wealden Period, the age

of the iguanodon, that stupendous reptile, whose very existence had never been imagined until a recent period, and to which the words of Milton have been fitly applied:—

"With head uplift above the waves, and eyes
That sparkling blazed, his other parts besides
Borne on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian, or earth-born, that warred on Jove,—
Briareus, or Typhon, whom the den
By ancient Tarsus held,—or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream."

The imagination, in turning back to this period, pictures to itself this mighty reptile rioting in the waters where the solid earth of the British islands now stands, and, in place of the human habitations, the ox, the horse, the oak, and the chestnut—which now appear in the scene—discovers flying reptiles in the air, crocodiles and turtles sporting in the fens, and lizards and fishes, now blotted out of existence, making the waters boil with their gambols.

Another change takes place, and the Cretaceous Period appears. Again new forms of organized existence occupy the earth. The mososaurus and other reptiles are found. New insects, fishes, and crustacea

Extinct Animals, Iguanodon, &c.

are seen, with many that have before existed. The vegetable world displays also some new plants, amid varieties that have belonged to other ages.

We now come to the Tertiary Period, which is far more prolific in organic remains than those which have gone before. A multitude of new animals and plants appear to have entered upon their career. Many species that are now extinct—such as the palæotherium, lophiodon, and dinotherium—are found, with a multitude of animals still in existence. The bones of creatures now unknown occur confusedly mixed with those of the bat, wolf, fox, raccoon, squirrel, owl, whale, elephant, ox, deer, &c. Many extinct species of genera still existing are discovered. Multitudes of extinct shell-fish are found with others that still remain, and, amid the relics of vegetable races which have vanished from the earth, we find the fossil remains of poplars, willows, sycamores, and elms. Thus, the old and the new,—the past and the present,—the races that are annihilated, and the races that remain,—are found huddled together in one common tomb, formed in that age of the earth to which we give the title of the Tertiary Period.

But as yet no traces of man appear. Hitherto the world has performed its revolutions, and ages have rolled away; change has followed change; myriads of animals have lived and perished; the seasons have come and gone; the elements have performed their work, and all unwitnessed by human beings. Geology tells us of the volcano and the earthquake; of the iguanodon and the plesiosaurus; of ages that have fled, and races that have perished;—it opens a new and wonderful volume of history, and reveals events which would otherwise have slept in oblivion forever; but it tells us nothing of our own species. Man's history is recent; his existence, as compared with the age of the earth, is as an hand-breadth. We do not find his bones imbedded in the ancient rocks; these hoary archives have not preserved a relic of the race. It is only in the alluvial period that we find the traces of man, and within a date compatible alike with the records of sacred and profane history.

CHAPTER XIX.

Geological History of the Earth, continued.

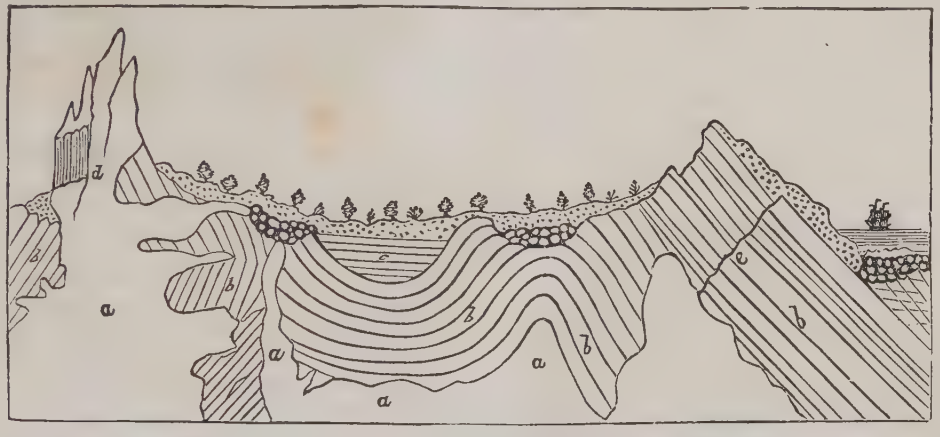
The greatest thickness of the superficial crust of the globe—that is, of the mass of solid materials which the ingenuity of man has been able to examine, from the highest mountain-peaks to the greatest natural or

artificial depths — is estimated at about ten miles. As the earth is nearly eight thousand miles in diameter, the entire series of strata hitherto explored is, therefore, but very insignificant, compared with the magnitude of the globe; bearing about the same relative proportion as the thickness of paper to an artificial sphere a foot in diameter; the inequalities and crevices in the varnish of such an instrument would be equal, in proportionate size, to the highest mountains and deepest valleys.

As a thickness of a hundred miles so far exceeds that of the whole of the strata that are accessible to human observation, we cannot doubt that disturbances of the earth's surface, even to ten times the depth of those which come within the scope of geological inquiry, may take place, without in any degree affecting the entire mass of the globe. If these facts be duly considered, the mind will be prepared to receive one of the most startling propositions in modern geology — namely, that the highest mountains have once been the bed of the sea, and have been raised to their present situations by subterranean agency — some slowly, others suddenly; but all, geologically speaking, at a comparatively recent period.

The superficial crust of the globe is composed of numerous layers and masses of earthy substances, of which, combinations of iron, lime, and silex, or flint, constitute a large proportion; the latter forming forty five per cent. of the whole. Those strata which have been deposited the latest bear evident marks of mechanical origin, and are the water-worn ruins of older rocks; as we descend, materials of a denser character appear, which also exhibit proofs of having been subject to the action of water; but when we arrive at the lowermost in the scale, a crystalline structure generally prevails; and while, in the newer strata, trees, plants, shells, and other remains of animals and vegetables, are found in profusion, — in the most ancient rocks, all traces of organic forms are absent.

The following figure will indicate the manner in which the various strata upon the earth's surface are disposed. A reference, also, to the geological section, at page 35, will aid the reader in forming correct notions on this subject.



a Primary Rock, which has been thrown up, so as to disturb and mix itself with the Secondary Rocks.
b Secondary Rocks, thrown into inclinations and curves by the rising of the Primary Rocks.
c Tertiary Formation, deposited in a hollow formed by the disturbance of the Secondary Rocks.
d Basaltic Columns. *e* A fault or hitch in the strata.
The circles are Boulders or detached stones, rounded by travelling in water, and deposited in hollows formed by water.
The dots indicate beds of gravel immediately beneath the soil.

No department of geology is more attractive than that which relates to fossil remains, and to which we have already alluded. It seems to open a new volume of the world's history, and to unfold the archives which have been sealed in oblivion for ages. We cannot present more than a brief outline of this interesting topic. It must be sufficient to say, that the vestiges of trees, plants, and shrubs; of insects, birds, fishes, and quadrupeds; are found imbedded in the strata of the earth; and, what is most wonderful, these are, for the most part, of species now extinct. It may be added, that the remains of animals and vegetables are found in climates repugnant to their nature; as, for instance, those of plants and animals fitted only to the tropics are found abundantly even along the margin of the Arctic Sea.

Among the fossil animals are the *dinotherium*, an herbivorous quadruped, eighteen feet in length, and holding an intermediate place between the tapir and the mastodon; the *megatherium*, of the sloth species, covered with a bony coat of armor, like the armadillo, and exceeding the rhinoceros in bulk; the *ichthyosaurus*, or fish lizard, resembling the porpoise, and sometimes thirty feet in length; the *plesiosaurus*, having the head of a lizard, the teeth of a crocodile, the tail of a quadruped, ribs like those of the chameleon, paddles like a whale, and the neck of a serpent; the *pterodactyle*, with a neck like a bird, wings like a bat, and a body like a lizard; and the *iguanodon*, an enormous lizard, which we have before described.

These are the remains of some of the wonderful animals found in the more ancient strata. Among the more recent formations, are the remains of the mammoth and mastodon; birds resembling the woodcock, quail, cormorant, owl, and buzzard; fishes of a thousand forms; and shells in countless abundance, and of infinitely diversified forms.

No principle, in geology, is better ascertained by facts, than that many successive destructions and renovations have taken place on the surface of our globe. We are apt to imagine that all the great revolutions of the earth have been sudden and violent, and some of these have doubtless been so; an instance of this kind is that recorded by Moses, and which, in consideration also of the great revolution which

was effected, and the new aspect which the world presented, is properly spoken of as a *creation*. But, in general, we have reason to believe that the mutations and revolutions which have been wrought upon the globe, for a series of ages, have been the work of great and powerful agents still in operation, and still accomplishing their destined task of change and revolution.

There are two great antagonist powers in nature—the *aqueous* and *igneous*. These are visible, and in operation, at the present hour. The former, as in springs, rivers, tides, frosts, and rain, is constantly employed in the disintegration of rocks, and in the degradation, or levelling, of land.

Among the igneous causes of change in the earth's surface are *volcanoes* and *earthquakes*, which are inseparably connected, and result from the same causes. The former are chiefly confined to certain geographical limits; some are periodical, while others are in a state of constant activity. Stromboli, in one of the Lipari Isles, has never ceased its action during a period of more than 2000 years; while Vesuvius and Etna give forth eruptions only at intervals, and others have been dormant for ages.

In the snowy regions of the Andes, the effects of an eruption are terrific; for not only are torrents of lava ejected, but the intense heat melts the snow, which causes inundations, carrying the volcanic sand, stones, and rocks, down with desolating fury upon the plains below. Iceland is entirely of volcanic origin; and so

intense has been the volcanic action, that Hecla has sometimes continued in a constant state of eruption for six years, shaking the whole island, and causing great changes in its surface.

The amazing effects of volcanoes almost surpass conception; mountains of great height have been thrown up in a single day, and have taken their rank among the permanent elevations of the globe. In 1759, Jorullo, in Mexico, was elevated, in the space of two months, into several cones—the central one being 1600 feet above the level of the plain. Forty years afterwards, when Humboldt visited the place, he found the mighty masses of lava still so hot, that he was able to light his cigar at the depth of a few inches. Two small streams, which had disappeared during the eruption, afterwards burst forth as hot springs in a position remote from their former course. Such is the expulsive power of volcanoes, that Cotopaxi has been known to project rocks, more than 100 tons in weight, to the distance of nine miles.

Nor are volcanoes confined to the land; they sometimes burst forth from the middle of the sea, displacing the waters, and rearing up islands to the height of 100 feet.

Earthquakes are remarkable for the extent of country over which they operate. The shock of an earthquake in Chili, in 1822, was simultaneously felt throughout a space of 1200 miles, from north to south. During the convulsions of an earthquake, the surface of the earth undulates like a boiling liquid; the sea heaves and swells as in a tempest; edifices are thrown into heaps of ruins, and enormous fragments of rocks are detached from the mountains. In some instances, whole cities have been ingulfed in the space of a few minutes; and extensive districts of country, teeming with wealth and prosperity, have been suddenly converted into ghastly spectacles of desolation.

The explanation of these sublime yet terrific phenomena is to be found in the action of heat, generated by chemical causes in the bowels of the earth. When this has melted vast masses of rock into lava, the boiling flood seeks vent, and, in its egress, rends everything asunder which obstructs its path. There is reason to believe that every portion of the earth has been at successive periods covered by water, and that the present elevations, even including the Andes and the Alps, have been upheaved from the bottom of the sea.

The difference between the former and the present temperature of northern latitude is a highly interesting topic in geology. It is a fact fully admitted, that the climate of the northern hemisphere was once much hotter than it is at present. Fossil plants, and animals, analogous to species which only subsist, at present, in tropical countries, are found strewed over the northern parts of Europe. To account for the change of climate thus indicated, various theories have been suggested; but the most probable one is that the ocean and land had once a different arrangement from the existing one, and that, at a former period, currents flowing from the tropical regions, and other circumstances tending to the same point, contributed to soften the temperature of those regions which have since become frigid.

Various attempts have been made to account for the deluge upon geological principles. It has been suggested that an elevation of the bottom of the sea, with a corresponding depression of the mountains, making nearly a level surface over the earth, enabled the accumulated waters to spread over the whole extent of the globe. But this supposition appears inconsistent with the language of Scripture. This implies a vast increase of the waters upon the earth; as we cannot assign any natural cause for this, we must refer it to the miraculous agency of that mighty Being whose stupendous operations sink into comparative insignificance the entire creation of a globe like ours.

The age of the earth, deduced from the archives of nature, as recorded in the rocks of the earth's surface, has been supposed to be millions of years. This has been thought to impugn the veracity of the Mosaic history, which seems to represent our globe as having been created about 6000 or 7000 years ago. A proper reading of the Bible, however, shows no incompatibility with the facts attested by geology. The six days spoken of in Genesis, during which the work of creation was performed, may have been six indefinite periods of time, each millions of years in length; or, what is more probable, the six days were of the ordinary length; but, previously to the first day, a vast period of time had elapsed, during which all those strata were formed, and those plants and animals lived, the existence of which, previously to our own epoch, is so clearly proved. In this view, the Mosaic creation is to be regarded as a renovation of animal and vegetable life, and a preparation for the reception of man. That such a work was actually performed upon this globe, at the period indicated by the Scriptures, is as clearly demonstrated by geology as by holy writ; for, while we find the vestiges of other races of plants and animals, that lived ages ago, we find no traces of man himself which indicate his existence at a period earlier than that which the Bible establishes.

CHAPTER XX.

History of Geography. — Early Notions of Mankind respecting it. — Scripture Geography.

The oldest geographical records are in the sacred Scriptures, yet in these books we can discover nothing like a regular system of geography. The Hebrew writers were occupied with higher objects, and do not even allude to any such branch of learning as then in existence. That people, it is very clear, never attempted to form any scientific theory respecting the structure of the earth. Throughout the Bible we find prevailing the common notion of all uninstructed people, that the earth is a flat surface, and the heaven a firmament or curtain spread over it. The region beneath was believed to be a deep pit, — the abode of darkness and the shadow of death. In one passage we find a grand image of the earth, which represents it as "hung upon nothing;" but elsewhere, repeated mention occurs of the "pillars of the earth," and sometimes of the "pillars of heaven." It is evident, in short, that every writer of the Hebrew Scriptures took up the idea impressed upon his sense and imagination by the external view of these grand objects, without endeavoring to arrange them into any regular system. But, although these persons never indulged in speculative geography, yet there are copious examples, in their writings, of minute and careful topography, for practical purposes.

The objects always specified by the Hebrew writers as placed at the furthest limits of their geographical knowledge are, *Tarshish*, *Ophir*, *The Isles*, *Sheba*, *Dedan*, *The River*, *Gog* and *Magog*, and the *North*. The first of these, Tarshish, has been the subject of infinite discussion. It has been supposed by some to be Tarsus, in Cilicia; by others, Tartessus, in Spain, Cadiz, Carthage, &c. By others, again, Tarshish is understood to mean the great ocean.

Ophir was known to the Hebrews as the country of gold. This may have been Dofar, in Arabia, Sofola, on the eastern coast of Africa, or some part of Hindostan, or Further India. On this point, geographers are not agreed.

Under the name of "The Isles," the Hebrew writers are supposed to have designated the southern coast of Europe, comprising both the insular and continental parts. Sheba was, undoubtedly, Sabæa, or Arabia Felix. Dedan is thought to have been a port on the Persian Gulf. "The River" was the great stream Euphrates. Gog, Magog, and the North, signify the Hyperborean nations in general, the inhabitants of Scythia, Sarmatia, and, perhaps, of the mountainous regions of Armenia and the Caucasus.

It appears, therefore, that the primitive Israelites knew little beyond the limits of their own country, the land of Egypt, and the regions lying between the Mediterranean and the Euphrates. The Phœnicians or Tyrians, and Sidonians, from the extent of their voyages, surpassed the Israelites in their knowledge of the earth, and they were the first navigators who carried maritime discovery to any considerable extent. As early as the year 1000 B. C., these people had explored the whole of the Mediterranean, as well as the Black Sea, and had settled colonies on their shores. Afterwards, they sailed through the Straits of Gibraltar, then called the Pillars of Hercules, and extended their voyages along the western coast both of Europe and Africa; a party of them in the service of Pharoah Necho, King of Egypt, is said to have circumnavigated the latter continent.

The Greeks, like the Hebrews, were, for the most part, ignorant of the real figure of the earth, and supposed it to be a vast plain surrounded by an ocean of unknown extent. Beneath the earth were the fabled regions of Elysium or Paradise, and Tartarus, or the place of punishment for the wicked. Above the whole rose the great arch of the heavens, which was sup

posed to rest on the summits of the highest mountains. The sun, moon, and stars were supposed to rise from the waves of the sea, and set in them on their descent from the heavens. It was believed that those who lived in the remote west could hear at evening the hissing noise made by the sun dipping into the ocean, as if that orb had been a mass of red hot metal.

CHAPTER XXI.

Geography of Homer — Of Herodotus — The Milesian and Samian Schools.

In the poems of Homer we find the earth described as entirely surrounded by water. The geography of this poet, however, was very limited. He was well acquainted with the southern parts of Greece and the western coast of Asia Minor, but, beyond these limits, everything appears doubtful and obscure. Some grand and distant features, discernible through the gloom, are exaggerated and distorted by ignorance and superstition. Thebes, the mighty capital of Egypt when that kingdom was in its greatest glory, is celebrated for its hundred gates, and the hosts of warriors which they sent forth to battle. Beyond lay the Ethiopians, deemed the most remote of men, dwelling on the furthest verge of the earth, and to whose distant confines Jupiter repaired to hold an annual festival.

In the western part of the same continent, the stupendous ridges of Atlas had excited, in Grecian fancy, the image of a gigantic deified being, to whom was intrusted the support of the heavens. Even further to the west, the exploits and wanderings of the great Grecian demigod had conveyed a tradition of the strait leading into the ocean, and of the rocks on each side, celebrated as the Pillars of Hercules. On the east, Colchos was distinguished by Homer for its early wealth and commerce. It was regarded as an ocean-city, and here was believed to be the palace of the Sun, where, during the night, he gave rest to his coursers and from whence, in the morning, he drove his chariot on its diurnal career. Colchos must, therefore, have been regarded by Homer as placed on the most eastern verge of the earth.

On the north, Rhodope, or the Riphean Mountains, appeared to be a chain of indefinite extent, closing in the hyperborean limits of the world. The poet, however, had heard a vague report of the Scythians, under the description of a people living on mare's milk. The ships which conveyed the Greek army to Troy were, evidently, only large boats, and all distant voyages, or those in which the mariners lost sight of land, were considered as fraught with the extremest peril. A navigation to Africa or Sicily only happened when a vessel was driven thither by storm, and a return from these shores was deemed almost miraculous.

In regard to Sicily, indeed Homer has largely communicated his ideas, having made it the chief theatre of the woes and wanderings of Ulysses. Making every allowance for poetical license, we see evident traces of an excited and terrified state of mind in the navigators who returned from these shores. Monsters of strange form and magnitude, who watched for the destruction of the mariner, and fed upon his quivering limbs; delusive sirens, who lured but to destroy; magicians, who transformed men to wild beasts; — these, probably, are only a highly colored repetition of the terrific rumors brought by the few who had returned from those savage coasts.

Impressions of gloomy darkness, and even of death, are, in certain moods of the human mind, associated with images of distance and obscurity. These influences gave birth to the fable of the Cimmerians, a people who are described by Homer as dwelling in perpetual darkness, and never illumined by the cheerful rays of the sun. Their chief residence was supposed to be on the straits, at the mouth of the Sea of Azoph, the most northern point, probably, of which rumor had spoken in the poetical ages, and which was called the Cimmerian Bosphorus. Other fabulous creations, springing from those of Homer, continued long to hold a place in ancient geography. The Cyclops, with one eye, were placed in Sicily; the Arimaspians, of the same character, on the frontier of India, and in the remotest extremity of Africa; the Pygmies, or Dwarfs, who fought pitched battles with the cranes, were supposed to dwell in Asia Minor, in Libya, in India, and the north of Europe.

The system of geography embraced in the history of Herodotus is as complete as could be formed from the materials within his reach. It comprises a general summary of all that he could learn respecting the residence of mankind. His information was obtained, not merely from books, but from travelling, the only mode, in fact, by which, at that era, geographical knowledge could be procured in any completeness. He assures us, that he had visited Persia, Assyria, Egypt, Thrace, Scythia, and all the distant regions which he describes. He viewed them, however, only as tracts of territory, the abode of so many tribes of men, and did not attempt to combine them into any geographical system.

The division of the earth into three portions, or continents, was in the time of Herodotus completely formed. Europe and Asia had acquired the names which they now bear. Africa was called Libya; it was not till the time of the Romans that the name of the small district of Africa Proper, in which Carthage was situated, began to extend itself till it finally embraced the whole continent. Herodotus declares, that Europe is larger than Asia and Libya together. It is clear that his knowledge of Asia was very circumscribed. He knew nothing of Further India, Thibet China, Eastern Tartary, or Siberia, which constitute more than half the continent. In Africa he knew nothing with accuracy beyond the limits of Egypt. The whole of Asia, north of the Caspian Sea, he considered as belonging to Europe.

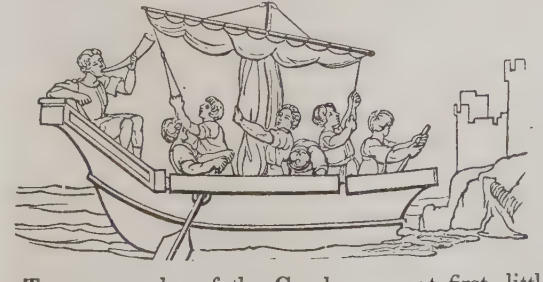
The astronomical schools of Miletus and Samos appear to have made the first attempts to form geography into a system, and to illustrate it by astronomy. These, and other cities of Asia Minor, rank high among the early seats of commerce, and they established colonies in various quarters of the Mediterranean and the Euxine. While they continued independent, they were very wealthy and prosperous, and their citizens cultivated the sciences with ardor and success. To a commercial people, practical mathematics, and especially those branches subservient to geography and navigation, must have been peculiarly interesting. Thales, Anaximander, Anaximenes, and Pythagoras, are celebrated by their countrymen as th.

inventors of all the processes by which the phenomena of the globe are calculated. The gnomon, or sun-dial, for ascertaining the progress of the sun from tropic to tropic, and, finally, the latitude of particular places, the division of the year into 365 days and into four seasons, are represented as having originated in this school. It appears doubtful, however, whether these discoveries were due to the sole exertions of the Greeks, or were borrowed from the Egyptians and Chaldeans, whose fame, amid the dim traditions of antiquity, stands preëminent for astronomical observation.

The distinction of climate seems to have formed the first foundation of a geographical division of the earth, and the climate was determined by the species of animals and plants produced in each. Thus, the negro, the rhinoceros, and the elephant, were considered as characteristics of the torrid zone. This very loose method soon gave place to another, which was based on observations, at sundry places, of the length of the longest and shortest days. This could be done with accuracy only by a gnomon, or dial, erected on a horizontal plane, and showing, by the length or shortness of its shadow, the elevation of the sun above the horizon. There is reason to believe that this simple instrument was employed by the Egyptians; it has even been imagined by some that the pyramids were only huge sun-dials. Thales and his disciples, however, doubtless made large additions to whatever astronomical knowledge they derived from Egypt. Two books, one on the tropics, and the other on the equinoxes, are reported to have been written by Thales himself. The degree of knowledge thus obtained enabled him to discover the error of the vulgar notion that the earth is a plane surface, but he did not fully conceive the idea of its spherical form. Anaximander viewed it as a cylinder; some believed it to be shaped like a boat; others compared it to a lofty mountain. The cosmography of Pythagoras placed the sun in the centre of the system, with the earth moving round it. This knowledge was subsequently lost for many ages, and only recovered at a far more advanced stage of human science.

CHAPTER XXII

Eratosthenes—Greek and Roman Geography —Pliny, Pomponius Mela, and Ptolemy.



The geography of the Greeks was, at first, little more than a topographical delineation of military routes; and. as they never cultivated mathematical science with any great care, they had no power of arranging even these limited materials into a systematic form. The expedition of Alexander gave a much greater degree of expansion to the human mind. That monarch's career of conquest led him into what was then thought to be the remotest region of the East. The Greeks thus became acquainted with the northern parts of India, and the adjacent countries. Nearchus, the admiral of Alexander, first opened to his countrymen the view of the Indian Ocean. About the same time, Pythias, a Greek of Marseilles, sailed from Gades, now Cadiz, to Thule, the most northern country known to the ancients, and supposed to have been either Iceland or Norway.

Eratosthenes, B. C. 230, at length succeeded in reducing geography to a system, under the patronage of the Ptolemies of Egypt, which gave him access to all the materials collected by Alexander, his generals and successors, and to the immense mass of documents assembled in the Alexandrian library. The astronomical observations made in this school were now sufficient to prove the globular form of the earth. Proceeding upon this principle, he made it his study to adjust to it all the known features of the globe. Hipparchus, B. C. 128, carried this system still further, and subjected the whole science of geography to astronomical principles. His labors in numbering the stars, and arranging them according to their places in the heavens, were such as appeared marvellous to the ancients, and are esteemed by Pliny as achievements that would have been arduous, even for a god. Hipparchus appears to have first conceived the notion of transferring the observed latitudes and longitudes of the stars to their corresponding places on the earth's surface, thus fixing the latter with a precision wholly unknown before.

But, in tracing the outline of the known world, and especially of the continents, geographers still proceeded amid obscurity and doubt. The great ocean of Homer and Herodotus, surrounding the world, still remained in their system. This idea was, doubtless, supported by facts to a considerable extent, but its application to the world in general was a mere hypothesis. Eratosthenes, in comparing the magnitude of the known world in his time with the general circumference of the earth, became sensible that only a third part of the space was filled up. He indulged in conjectures as to the contents of this vast unknown region, which he supposed might either consist of one great ocean, the whole of which he denominates the Atlantic, or of land and islands which might be discovered in sailing westward.

The Roman geographers never attained to any proficiency in the mathematical branch of the science They made no attempt, therefore, to combine their materials into one harmonious system, or to fix their positions with that strict accuracy which astronomical observation alone can reach. Yet no nation employed greater diligence in the operations of practical survey The geographical researches of the Romans were, however, held strictly subservient to their ambitious designs of universal conquest. Itineraries, or plans of roads, were, therefore, the only form in which the results of these investigations were presented.

According to Vegetius, when the Romans were about to make war upon any country, their first care was to procure a complete set of routes, and place them in the hands of the general. These itineraries contained, not merely the distances between one place and another, but the quality of the roads, the surrounding objects, the mountains and rivers, delineated with

the utmost precision. These were not only described accurately in language, but were drawn and painted, that the commanders might have before their eyes the route by which they were to proceed. The Romans became thus the surveyors, as well as the conquerors, of the world. Every new war in which they engaged, every new conquest which their arms achieved, produced a fresh accumulation of materials for the use of the geographer. Even after a country was subdued, the necessity for accurate survey did not cease. The empire was long held in a state of mere military occupation. Camps formed at proper distances were connected by those excellent and durable roads, many of which remain to this day. An accurate acquaintance with the positions and intervals of these camps, and the nature of the intervening districts, was essential to the maintenance of their dominion over the vast extent of their conquered territories.

When Julius Cæsar became master of the republic, he immediately gave orders for a general survey of the Roman world. Twenty-five years were occupied in this task, which was, perhaps, delayed somewhat by the civil wars that followed the assassination of the dictator. But the exact principles upon which the grand measurement was conducted have not been mentioned by any writer now extant. Pomponius Mela, and Pliny the Elder, wrote geographical works during the first century. Mela adopted the general principles of the school of Eratosthenes, incorporating into it the new features which had been furnished by Roman conquest. He does not appear to have comprehended the idea of the globular form of the earth, and he adhered to the old belief of a circumambient ocean. He made a vague division of the world into east, west, and north, distributing the whole into five zones—two temperate, one torrid, and two frigid. Only the first two were habitable, and that on the south was inaccessible to man, on account of the torrid regions intervening.

Mela, however, seems to have had a very confused notion of the antipodes, whom he calls *antichthones*. In treating of the western shores of Europe, and the "huge and infinite sea" on which they border, he relates with exaggerating wonder the phenomenon, unknown to a Mediteranean people, of the tides; that mighty movement by which the sea alternately advances and returns into itself, overflowing the land, driving back mighty rivers, and sweeping away the strongest land animals. His speculations on the cause are singular; and he comes to the conclusion, that either the earth is a great animal, whose breathings excite in its breast these alternate movements, or it contains deep caves, which alternately absorb and eject the waters!

Pliny, the most learned of the Roman writers, appears to have possessed a greater store of authentic materials for geography than any former writer. The different authors from which he compiled his Natural History amounted to 2500. Two books of this work are devoted to the subject of geography. But he employs no astronomical elements, and appears to have taken no pains to construct a regular system. His general ideas are founded on the same basis with that of Mela.

Ptolemy, the last and greatest of the geographers of antiquity, lived about the middle of the second century. He instituted a complete reform of the science, and undertook to purify it from all the false elements with which it had been alloyed. In fact, the principles which he adopted were strictly correct, for though, as an astronomer, his theory of the whole universe was essentially false, yet, in two very important points, he had arrived at the truth, namely, the globular form of the earth, and the revolution of the heavenly bodies. Ptolemy was the first geographer who combined together all the sound views of his predecessors, and formed out of them a just and harmonious delineation. He rejected the old theory which represented the earth as enclosed by a circumambient ocean. Mercantile caravans, especially in the east of Asia, had now proceeded considerably beyond that line which had been considered the shore of the eastern ocean. In Ptolemy's map, therefore, the Eastern Atlantic and Northern Oceans were expunged, and an undefined expanse of unknown territory was substituted as the boundary of the world. Africa was represented as extending indefinitely south, and was even carried round to join the east of Asia, and form the Erythrean or Indian Sea, into a vast basin. In Asia, Ptolemy had obtained some faint knowledge of Further India and China. In Europe he gives a comparatively accurate account of the British Islands, but he supposes the Baltic to be an open sea, which he denominates the Sarmatic Ocean.

CHAPTER XXIII.

Geography of the Middle Ages—The Saracens

The science of geography, during the middle ages passed into new hands. The Saracens were, for some time, the most learned of nations. As the mantle of science dropped from the sages of Greece and Rome, it fell upon the wild and strange Arab race,—sprung from the bosom of bigotry and barbarism. The fanatic hordes, who, under the guidance of Mahomet, rushed from the burning deserts of the south, owned no law but the Koran and the sword. When they had conquered half the known world, however, and founded powerful and splendid monarchies in the east and west, there arose among them a race of princes, of humane temper and polished manners, who sought to light anew the almost extinguished lamp of science.

The Arabian authors applied themselves with great ardor to the study of geography. Masudi and Ebn Haukal, in the ninth and tenth centuries, and Abulfeda and Edrisi, in the twelfth and thirteenth, deserve particular mention. The mathematical sciences, and especially astronomy, were among the favorite pursuits of the court of Bagdad. In the year 833, the Khalif Al Mamoun endeavored, by observations of latitude made at Kufa, and at a point in the desert of Palmyra, to measure the circumference of the globe. In all the countries subject to the Mahometan arms, numerous observations are recorded, which, though not always rigorously correct, appear, at least, to have been real. Many countries, before unknown and barbarous, were explored, and in some degree civilized by the Moslem arms. The territories on the Oxus and Jaxartes, the Asiatic Scythia of the ancients, and occupied then only by wandering hordes, were covered by the Mahometans with large and flourishing cities. Among these, Samarcand became afterwards the capital of an empire that extended over half of Asia. At the opposite extremity of the Saracen dominion, Mauritania

which had been regarded by the Romans as almost beyond the limits of social existence, became a flourishing kingdom, and possessed in Fez an eminent school of learning. Even beyond the limits of the Mahometan world, missions were sent to explore the remote countries of the east and west.

The Arabian geographers, however, notwithstanding the new facts within their reach, attached themselves closely to the ancient theories. They revived the early impression of an all-surrounding ocean. This, according to a natural feeling, was characterized as the "Sea of Darkness," an appellation most usually given to the Atlantic; but the northern sea of Europe and Asia, inspiring still more mysterious and gloomy ideas, was called the "Sea of Pitchy Darkness." Edrisi imagined the land to be floating in the sea, and only part appearing above, like an iceberg. At the same time, he divided the water into seven seas, appropriated to the seven climates into which the earth was divided.

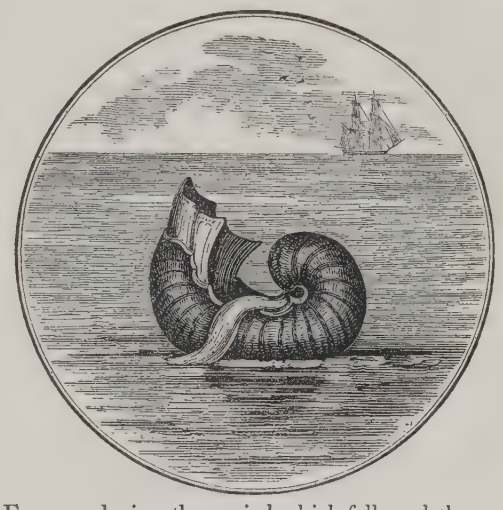
In the geography of the Arabs, the boundaries of Asia are much enlarged by new discoveries. China makes a distinct appearance, partly under the appellation of *Seen*, and partly under that of *Cathay*. Under the former term was probably included Further India. They also mention an island productive in camphor, gold, ivory, and dye-woods, named *Lamery;* this was, doubtless, Sumatra. Another island is mentioned under the name of *Al Djavah*, in which we have no difficulty in recognizing Java. Eastern and Western Tartary are for the first time delineated with tolerable accuracy in the Arabian geographies. Many of the leading positions in this hitherto inaccessible part of the continent were fixed by astronomical observation, and some positive, though faint and indistinct notice, appears to have been obtained respecting the people situated along the shores of the Northern Ocean.

A very singular circumstance is connected with the geographical discoveries of the Saracens. The main objects of curiosity and inquiry were Gog and Magog. Oriental fancy had transformed these imaginary beings into two enormous giants, who had erected an impregnable castle on the borders of Scythia. The efforts made by the court of Bagdad in pursuit of this chimera were most extraordinary.

The first expedition to discover the castle of Gog and Magog was undertaken with the hope of finding it somewhere on the shore of the Caspian Sea. But as the Saracen conquests soon embraced the whole of that region, without disclosing the slightest trace of this tremendous fortress, the more southern country of Bokhara was the next field of research. When that also had been surveyed in vain, the court was involved in much perplexity. At length, one of the Khalifs dispatched a mission, with strict injunctions on no account to return without having discovered the mysterious castle. The envoys, according to the account of Edrisi, proceeded first along the shores of the Caspian, then through a vast extent of desert, probably the country of the Kirghises, when they arrived at a stupendous range of mountains, which must have been the Altai chain. Here they found, or pretended to find, something which they concluded to be the castle of Gog and Magog. Perhaps this was one of the ancient structures or monuments which have been seen by travellers along the mountain barrier. The envoys gladly seized so plausible a pretext for ridding themselves of their very troublesome commission. The picture which they drew of it was highly colored, according to the Oriental taste. The walls were represented to be of iron, cemented with brass, and containing a gate fifty cubits high, secured by bolts and bars of enormous magnitude. The curiosity of the Arabians was thus set at rest, and in all their subsequent maps and descriptions of Asia, the mighty castle of Gog and Magog was seen towering at its further extremity.

CHAPTER XXIV.

Geographical Discoveries down to the Present Time.



Europe, during the period which followed the overthrow of the Roman empire, was overwhelmed with a deluge of barbarism, and no longer cultivated the liberal arts. The rude states into which it was divided had only a vague idea of each other's situation The monasteries, during the dark ages, afforded an asylum for all that remained of ancient knowledge. The missions undertaken for the conversion of the northern pagans were the principal means by which geographical knowledge was acquired. The missionaries did not, at first, attempt to pass the limits of Europe, but directed their efforts towards the conversion of the Slavonic tribes, who occupied Poland, Prussia, and Livonia. One of these, named Other, appears to have penetrated through the interior of Russia to the White Sea, and along the coast of Norway. Otho and Anscaire visited Sweden and Denmark. But although the monks did something to illustrate the geography of Europe, there is sufficient evidence that they were in general grossly ignorant, and that many of them knew not even the capital of their own country, or the names of the cities in their immediate neighborhood.

Charlemagne and Alfred distinguished themselves by their efforts to rescue the age from this profound ignorance. The former constructed a silver table of large dimensions, on which was delineated the whole world as far as was known to him. Unfortunately, the material was too costly for his finances, and the silver world was afterwards melted down to supply the necessities of state. Alfred produced a more valuable monument in a description of the north of Europe compiled from the best materials which could be then

collected, and which forms still the best record of the geographical knowledge of that age.

The Danes and Norwegians, under the name of Northmen, acquired considerable knowledge of the maritime parts of northern Europe. They were familiar with the countries bordering on the Baltic. They conquered and explored the Orkney and Shetland Islands, the Hebrides, and the western coast of Ireland. They discovered Iceland and Greenland, and established colonies there. In the south their fleets even reached the shores of Italy and Sicily. In the west they discovered a portion of the American continent, to which they gave the name of Vinland. This, however, is a subject of controversy among geographers.

The study of geography was promoted in an especial manner by the crusades. These expeditions formed a series of events which roused the European mind from its local and limited range, and directed its scrutinies into the regions of another continent. Not only the Holy Land, with the kingdoms of Jerusalem and Edessa, founded by the crusaders, but the extensive domains belonging to the Saracen and Turkish empires, became objects of inquiry. Search was now made into the writings of the ancient geographers, and perhaps some light was derived from the Saracen authors. In a map constructed by Sanudo, a Venetian of the 13th century, Jerusalem is placed in the centre of the world, as the point to which every other object is to be referred. The earth is represented as a circle surrounded by the ocean. Persia stands in its proper place, but India is confusedly repeated at different points. The river Indus is given as the eastern boundary of Asia. In the north the castle of Gog and Magog crowns a vast range of mountains, within which it was believed that the Tartars had been imprisoned by Alexander the Great. The Caspian Sea, with the bordering countries of Georgia, Hyrcania and Albania, stand nearly at the northern boundary of the habitable earth. Africa has a sea to the south, stated to be inaccessible on account of the heat.

The Tartar conquests of Zingis Khan and his successors, in the 12th and 13th centuries, attracted the eyes of Europeans to the regions of Central Asia. Embassies were sent from the pope into those distant countries, and by this means a large portion of Asia, before unknown to Europe, was explored. Marco Polo, a Venetian, was the first person who communicated to Europeans any distinct knowledge of the great empire of China. He travelled to that country by land, on a mercantile expedition, in the 13th century, and returned by way of the Indian Archipelago, visiting Sumatra, and the coasts of Malabar and Coromandel. Marco acquired a great amount of geographical information, but his descriptions of China were for a long time discredited, though they have been confirmed by more modern observation.

But geography was now to assume a new aspect, and worlds before unknown were to be included in its domain. At the close of the 15th century the American continent was discovered by Columbus, and the passage to India by the Cape of Good Hope was effected by Vasco de Gama. A few years afterwards Magellan explored the great Pacific Ocean, and his ship sailed round the globe, returning to Europe by the route of the East Indies. The spherical form of the earth, which had for some time been no longer doubtful to men of science, was thus demonstrated. Of the minor geographical discoveries at subsequent periods, mention will be made in the course of the following history.

GENERAL VIEWS OF THE EARTH.

The Earth as viewed from the Moon.

CHAPTER XXV.

Physical Geography.

It was in the 16th century that geographers conceived the idea of dividing all known lands into three great divisions; 1st, the Old World, comprising Europe, Asia, and Africa; 2d, the New World or America; and 3d, the Terra Australis or Magellanica, Austral or Southern World; to which afterwards was added the Arctic World. At a later period, when the knowledge of the Pacific became more extensive, but the notion of a Southern or Antarctic continent still prevailed, the names of Australia were proposed for the island of New Holland and the surrounding groups; Polynesia, for the groups scattered over the Pacific; and Magella

nia, for the supposed Southern continent. Finally, geographers have agreed to consider the Island World of the Pacific Ocean as a third continent, under the name of Oceania.

Adopting this classification, we divide the land area of the globe into three great continents, called *worlds*, which are completely separated from each other by the circumfluent ocean:

1st. Old World, subdivided into Europe, Asia, and Africa.

2d. New World, subdivided into North America and South America.

3d. Maritime World, or Oceania, subdivided into Malaysia, Australia, and Polynesia.

The whole land area of the globe has been differently estimated; the most recent and accurate calculations make it 50,200,000 square miles, distributed as follows:

Divisions.	Square Miles.
Old World, or Eastern Continent,	31,230,000
Europe,	3,724,000
Asia,	16,152,000
Africa,	11,354,000
New World, America, or Western Continent,	14,800,000
North America,	8,000,000
South America,	6,800,000
Maritime World, or Oceania,	4,170,000

The recently discovered Antarctic Continent is of unknown extent.

Although the ocean presents the appearance of a barren waste, and in the infancy of human art seems to interpose an impassable barrier to the intercourse of nations whom it separates, yet in the eye of philosophy it is the great reservoir of the vapors which feed the rivers and fertilize the earth; and to civilized man, it becomes a highway connecting the most distant parts of the globe. Its bosom contains an inexhaustible supply of food, and its comparatively equable temperature renders it a source of refreshing coolness in the burning climates of the tropics, and of kindly warmth in the more inclement regions, remote from the equator.

The ocean, with all its inland bays and seas, covers an area of nearly 147,800,000 square miles, or about three fourths of the surface of the globe. Laplace has calculated, from the influence of the sun and moon upon our planet, that the depth of the sea cannot exceed 26,500 feet. If we suppose its mean depth to be about two miles, its contents will be nearly 300,000,000 cubic miles.

The ocean forms in fact a single mass of fluid, surrounding the land, and penetrating the continents with numerous indentures. But geographers generally divide it into five great basins:

The Pacific Ocean, 11,000 miles in length from east to west, and 8,000 in breadth, covers an area of 50,000,000 square miles.

The Atlantic, 8,600 miles in length from north to south, and from 1,800 to 5,400 in breadth, covers about 25,000,000 square miles.

The Indian Ocean, lying between 40 degrees S. and 25 degrees N. latitude, is about 4,500 miles in length and as many in breadth, covering a surface of 17,000,000 square miles.

The Antarctic Ocean, lying round the South Pole, and joining the Indian Ocean in the latitude of 40 degrees S., and the Pacific in 50 degrees, embraces an area of about 30,000,000 square miles, including the Antarctic continent.

The Arctic Ocean surrounds the North Pole, lying to the north of Asia and America, and having a circuit of about 8,400 miles. Including the land it may contain, the extent of which is unknown, it may embrace 8,000,000 of square miles.

Phenomena of the Ocean.—The saltness of the ocean is doubtless caused by its connection with vast reservoirs of salt, in various parts of the earth. It is a striking provision of Providence, for without this quality in the ocean, its waters would become tainted, and all animal life would perish. The tides of the ocean appear to be ordained for the purpose of mixing the waters, so as to diffuse the saline quality throughout its whole mass.

The green and yellow shades of the ocean arise from marine plants, scattered through its depths. The blue tints are reflections from the sky, or the atmosphere. The sparkling of the sea, at night, is often very imposing. A vessel while ploughing her way through the billows, often appears to mark out a furrow of fire; sometimes every stroke of the oar of a boat emits a light either brilliant and dazzling, or tranquil and pearly. This wonderful phenomenon is supposed to depend upon an infinitude of small sea animals diffused through the waves, which have the power to throw out phosphorescent sparks, as does the glow-worm or lightning-bug.

The currents of the ocean are very remarkable. There is a general motion of the waters from east to west, both in the Atlantic and the Pacific. Navigators frequently take advantage of these currents. The Gulf Stream is caused by the waters of the Atlantic, near the Equator; these, moving westward and striking on the coast of South America, are turned northward, and move along the coast of the United States, till they are lost in the ocean east of Newfoundland.

Climate.—Climate has almost as much influence on man, and his history and character, as it has upon vegetation. It comprehends the degrees of heat and cold, the drought, moisture and salubrity that characterise any given region of the earth. The chief causes which affect climate, are the action of the sun upon the atmosphere, elevation of site, exposure to the sun and wind, neighborhood of seas, nature of the soil, state of cultivation, prevailing winds, contiguity of hot or cold regions, &c.

Seasons.—The four seasons, spring, summer, autumn, and winter, are only common to the temperate zones. In tropical countries, or the torrid zones, it is always hot, and the only distinction of the seasons is, into the wet and the dry. In the frigid zones, the seasons consist of a long winter, succeeded by a short period of great heat.

The Vegetable Kingdom. The empire of vegetation embraces the whole globe from pole to pole, and from the summit of the Andes, where the lichen creeps over the hardest rocks, to the bottom of the ocean, where floating fields of plants rise unseen. Cold and heat, light and shade, fertile lands and pathless deserts, every place, every temperature, has its own kind of vegetation, which thrives and prospers there. There are plants which even ramify upon the dark vaults of mines, and upon the walls of the deepest caverns.

The temperature of the atmosphere seems to furnish the only limit of vegetation. The valleys of the Andes are adorned with the bananas and palm-trees found in tropical regions alone; the more elevated regions of that chain support firs, oaks, and other trees common to our own climate. Man has transported and disseminated almost over the whole surface of the globe, those vegetables which supply him with his principal nourishment. Some useful plants have been rendered common to every climate, by nature herself.

The verdure of the polar summer is confined to hills which have a southern exposure. Though extremely short-lived, it is sometimes very brilliant. Besides mosses and lichens, are perceived ferns, creeping plants, and bushes with berries, such as currants and others. Nowhere are these fruits more abundant, or possessed of a finer flavor. The frozen zone also admits of some trees, particularly the birch and willow, but they always remain dwarfs, never growing higher than two or three feet.

The boundary line between the temperate and frigid zones varies considerably in different countries. In North America it is ten degrees farther south than in Europe. It is indicated by the fir-trees, which at this point preserve a perpetual verdure. In the northern half of this zone, several fruit-trees, the apple, the pear, the cherry, and the plum, and certain vegetables, such as the cabbage, peas, and radishes, grow better, and are more cultivated. Flax and hemp are indigenous to it. In the middle portions of this zone, the oak, maple, elm, and other forest-trees, gain the superiority over the pine and fir. The more delicate fruits, such as the olive, lemon, orange, and fig—and amongst the wild trees, the cypress, cedar, and cork—more especially belong to the southern parts of this zone. The vine and mulberry occupy the space between the 30th and 50th parallels. The true country of the vine is to the south of the 45th degree. Peaches, apricots, almonds, quinces, chestnuts, and nuts, are equally injured in their growth as they approach the neighborhood either of the tropic or polar circles. Oats and barley are the kinds of corn which best bear the cold. Rye, wheat, millet, and buckwheat, grow best between the 40th and 60th degrees.

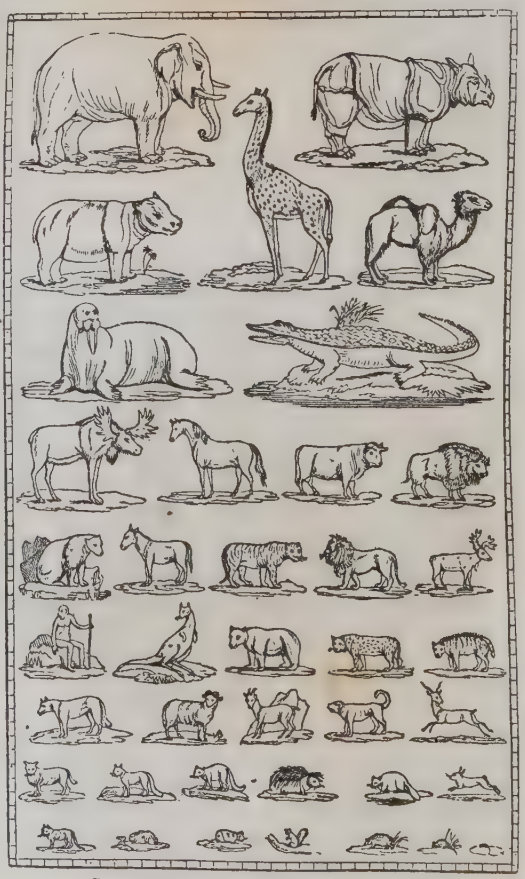
The torrid zone exhibits vegetable wealth which we should in vain expect to find in other regions of the globe. It not only possesses many species peculiarly its own, but in the more elevated parts it has those which are found in other climates. It is in this zone that the most luscious fruits, and the most pungent aromatics, arrive at perfect maturity. Vegetation of every kind is distinguished for stateliness, variety, and splendor. It is here that the earth produces the coffee-tree, sugar-cane, palm, bread-fruit tree, banana, plantain, date, cocoa, vanilla, cinnamon, nutmeg, pepper, and camphor-tree. Here also are produced trees yielding various gums, among which the most remarkable are the caoutchouc or india-rubber tree, and the gutta-percha tree. There are also various sorts of

Bread Fruit Tree.

dye-wood, and particular kinds of grain, which belong almost exclusively to this zone.

CHAPTER XXVI.

Geographical Distribution of Animals: Varieties of the Human Race.



Comparative Size of the Principal Quadrupeds.

THE limitation of groups of distinct species of animals to regions separated from the rest of the globe by

certain natural barriers, has long been recognized by naturalists as a general law in the geographical distribution of organic beings. The discovery of America revealed a race of indigenous quadrupeds, all dissimilar from those previously known in the Old World; the elephant, the rhinoceros, the hippopotamus, the cameleopard, the dromedary, the buffalo, the horse, the ass, the lion, the tiger, the apes, the baboons, and numerous other species of mammalia, were nowhere met with on the new continent; while in the old continent, the American species of the same great class, such as the tapir, the lama, the pecari, the jaguar, the cougar, the agouti, the paca, the coati, and the sloth, had never been seen.

In examining the crust of the earth, as already stated, it has been found to be full of different organic substances, animal and vegetable, which have remained as the memorials of the revolutions that have taken place on its surface, and the only monuments of races of beings long passed away. Naturalists have studied and classified these interesting relics, and have shown that while many belong to extinct species of still existing genera, many others belong to distinct genera of which no type now survives. Their relative positions in the different formations recognized by geologists, have also enabled scientific inquirers to determine the relative periods at which they acted their part upon the changing stage we now occupy — hereafter, perhaps, to be trod by an indefinite succession of new creations.

Although Man stands at the head of creation, he is at his birth one of the feeblest and most dependent of creatures. While animals reach their perfection with little or no instruction, man rises to his full development by experience, education, and training. Animals depend chiefly upon instinct, man upon the divine gift of reason. Man seems destined for unlimited progress, animals only for a limited and temporary existence. Of man, there is but one species, yet this embraces several varieties.

Classification of Human Varieties. — In attempting to form a classification of the human race according to its physical varieties, the most eminent philosophers agree in considering man as forming a single species of the genus, and differ only as to the number of varieties into which it is to be sub-divided. The celebrated Cuvier includes all these varieties under three primary divisions, which he terms, 1. The Fair, or Caucasian variety. 2. The Yellow, or Mongolian. 3. The Black, or Ethiopian. Blumenbach extends these primary divisions to five, of which we shall here give a brief survey.

I. The Caucasian Variety, characterized by a white skin; red cheeks; copious, soft, flowing hair, generally curled or waving; ample beard; small, oval, and straight face, with features distinct; expanded forehead; large and elevated cranium; narrow nose; and small mouth. This race has given birth to the most civilized nations of ancient and modern times, and has exhibited the moral and intellectual powers of human nature, in their highest degree of perfection. This variety derives its name from the group of mountains between the Caspian and the Black Sea, because tradition seems to point to this part of the world as the place of its origin. Thence its different

branches have issued at different periods, in different directions; and here, even at the present day, we find its peculiar physical characteristics in the highest perfection, among the Georgians and Circassians, who are considered the handsomest people in the world

It embraces several branches, distinguished by analogies of language, viz:

The *Syrian branch*, comprising the
- Chaldeans,
- Assyrians,
- Phœnicians,
- Jews,
- Arabs,
- Egyptians, (Copts,)
- Abyssinians, (Arab colonies,) &c.

From this branch, which directed its course southwards, have sprung the religions which have proved the most durable and the most widely extended in the west.

2. The *Indo-Pelasgic branch*, comprising
- Hindoos,
- Persians,
- Greeks,
- Romans,
- Celtic Nations, (Ancient Gauls, Celtiberians, Britons, &c., Welsh, Irish, Scotch Highlanders, &c.,)
- Teutonic Nations, (Germans, Danes, Swedes, Norwegians, Dutch, English, &c.,)
- Sclavonic Nations, (Russians, Poles, Servians, Croatians, Bohemians, Slowacs, Wends, &c.,)
- Romanic Nations, (French, Spaniards, Portuguese, Italians, Belgians, Walachians, &c.)

The nations which compose this branch have carried philosophy, science, and the arts to the highest perfection, and for more than three thousand years have been the depositaries and guardians of knowledge.

3. The *Scythian or Tartarian branch*, comprising
- Scythians,
- Parthians,
- Turkish Nations, (Usbecks, Turkmans, Kirghises, Osmanlees or Ottoman Turks, &c.,)
- Uralian Nations, (Finlanders, Hungarians or Magyars, Esthonians, Sames or Laplanders, &c.)

Accustomed to a roving and predatory life in the vast steppes of Asia, these wandering tribes seem only destined to devastate the inheritance, and subvert the civil institutions, of their more polished brethren.

II. The Mongolian Variety has these characteristics:—The skin, instead of being white or fair, is olive yellow; the hair thin, coarse, and straight; little or no beard; broad, flattened face, with the features running together; small and low forehead; square-shaped cranium; wide and small nose; very oblique eyes; and thick lips. Stature inferior to the Caucasian. In this race the moral and intellectual energies have been developed in an inferior degree.

This variety, which stretches eastwardly from the Scythian branch of the Caucasian race to the shores of the Pacific Ocean, and which has mostly retained the wandering life, appears to have had its origin in the Altai Mountains, whence it has thrice carried the terror of its name, under Attila, Gengis, and Tamerlane, over half the Old World. The Chinese, belonging to this variety, are by some thought to have been the most early civilized of all the nations of the world

It comprises the
- Chinese, or mass of the population of China,
- Coreans,
- Japanese,
- Tungooses, (Tungooses Proper in Siberia and Mantchoos, the ruling people of China,)
- Mongols, (Mongols Proper, Kalmucks, &c.,)
- Birmese or Myammas,
- Annamites, (Cochinchinese, Tonquinese,)
- Siamese,
- Samoyedes, and numerous other Siberian hordes,
- Esquimaux, (classed by some in the American variety,) &c.

III. The American Variety has the skin dark, and more or less red; the hair is black, straight, and strong, with the beard small; face and skull very similar to the Mongolian, but the former not so flattened; eyes sunk; forehead low; the nose and other features being somewhat projecting.

The moral and intellectual qualities of this race approach those of the Mongolian; like that, it has remained stationary, but it has stopped at a point much below the Asiatic variety. The ancient and now extinct empires of Mexico and Peru may be considered analogous to those of China and India, exhibiting the highest point of civilization to which the two races have reached; but arts, sciences, and all those intellectual endowments which, to a certain extent, belong to the Asiatics, appear to have made little or no progress among the Americans.

IV. In the Ethiopian Variety, the skin is black, hair short, black, and woolly; skull compressed on

the sides, and elongated towards the front; forehead low, narrow, and slanting; cheek bones very prominent; jaws projecting, so as to render the upper front teeth oblique; eyes prominent; nose broad and flat; lips, especially the upper one, very thick. Different branches of this race spread over the whole of the African continent, excepting those parts bordering on the north and east of the Great Desert, which are occupied by Caucasian Syrians, and in which all traces of the Negro formation disappear.

The extension given to this variety seems to be rather arbitrary, and a more correct division of the African races will probably be the result of a better acquaintance with that continent. There is, indeed, little in common between the Negro and the Berber, and the Hottentot and the Caffre. The Ethiopian variety comprises the following leading branches, viz:

1. *The Hottentots*, (Coronas, Namaquas, Bushmen, and other tribes within the Cape Colony and the basin of the river Orange.)
2. *The Caffres*, (Coosas, Tambookis, Betshuanas, &c., extending from Port Natal to an uncertain distance north.)
3. *The Negroes*, occupying the whole continent from about 20° N. to the southern tropic, with the exception of some regions on the eastern coast, and including numerous families of nations.
4. *The Gallas*, (comprising numerous wandering tribes, who have conquered a great part of Abyssinia and the neighboring countries.)
5. *The Barabras or Berbers*, (including the native tribes of Northern Africa; Berbers Proper, Tuaricks, Tibboos, Shelluhs, &c., of the Atlas region; and the Nubians, Kenoos, Shangalls, Shillooks, Darfurians, Somaulis, &c., to the east.)

The Ethiopian variety has ever remained in a rude and comparatively barbarous state; their cities are but collections of huts; their laws, the despotic whim of the reigning chief. Incessantly occupied in war and the chase, they do not seek to perpetuate their ideas; they have no written language, the Arabic being the only character used in Africa; and although abundantly supplied with the necessaries of life, they have retained their condition unchanged, after centuries of intercourse with enlightened nations. Let us hope that a better destiny awaits them.

V. The Malay Race varies in the color of the skin from a light tawny to a deep brown, approaching to black; hair black, more or less curled, and abundant; head rather narrow; bones of the face large and prominent; nose full and broad towards the lips. Such is the account given by many writers of this variety, which is spread all over Oceania, and is found in Malacca, in Asia, and on Madagascar, in Africa; but it certainly includes races of very different physical and moral qualities.

We may divide it into the Malayan race and the Melanesian or Papuan race. The former is of a lighter complexion, longer hair, and somewhat oval countenance. Some of the nations of this race have long possessed alphabets, and made considerable advances in civilization, while others are in a low state. The latter have the black complexion and woolly hair of the Negroes, and are in the most degraded social condition, living by fishing or on the spontaneous productions of the earth, without clothing, without huts, and even without arms, except of the rudest construction. They form the only inhabitants of the great islands of Australia, and are found in the interior of the other principal islands of Oceania, in which the Malayan races are generally the ruling people.

Malayan branch, includes:
- Javanese,
- Malays Proper, (in Sumatra, Borneo, Malacca, the Moluccas, &c.,)
- Battaks, Achinese, } Sumatra,
- Bugis, Macassars, Alfourous, } Celebes,
- Dayaks or Haraforas, (Borneo,)
- Tagals, Bissayos, Sooloos, Mindanaos, } Philippines,
- Carolinians,
- New Zealanders,
- Feejeeans,
- Sandwich Islanders,
- Society Islanders,
- Friendly Islanders, &c.

Papuan branch, includes:
- New Hollanders,
- Inhabitants of New Guinea, Papua, and many others, in various islands, mixed with the Malays.

The origin of the different races of men has been a subject of much inquiry. The Bible traces them all to one source, and this view is confirmed by scientific investigation. If we resort to the supposition that the diversities of color, form, and character, which we discover in mankind, proceed from so many different creations, then we shall be driven to the conclusion, that there were, at least, many thousands of these. In Hindostan, for instance, where the people for many centuries have been regarded as one race, there are groups of every shade of complexion, and every variety of stature, form, and character, both mental and physical. Now, had each of these groups original parents — an Adam and Eve, — created by the direct act of God? Such a supposition finds no support in history; on the contrary, all history, both written and traditional, is against it.

On the other hand, the variety of races in the human family may be accounted for from facts within our own observation. True whites have been born among negroes and Arabs, remote from all contact with white population. The style of living, the food, the climate, are well known to produce complete transformations in the whole physical and mental aspect of families and tribes. We come to the conclusion, then, that nature herself has made provision for the varieties of the human race, thus adapting them to every zone and every clime, and displaying in the Author of nature that wisdom which "sees the end from the beginning."

CHAPTER XXVII

Physical Geography, continued— Western Hemisphere, &c.

EXTENT and POPULATION. The continent of America extends from 74° N. to 54° S. lat., and from 35° to 168° W. long. Its extreme length is about 9,000 miles; area, including the islands, 15,000,000 square miles; population about 55,000,000, comprising 29,000,000 whites, 10,000,000 Indians, 8,000,000 negroes, and the same number of mixed breeds (mulattoes, mestizoes, zambos, &c.) Of this population about 29,600,000 speak the English language; 12,500,000, Spanish; 7,600,000, the Indian languages; 4,600,000, Portuguese; 1,400,000, French, and 300,000, Danish, Dutch, and Swedish.

MOUNTAINS. The name of Andes may be properly applied to the whole system of mountains which, under different names, extends from the Arctic Ocean to the Straits of Magellan, a distance of 10,000 miles. It is remarkable for its great length, its mineral treasures, and the number and elevation of its volcanoes. The mountains of America extend from north to south, while the great chains of the eastern hemisphere run from east to west. The principal elevations are the following:

Nevado de Sorata,	25,420	South America.
Illimani,	22,550	
Chimborazo,	21,425	
Antisana,*	19,136	
Cotopaxi,	18,870	
Illiniza,	18,300	
Pichincha,*	16,500	
Agua,	15,500	Central America.
Popocatepetl,*	17,800	North America.
Orizava,*	17,500	
Istaccihuatl,	15,700	
Long's Peak,	14,000	
Mount St. Elias,	17,860	
Mount Fairweather,	14,736	

* Volcanoes

VOLCANOES. The Andes form one of the great volcanic regions of the globe, containing volcanoes through their whole course, from Chili to Russian America. About 20 are known between 46° and 27° S. lat.; 2 in Peru; 5 in the Equator; 6 in New Grenada; 21 in Guatimala; 8 in Mexico, &c. There is also a volcano in South Shetland, several in the West Indies, one in Jan Mayen's Island, several in Iceland, &c.

CLIMATE. The climate of North America is known to be colder and more variable than that of Europe; this is explained by the fact that it has but little land surface within the torrid zone, while it extends far into the frigid zone with a great width. The direction of the mountains being from north to south, a great part of the continent is thus exposed to be swept by the icy winds of the poles; and by means of the snow-capt mountains, the polar climate extends quite to the tropic, where winter and summer seem to struggle face to face. The western coast, being sheltered from the polar winds by the Rocky Mountains, has a milder climate, resembling that of Europe.

In South America the most different climates are brought into close contact, by the physical character of the country; the vegetation of the tropics borders on districts covered with the plants of temperate regions, while above rise in successive layers zones of Alpine vegetation and of perpetual ice.

NATIVES. Two distinct races of men have been found in America,—the Esquimaux, supposed to be of the Mongolian stock, and the American Indian, properly so called.

The former comprises three principal branches; the Karalits or Greenlanders; the eastern Esquimaux, who occupy the north-eastern coast of Labrador; and the western Esquimaux, who roam over the countries bordering on Mackenzie's and Copper Mine rivers.

&c. The Esquimaux are essentially a maritime people, never residing at a great distance from the seacoast, and dependent rather upon fishing than the chase. The dog is their only domestic animal, and their mechanical skill is chiefly confined to the construction of their canoes.

The American Indians, comprising all the other native tribes of America, differ essentially from the Esquimaux, and although exhibiting great diversities of physical character, and moral condition, they are commonly considered as of a kindred race. According to Balbi, more than 438 languages, including upwards of 2,000 dialects, are spoken by 10,000,000 Indians of America. Our limits will not even permit us to give the names of their tribes, which are still numerous, notwithstanding the general decay of the race

CHAPTER XXVIII.

Physical Geography, continued—Eastern Hemisphere.

EXTENT and POPULATION. The Eastern Hemisphere, containing the three great divisions of Europe, Asia, and Africa, with Australia, presents the largest mass of land on the face of the globe. Exclusive of the islands, it extends from 78° N. lat. to 35° S. lat., and from 17° W. long. to 190° E. long., and has an area of about 31,000,000 square miles, with a population of nearly 800,000,000. Including those parts of Oceania which may be considered as belonging to the Eastern Hemisphere, the land area may be estimated at about 34,500,000 square miles, with a population thus distributed:

Divisions.	*Area Sq. Miles.*	*Population.*
ASIA,	16,150,000	580,000,000
AFRICA,	11,350,000	65,000,000
EUROPE,	3,724,000	280,000,000
ISLANDS (Malaysia, Australia, &c.,	3,500,000	20,000,000

MOUNTAINS. The general direction of the land in the eastern and western continents is entirely different; in the latter it is from north to south, but in the former from east to west. The longest straight line that can be drawn on the eastern continent is from Cape Verde to Behring's Strait, 11,000 miles; the longest line drawn over the new continent runs from the Strait of Magellan to the Arctic Ocean, 9,000 miles. The direction of the mountain chains corresponds with the general direction of the land; those of America extending north and south, and those of the Old World east and west. This is true of the Alps of Europe, the Himalaya, Caucasian, and other chains of Asia, and seems to be the case with those of Central Africa. This remarkable parallelism of the great mountainous chains of the globe has led recent geologists to some important conclusions as to their relative ages. The highest summits of the eastern continent are as follows:

Tchamoulari, (Bootan,)	Asia,	28,200
Dhawalagiri, (Himalaya,)	ditto,	28,000
Elburz, (Caucasus,)	ditto,	17,000
Ararat,	ditto,	17,000
Mont Blanc,	Europe,	15,732
Geesh, (Abyssinia,)	Africa,	15,000
Mount Rosa, (Alps,)	Europe,	15,152
Maladetta, (Pyrenees,)	ditto,	11,424
Ætna,*	ditto,	10,871
Rusky-Poyana, (Carpathians,)	do.,	9,912
Kvar Kutch, (Ural,)	ditto,	5,370

SOIL. It has been estimated that of 31,000,000 of square miles which compose the eastern continent, the productive soil constitutes hardly one third, and a part

* Volcano.

even of that third is poor; while of the 13,900,000 square miles composing the American continent, 10,000,000 consist of useful soil. A great part of the American soil being in warm regions, where it enjoys the combined advantages of heat and moisture, is also much more productive than the available soil of the Old World.

Vegetation. The number of vegetable species at present known is, according to Humboldt, about 44,000, of which, 6,000 are cryptogamous, and 38,000 phanerogamous; according to the same philosopher, who has paid particular attention to the geography of plants, the latter are distributed as follows:

In Asia,	6,500
In Europe,	7,000
In Africa,	3,000
In Oceania,	5,000
In America,	17,000

It is also observable, that in the Old World large tracts are often wholly occupied by a single species of social plants, to the exclusion of all others, but that a given space in the New World contains a greater diversity of vegetable forms.

Volcanic Regions. There are certain vast regions in the eastern continent, in which active volcanic vents are distributed at intervals, and most commonly arranged in a linear direction, Throughout the intermediate spaces, there is abundant evidence that the subterranean fire is continuously at work; for the ground is convulsed from time to time by earthquakes, the soil disengages gaseous vapors, and springs of a nigh temperature, and impregnated with the same matter as that discharged by the eruptions of the volcanoes, frequently occur.

1. The volcanic region from the Aleutian Isles to the Moluccas extends in a continuous line, first in an easterly direction for about 1,000 miles, and then southwards, through a space of between 60° and 70° of latitude, to the Moluccas, when it branches off in different directions, to the east and north-west. It thus extends through the Aleutian Islands, Kamtschatka, the Kurile, Japanese, and Philippine Isles, and is prolonged through the north-eastern extremity of Celebes, by Ternate and Tidore, to the Moluccas. Here a great transverse line runs from east to west; on the west, passing through the whole of Java, which contains 38 large volcanic mountains, and Sumatra; on the east, stretching through Borneo, Celebes, Banda, New Guinea, New Britain, and spreading out over a great part of Polynesia. The whole of the equatorial Pacific is one vast theatre of volcanic action, and many of its archipelagoes are composed of volcanic rocks, with active vents here and there interposed.

2. The other great volcanic region of the eastern hemisphere extends from the central regions of Asia, on the east of the Caspian, to the Azores, a distance of about 4,000 miles, and reaching from the 35th to the 45th degree of latitude. Its northern boundaries are, the Caucasus, the Carpathian and Alpine systems, the Cevennes, and the Pyrenees; its southern limits comprise part of the Arabian desert, and of Northern Africa. Throughout the whole of this vast area, we may trace numerous points of volcanic eruptions, hot springs, gaseous emanations, &c.; and few tracts of any considerable extent have been entirely exempt from earthquakes during the last 3,000 years.

3. Beside these great continuous spaces of volcanoes, there are in the eastern hemisphere several disconnected volcanic groups, of which the geographical extent is yet very imperfectly known. Thus the island of Bourbon belongs to a volcanic region of which Madagascar probably forms a part; near the entrance of the Arabian Gulf is the volcano of Gabel Tor, and in the province of Cutch, and the adjoining districts of Hindostan, violent earthquakes are frequent.

The whole number of volcanic vents in the world has been estimated at 518, many of which only emit smoke, and many are quiescent. They are distributed as follows:

Europe,	14
Asia,	100
Africa,	31
America,	202
Oceania,	171

Arctic Regions. In the Arctic Ocean navigators have penetrated to 84° 30′ N. lat., and a Russian hunting station has been established on Spitzbergen, in lat. 80°, which is the most northerly inhabited spot of the known world. Nova Zembla, discovered by Willoughby in 1553; Spitzbergen, discovered by the Dutch in 1596; Greenland, probably an island; Iceland; the North Georgian Islands, lying on the north of Barrow's Straits, and numerous islands on the south of the same straits, are the principal masses of land in these territories.

These dreary regions, where no tree casts a shade, and of which mosses and some stunted shrubs are the only vegetation, are the abode of winter, the seat of fogs, frosts, and storms. It begins to snow as early as August, and during the month of September the whole ground is covered to the depth of several feet; from this time till toward June everything is bound in fetters of ice. In May the snow begins to dissolve, and the ice breaks up, but the air is now darkened by dense fogs, until for a few weeks in July and August the sun shines out with great power.

The sun does not appear above the horizon for about four months, although even in the depth of winter the light of day does not entirely abandon the miserable tenants of these regions, and the fitful, but brilliant illumination of the *Aurora Borealis*—Northern Morning—relieves the horrors of the scene.

The only animals which can resist the cold, and procure subsistence in this climate, are the reindeer which advances as far north as 80°, but migrates to the south in October; the great white or polar bear some species of wolves and foxes, &c. The seas are crowded with water-birds, during the warm months and the whale, the seal, and the morse or walrus attract fishermen in pursuit of their fat, fur, or tusks. The right whale, or Greenland whale, (*mysticetus*,) is chiefly pursued in the Arctic, and the *cachalot*, or spermaceti whale, in the Antarctic seas.

Antarctic Regions. Until the middle of the last century, geographers and naturalists, reasoning from the unequal distribution of land in the two hemispheres, maintained the existence of a continent round the south pole, to which they gave the name of Southern Continent, Australia or Magellanica, and which they conceived necessary to counterbalance the mass of Arctic land. The voyages of Cook and succeeding navigators apparently refuted this supposition; but in 1840, an American exploring expedition, commanded by Captain Wilkes, discovered a vast extent of land, which they named the Antarctic Continent. It is between the Antarctic Circle and 70° S. lat.

The Magellanic Archipelago, or the islands of Terra del Fuego, are the most southerly part of the globe inhabited by man; the highest southern latitude reached by navigators is lat. 74° 15′, and the little isles of Peter and Alexander, about lat. 70°, discovered in 1821, are the *Ultima Thule* of the Antarctic seas.

Other islands known here are New South Shetland, (61° — 63° lat.,) discovered by Williams in 1819; South Georgia, inaccessible on account of ice for a great part of the year, (54° 30′ lat.,) discovered in 1675; Southern Orkneys, 50° W. long., 60° 45′ S. lat., discovered by Weddel in 1822, &c. These bleak regions are visited only by whalers and sea. ships.

The voyages of other navigators have made us acquainted with large tracts of land, the limits and extent of which are as yet unknown; Enderby's Land, discovered by Captain Biscoe in 1831, is in lat. 67° S., lon. 50° E., and Graham's Land is in about the same lat. in the meridian of 60°—70° W

CHAPTER XXIX.

Political Geography — Nations — Governments — Religions, &c.

Surface of the Earth.

Physical Geography regards the earth as constituted by its Creator; *Political Geography* considers mankind in their social capacity, including their division into states and nations, with their various institutions of government, laws, and religion; including, also, the state of society in respect to civilization. The distribution of mankind into nations will be considered successively, as we treat of the several quarters of the globe, and the general condition of each will be duly presented in the course of our work.

Government: its Origin, &c. None but savage communities are without government. This, indeed, begins in the family, and is soon adopted by the community. The union of several families usually constitutes the beginning of a state. Among agricultural nations the first ruler is generally a patriarch, or some person of age and experience, who has acquired authority by means of his character or his abilities. Among fighting nations, the first ruler is often a chief, who possesses great strength, or courage, or ability in war.

As society advances, mankind discover the necessity of stability in their governments, and thus they found dynasties; they seek security for life and property and conscience, and this leads to fixed laws. The business of government, as a nation becomes populous, becomes complicated and extensive, and thus a need arises for various officers, of different grades and different functions, to assist in administering the government.

Forms of Government. The forms of government which have been adopted from time to time in the progress of human society, are very numerous. Those which exist at the present day are chiefly of two kinds, *monarchical*, and *popular*.

Monarchical Governments. These are principally of three kinds: 1st. *Despotic government*, in which the will of the sovereign is the supreme law of the land. This exists in Turkey, Russia, Austria, and generally throughout Asia, and parts of Africa. This species of government, however, is sometimes modified, as in Turkey, where the sovereign is to some extent regarded as a religious being, and rules in the name of the deity. This characteristic attaches to most Asiatic despotisms. In even the most despotic countries, there are also certain usages, customs, and traditions, which more or less restrain the power of the monarch. The czar of Russia is under the influence of such a power. At the present time, France is under a despotic government, though disguised by certain forms, which seem to modify the power of the emperor.

View of London—The Queen of England.

2d. *Constitutional or limited monarchy*, is that where the power of the sovereign is limited by a constitution, either traditionary or written. Of such a government, a representative body, or parliament, is one of the constituted powers, as in England, Spain, and some other European countries. It may be remarked that limited monarchies vary greatly in the degree of the popular or representative element infused into them, and their spirit varies in a similar degree. The revolutions in Europe, within the present century, have tended to break down absolute monarchies, and to introduce the modifying power of parliaments. The administration of monarchical government has also become more regardful of justice and humanity than in former times.

3d. A third species of monarchy is that of *chieftainship*, as among the barbarous tribes of Asia and Africa—this kind of power, being usually conferred upon successful military leaders. While settled monarchies, whether despotic or constitutional, generally rest upon dynasties, the crown being claimed in virtue of royal blood, and descending according to certain rules of hereditary right—the government of chieftainship is usually fluctuating, and the ruler often obtains his power by assassination, or other violence.

Popular Government. The forms of popular government are various: where the people act directly in the affairs of the state, the government is called a *democracy*. No such government now exists, nor can any such exist, except in a small territory. A *republican government* is that in which the people at large elect persons, as substitutes, to act for them, as their representatives in the affairs of government.

The United States are the highest example of this species of government. Several of the South American States are fashioned somewhat after our model, though their administration is very different. Our national government being a union or confederation of several States in one representative body, is called a Federal Republic. Each of the separate States is a simple Republic.

History is largely concerned in tracing the origin of government, and its various modifications. The history of Greece and Rome derives a great part of its instruction from the light it sheds upon the nature and tendency of the various forms of government, despotic, republican, and democratic, which at different times prevailed in those countries.

Religion. All nations, even the most savage, appear to believe in the existence of some invisible beings, possessed of power superior to man. The various methods in which nations manifest this belief, constitute so many different religions; the external acts, which are the results of such religious belief, form modes of worship. The several religions of mankind may be reduced to two classes: *Polytheism*, the belief in many gods; and *Monotheism*, the belief in one God. Of the latter there are three branches: *Judaism*, or the religion of the Jews, *Mahometanism*, and *Christianity*.

Polytheism. Of this there are many branches, the believers in which are generally called pagans, or heathens. Under this name may be classed all those religious schemes of belief in which the attributes of the deity are personified as separate divine beings. The varieties of this religion may be divided into three principal classes, *Sabeism*, *Fetichism*, and *Brahmanism*—the latter being mixed with various other creeds.

Sabeism is the worship of the sun, moon, and stars, either separately or all together. This ancient system, once spread over all the surface of the globe, became blended with the other schemes of superstition; but it no longer exists entirely pure, except among some insulated tribes.

Fetichism. This is the adoration of Fetich. By Fetich is understood all sorts of animate or inanimate substances, which the priests hold out to the savages as beings that are enchanted, or are endowed with some magical and divine power. These absurd superstitions prevail amongst the ignorant nations of the coast of Guinea, and amongst a great many other savages, and are blended with a variety of other religions.

Brahmanism. This teaches the existence of a supreme being, disguised under different forms, divine, human, and animal. This is the prevailing religion of Hindostan. *Buddhism* is supposed to be an offshoot of Brahmanism, established by Buddha. Its chief is the Dalai Lama, at Lassa, the capital of Thibet. When he dies, another person is found into whom Buddha enters, and thus the perpetual miracle of God

Various modes of Worship.

on earth is maintained. This faith prevails in Chin India, and, with modifications, in China, Tartary, and parts of Hindostan. *Shamanism*, a branch of Buddhism, once prevailed in Japan; it is now nearly superseded by the religion of Fo, which is that of a greater part of the people of China. The priests are called Bonzes. The learned among the Chinese adopt the *philosophy of Confucius*, an ancient philosopher of China, which is a kind of natural religion, or Deism.

Nanekism is the faith established among the seiks, in northwestern Hindostan, by Nanek, about four hundred years ago. It appears to be founded upon Brahmanism, with an infusion of Mahometanism.

Magianism, the religion of the Magi, was founded by Zoroaster, who lived 500 years before Christ. Its sacred books are called the Zendavesta. The believers of this religion are called *Guebers*, or fire-worshippers. Their rites consist chiefly in purifications and ablutions. They believe in one supreme Good, with two inferior beings, one good and one evil; these are waging eternal warfare with each other. There are also a great number of inferior divinities. This ancient faith originated in Persia, but it is now confined to a small number of proselytes.

The religion of some savage nations consists only of certain absurd superstitious notions, some of them derived from the preceding systems, and others apparently the invention of their priests. In general, it may be remarked, that all these various schemes are characterized by the grossest absurdity in their doctrines and ceremonies. The practical morality of them all, is of the lowest and coarsest kind, and their effect is uniformly to debase the mind and corrupt the heart. No elevating and purifying principle pervades them; and their chief use seems to be that of furnishing knavish and designing priests with the means of deceiving and ruling their deluded followers. The whole number of pagans in the world is probably about 550,000,000, including a majority of the human race.

Judaism. This is the religion of the Jews, and is divided into two sects, the Karaites, who acknowledge as divine only the books of the Old Testament, and the Rabbinists, who attribute an authority almost divine to the collection known under the name of the Talmud. The Jews are scattered throughout Europe, and many parts of Asia, Africa, and America. Their whole number is supposed to be about 4,000,000.

Mahometanism, or *Islamism*, is the religion founded upon the Koran of Mahomet. It may be considered a mixture of Judaism and Christianity, with some fanciful embellishments. Mahometans are divided into two sects, those of Omar, and Ali; the former prevails in Turkey and Arabia, the latter in Persia. There is a fixed hostility between these two divisions of the Mahometan faith. Mahometanism is estimated to prevail over 178,000,000 of people, among whom are the inhabitants of Turkey, Arabia, Persia, Tartary, and the northern and eastern parts of Africa.

Christianity is divided into three portions: the *Greek Church*, which is established by law in Russia, and prevails in Greece, Hungary, and part of Turkey. The *Roman Catholic*, *Latin*, or *Western Church*, which maintains the supremacy of the Pope, prevails in many parts of Europe, and has a considerable number of followers in North America. In some of the West India Islands, in Mexico, in Guatemala, and South America, it is the established religion.

Protestants. These are those who protest against the Pope, and take the Bible of the Old and New Testament as their guide. They are divided into many sects, of which the principal are Lutherans, Methodists, Presbyterians, Episcopalians, Baptists, Quakers, Unitarians, and Universalists. The Protestant religion, in its various forms, prevails in the United States, England, Scotland, Wales, Holland, and some other European countries. The whole number is estimated at 68,000,000.

Christian Missions. It is one of the characteristics of the present day, that exertions are making in Christian countries to disseminate Christianity in heathen lands, and through its influence to civilize savage and barbarous nations. Every benevolent mind must look with favor upon all judicious attempts to substitute the purifying worship of the "One Living and True God" for the debasing idolatries which man has invented, and to exchange the cruel and comfortless habits of savage life for the happier condition that attends the civilized state.

The number of believers of each Faith. These may be estimated as follows:

Pagans, including the worshippers of Brahma, Buddha, Fo, &c.,		550,000,000
Mahometans,		178,000,000
Jews,		4,000,000
Christians—Greek Catholics,	50,000,000	
Roman Catholics	145,000,000	
Protestants	68,000,000	
Armenians, Nestorians, &c.,	5,000,000	
		268,000,000
		1000,000,000

Mahometan Mosque.

Religious Denominations. The following table exhibits the principal Religious Denominations in the United States, according to the Census of 1850:

	No. of Churches.	Average Accommo'n.		No. of Churches.	Average Accommo'n.
Baptists,	8,791	3,130,878	Lutheran,	1,203	531,100
Christians,	812	296,050	Mennonite,	110	29,900
Congregational,	1,674	795,177	Methodist,	12,467	4,209,333
Dutch Reformed,	324	181,986	Moravian,	331	112,185
Episcopal,	1,422	625,213	Presbyterian,	4,584	2,040,316
Free Church,	361	108,605	Roman Catholic,	1,112	620,950
Friends,	714	282,823	Union,	619	213,552
German Reformed, &c.,	327	156,932	Unitarian,	243	137,367
Jewish,	81	16,575	Universalist,	494	205,462
			Minor Sects,	400	150,000

In a historical point of view, the religions of mankind are subjects of the greatest importance, because religious rivalries have been the occasion of most of the wars which have desolated the world for the last twelve centuries; and because nearly every kingdom and empire has employed some religion as the main instrument of its support. Wherever there has been a state religion, the priest, for the most part, has become the tool of despotism; and thus history will show that some of the greatest promoters of a particular faith have, at the same time, been among the sternest and bloodiest of tyrants.

State of Society in respect to Civilization. In the reading of history, it is important to bear in mind that nations are distributed into three general classes, or conditions,—savage, barbarous or half civilized, and civilized.

Savages are those nations which are destitute of the art of writing, and whose vague and unsteady ideas are attached only to objects which strike their senses. Barbarous nations are those which have emerged from their savage state and have not yet reached a civilized condition. Civilized nations are those which have arranged their knowledge in the forms of sciences; which practise the fine arts, have books and literature, with a fixed system of legislation and policy.

CHAPTER XXX.

General Historical and Chronological Outline.

THE history of mankind, beginning with the Creation, embraces a period of nearly six thousand years Taking the received Bible chronology, we fix the creation at 4004 B. C.; since that period nearly 2000 years have elapsed.

For the history of events between the creation and the deluge, a period of 1656 years, we are indebted entirely to the Bible. This is called the *antediluvian age.* After the flood, Noah and his descendants established themselves in the valley of the Euphrates where, aided by a genial climate and a fertile soil, the human family rapidly increased. Some remained stationary, founding kingdoms and building cities; while others migrated into other lands. Asia was first peopled, and here society and civilization had its beginning.

At a very early date, however, mankind spread themselves into Africa, and Egypt took the lead in learning and the arts. Many centuries subsequent to this, but still more than 2000 years before Christ, bands of emigrants had reached Europe; and at a somewhat later date, the civilization of Asia and Africa were carried to Greece, which soon eclipsed all the rest of the world by its advances in learning and philosophy. Other portions of Europe were gradually peopled, and while Asia and Africa remained nearly stationary, this quarter of the globe became the seat and centre of civilization. America was wholly unknown to the ancient world.

We have already alluded to the division of history into *ancient* and *modern.* The great states that attract the attention in ancient history are, 1. The Assyrian, which begun 2221 B. C., and ended 876 B. C. 2. The Persian, which begun 538 B. C., and ended 331 B. C. 3. The Egyptian, which begun 2181 and ended 525 B. C. 4. The Grecian, which begun 1456 B. C., and terminated 146 B. C. 5. The Roman, which begun 763 B. C., and ended A. D. 476.

In modern history the great events are, 1. The rise of the present European nations, during what are called the *dark ages*, or middle ages. 2. The discovery of America, which led to a vast expansion of human knowledge and enterprise. 3. The Reformation of Luther, in the sixteenth century, which burst the thraldom of mankind to papal despotism. 4. The American Revolution, which set a conspicuous example of free government. 5. The French Revolution of 1792, which dispelled the charm of divine right, by which kings had hitherto claimed to rule. Finally, that amazing progress of knowledge in the present century, which has been the immediate result of two great causes—the use of a just philosophy in the pursuit of truth, and the application of science to the useful arts. It will be our purpose, in the following pages, to notice these topics in detail, and unfold the means and instruments by which such results have been produced.

For the purpose of presenting a general view of the great events of history, and as a guide in the reading of the subsequent pages, we give a chronological table of leading events, dividing them in such a manner as to show at a glance, which belong to one quarter of the globe and which to another.

CHRONOLOGY OF REMARKABLE EVENTS.

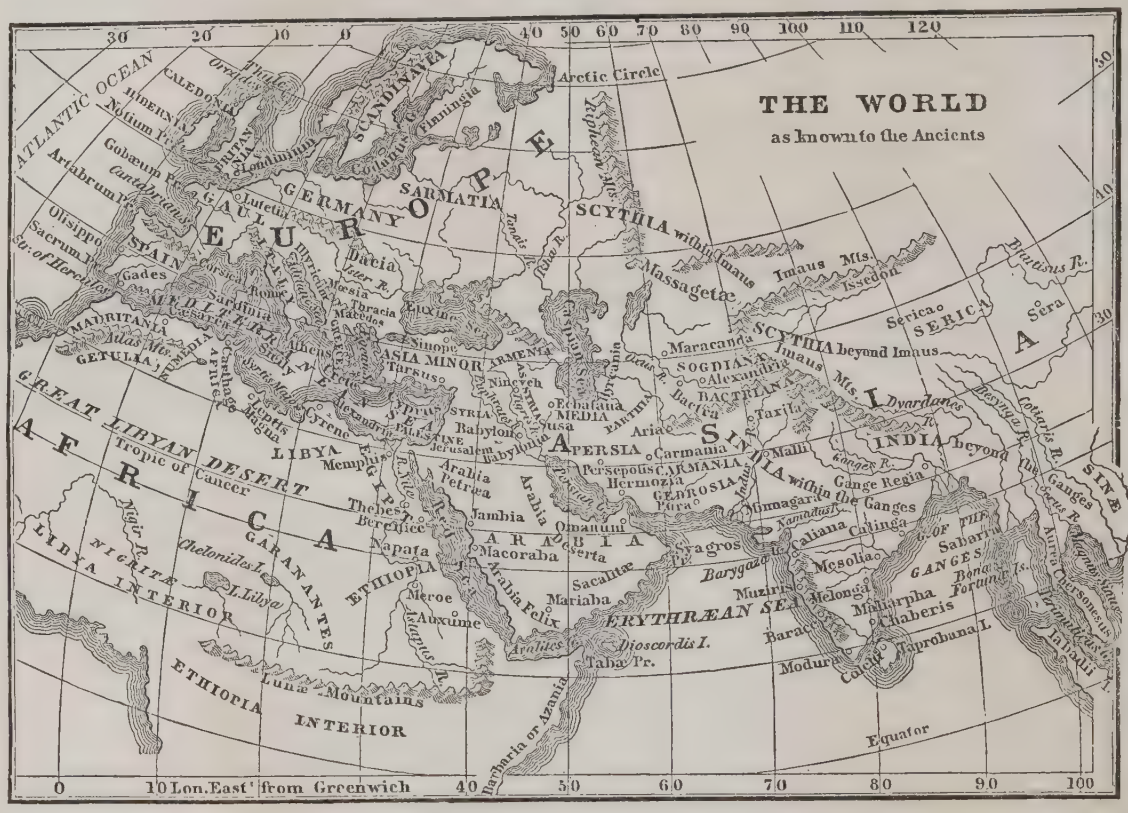
B C.	ASIA.	AFRICA.	EUROPE.	AMERICA.
4004	Creation.			
4003	Birth of Cain.			
2348	Deluge.			
2221	Foundation of Assyrian empire.			
2188	. . . . .	Foundation of Egyptian empire.		
1985	Abraham called to go to Canaan.			
1856	. . . . .	. . . . .	Inachus settles in Greece.	
1766	Chang dynasty in China begins.			
1600	. . . . .	Shepherd kings in Egypt.		
1556	. . . . .	. . . . .	Athens founded by Cecrops.	
1503	. . . . .	. . . . .	Deucalian's Flood.	
1491	. . . . .	Israelites depart out of Egypt.		
1245	Tyre founded.			
1184	Troy captured by the Greeks.			
1140	Samuel, prophet of Israel.			
1056	David, King of Israel.			
1004	Solomon's Temple finished.	. . . . .	Age of Homer.	
880	. . . . .	. . . . .	Age of Lycurgus, in Sparta.	
869	. . . . .	Carthage founded by Dido.		
850	Assyrian empire ceases.			
753	. . . . .	. . . . .	Rome founded.	
588	Babylonian captivity.			
538	Persian emp. founded by Cyrus.			
480	. . . . .	. . . . .	Xerxes invades Greece.	
356	. . . . .	. . . . .	Alexander born.	
331	Alexander conquers Persia.			
262	. . . . .	Carthage and Rome at war.	First Punic War.	
218	. . . . .	. . . . .	Hannibal in Italy.	
146	. . . . .	Carthage destroyed by Romans.	Greece conquered by Romans.	
63	Judea becomes a Rom. province.			
55	. . . . .	. . . . .	Cæsar invades Britain.	
30	. . . . .	Cleopatra, Queen of Egypt, dies.		
30	. . . . .	Egypt a Roman province.		
28	. . . . .	. . . . .	Roman empire begins under Augustus.	
A. D.	BIRTH OF OUR SAVIOUR.—*Beginning of the Christian era.*			
29	Beheading of John the Baptist.			
32	The Crucifixion.			
37	Conversion of St. Paul.			
49	. . . . .	. . . . .	London founded by the Romans.	
62	. . . . .	. . . . .	St. Paul prisoner at Rome.	
70	Jerusalem taken by Titus.			
306	. . . . .	. . . . .	Constantine the Great emperor.	
476	. . . . .	. . . . .	End of Western Roman empire.	
486	. . . . .	. . . . .	Clovis founds French monarchy.	
606	. . . . .	. . . . .	Power of the Popes begun.	
622	Mahometanism established.			
640	. . . . .	Alexandria taken by Saracens.		
713	. . . . .	. . . . .	Saracens conquer Spain.	
800	. . . . .	. . . . .	Charlemagne flourishes.	
828	. . . . .	. . . . .	English monarchy begins.	
842	. . . . .	. . . . .	Germany separated from France.	
896	. . . . .	. . . . .	Alfred the Great flourishes.	
987	. . . . .	. . . . .	Hugh Capet King of France.	
995	. . . . .	. . . . .	. . . . .	Northmen discover America.
1066	. . . . .	. . . . .	William I. conquers England.	
1096	. . . . .	. . . . .	First Crusade.	
1099	Jerusalem taken by Crusaders.			
1215	. . . . .	. . . . .	Magna Charta in England.	
1227	Zingis Khan ravages Asia.			
1307	. . . . .	. . . . .	Beginning of Swiss Cantons.	
1340	. . . . .	. . . . .	Gunpowder invented.	
1405	Death of Tamerlane.			
1440	. . . . .	. . . . .	Printing invented.	
1453	. . . . .	. . . . .	Constantinople taken by Turks.	
1492	. . . . .	. . . . .	. . . . .	America disc. by Columbus.
1493	. . . . .	Cape of G. Hope disc. by Diaz.		
1513	. . . . .	. . . . .	. . . . .	Pacific discovered by Balboa.
1517	. . . . .	Egypt conquered by the Turks.	Luther begins the Reformation.	
1603	. . . . .	. . . . .	Elizabeth, Queen of Eng., dies.	
1607	. . . . .	. . . . .	. . . . .	Virginia settled.
1620	. . . . .	. . . . .	. . . . .	Settlement at Plymouth.
1630	. . . . .	. . . . .	. . . . .	Boston founded.
1643	. . . . .	. . . . .	Louis XIV. of France, King.	
1653	. . . . .	. . . . .	Cromwell protector in England.	
1682	. . . . .	. . . . .	Peter the Great, Czar of Russia.	
1701	. . . . .	. . . . .	Prussia erected into a kingdom.	
1706	. . . . .	. . . . .	Union of England and Scotland.	
1756	. . . . .	. . . . .	. . . . .	Old French war.
1775	. . . . .	. . . . .	. . . . .	American Revolution
1789	. . . . .	. . . . .	French Revolution begins.	Washington first President of United States.
1798	Keen-lung, emp. of China, died.	French invade Egypt.		
1804	. . . . .	. . . . .	Napoleon Emperor of France.	
1815	. . . . .	. . . . .	Battle of Waterloo.	
1820	Taou-Kwang emp. of China.			
1821	. . . . .	Colony of Liberia founded.	Death of Napoleon.	Peru, independent.
1822	. . . . .	Bornou visited by Clapperton.	Greek Insurrection.	Lafayette visits the U. States.
1830	. . . . .	. . . . .	Louis Philippe King of France.	
1842	Peace between China and Gr. B.			
1848	. . . . .	. . . . .	Rep. in Fra. Pope flies from R.	Disc. gold mines in California

CHAPTER XXXI.

Ancient Geography.

It will be understood that geography has been a progressive science. At the commencement of the Christian era, when the Roman empire was at its greatest extent, and knowledge and civilization at the highest point to which they attained in ancient times, not only was the American continent unknown, but a large part of Asia, Europe and Africa, had been unexplored. In order to understand ancient history, it will be necessary to keep in view, not merely the extent of geographical knowledge at that time, but the political divisions of the earth, and the names they then bore.

As a preliminary view, on this point, we give a map of the World as known to the Ancients, remarking generally that it embraced the north of Africa, the whole of western Asia except the northern extremity, and the southern and central portions of Europe. In ancient geography the terms Asia and Africa had a much more restricted application than at present.


THE WORLD
as known to the Ancients
Arctic Circle
ATLANTIC OCEAN
EUROPA
SCANDINAVIA
SARMATIA
SCYTHIA within Imaus
SCYTHIA beyond Imaus
Massagetæ
SERICA
Sera
GERMANY
GAUL
SPAIN
Dacia
MEDITERRANEAN SEA
MAURITANIA
GETULIA
ASIA MINOR
ARMENIA
SOGDIANA
BACTRIANA
Maracanda
Alexandria
Bactra
Taxila
INDIA beyond the Ganges
SINA
PERSIA
Carmania
Persepolis
Hermozia
GEDROSIA
Pura
INDIA within the Ganges
Ganges R.
Gange Regia
Umagara
Cattiana
Calinga
Mallı
SYRIA
Babylonia
Jerusalem
Arabia Petræa
Arabia Deserta
Arabia Felix
ARABIA
Jambia
Omanum
Macoraba
Sacalitæ
Mariaba
Muziris
Barygaza
Mesolia
Melongi
Malurpha
Chaberis
Sabaræ
GANGES
Bonæ Fortunæ Is.
ERYTHRÆAN SEA
Dioscoridis I.
Taprobana I.
Coccia
Modura
Taba Tr.
Thebes
Berenice
Napata
Meroe
Auxume
Adulitæ
Arabitæ
Ichthyophagi
Troglodytæ
AFRICA
LIBYA
GREAT LIBYAN DESERT
Tropic of Cancer
GARAMANTES
ETHIOPIA
LIBYA INTERIOR
ETHIOPIA INTERIOR
Lunæ Mountains
Barbaria or Azania
Equator
Carthage
Utica
Cyrene
Memphis
Nigritæ
Lixus R.
Atlas Mts.
Issedon
Imaus Mts.
Dyardanes R.
Beyrarus R.
Cottaris R.
Ganges R.
Auria Chersonesus
Aurea Chersonesus
Jabadii I.
Sinæ
Platanus R.
Serica
Ottorocorras R.
Ochardes R.
Tanais R.
Palus Mæotis
Euxine
Sinope
Tarsus
Ninyeh
Babylon
Echatana
MEDIA
Ariaca
Susa
Persepolis
Thebes
Memphis
Carthage
Utica
Cyrene
Sacrum Promontorium
Gades
Olisippo
Tingis
Tabraca
Hippo
Carthago
Numidia
Mauritania
Getulia
Libya
Egypt
Arabia
Ethiopia
Sarmatia
Scythia
Germany
Gaul
Spain
Britain
Ireland
Caledonia
Hibernia
Scandinavia
Thule
Orcades
Caledonia
Hibernia
Britannia
Gobæum Pr.
Cantabrum Pr.
Artabrum Pr.
Sacrum Pr.
Promontorium Magnum
Promontorium Hermæum
Promontorium Soloentium
Promontorium Metagonium
Promontorium Arsinarium
Promontorium Diana
Promontorium Mercurii
Promontorium Apollinis
Promontorium Solis
Promontorium Ammonis
Promontorium Hesperu Ceras

ASIA.

CHAPTER XXXII.

Introduction—Geographical Sketch—Civil and Social State.

All ancient history, whether written or traditional, points to Asia as the region in which man began his career. Here our first parents dwelt; here cities, kingdoms and nations, were first founded, and here many of the most wonderful events on record have transpired. In its whole aspect, whether historical or geographical, Asia presents features of the most striking character.

The extent of Asia is nearly equal to that of Europe and Africa united. It is surrounded by sea through the greater part of its outline, having the Frozen Ocean on the north, the Pacific on the east, and the Indian Ocean on the south; on the west, it is bounded by the Red Sea, the Isthmus of Suez, which connects it with Africa, the Mediterranean, and Europe. Its length may be stated at 6000 miles, and its width 4000. Its extent is sixteen or seventeen millions of square miles; its population is estimated at from four to five hundred millions. It probably contains about as many inhabitants as all the rest of the world.

Stretching from the Arctic regions almost to the equator, Asia has still but two distinct climates. In the Russian possessions, or Siberia, the cold is extreme. In Independent Tartary, the Chinese empire, and Japan, the climate is more mild. In the southern regions, it is hot. In general, the climate of Asia may be divided into hot and cold, the temperate being hardly known.

The vegetation of Asia is greatly diversified, from the creeping lichens of the north to the splendid products of equatorial regions. Many of the finest fruits cultivated in Europe and America had their origin here. The forests abound in useful woods, including the far-famed cedar of Lebanon, the teak, the cypress, &c. Among the aromatic plants and trees are the cinnamon, camphor, and cassia. Among fruits, besides those common to our climate, are the orange, fig, lemon, pomegranate, tamarind, &c. A large portion of our choicest garden-flowers are also from Asia. The grape sugar-cane, cotton, wheat, rye, oats, barley, and millet, are all indigenous to this quarter of the globe, and are largely cultivated. Tea is produced only in Asia, and the finest coffee in the world is the product of Arabia.

The Cypress Tree.

The animal kingdom is no less varied. Here are not only the beasts and birds common to Europe, but the elephant, rhinoceros, tiger, yak, nyl-ghau, gazelle, and ostrich, are natives of Asia. Here, also, is the original home of the horse and the camel, the pheasant and peacock, as well as of our common barn-yard fowls.

The physical features of Asia are grand and remarkable. In the centre is an immense plateau, consisting of naked mountains, enormous rocks, and vast deserts and plains. In these elevated regions, the great rivers which flow north into the Arctic Ocean, or south and east into the Indian and the Pacific have their source

ASIA
Scale of Miles
200 400 600 800 1000
Longitude East from Greenwich
ARCTIC OCEAN
North East C.
New Siberia
Tchoukotskoi
East Cape
Behring's Str.
Cape Tchaktaktchourskoi
Cape Serdze Kamen
Kolyma R.
Indigirka R.
Yana R.
Lena R.
Olenek R.
Boyarsk
Olenek
Yakoutsk
Yakoutes
Gigansk
Aldan R.
Okhotsk
Koriaks
Anadir R.
Anadir
SEA OF KAMTSCHATKA
Kamtschatka
Awatska
Petropaulowski
Behring
Behring's Is.
Copper Is.
SEA OF OKHOTSK
Tchoulkova
Yeniseisk
Yenisei R.
Tungouska R.
Tungouses
Kitimsk
Tungouses
Altay Mts.
Ob R.
Tomsk
Kolhyvan
Krasnoyarsk
Buraites
L. Baikal
Nertchinsk
Sachalien
Tondon
Amoor R.
Argun R.
Tchikoi R.
Onon R.
Selinga R.
Inkoutsk
Kiachta
Mamatchin
Ourga
Ningpo
Moukden
Gobi or Shamo
Great Wall
Teentsin
Peking
Pekin
Kolog Nor
Laizan Nor
Lop Nor
Kashgar R.
Aksou R.
Tashkend
Gouldja
Kashgar
Yarkand
Samarcand
Bokhara
Balk R.
Oxus R.
Aral Sea
Little Altay Mts.
Kirguis Tartars
Orenburg
Oufa
Ural R.
Volga R.
Don R.
Astrachan
Circassia
Caucasus Mts.
Caspian Sea
Sea of Azof
Constantinople
Sea of Marmora
Black Sea
Trebisond
Erzeroum
Kars
Diarbekir
Mosul
Nineveh
Euphrates R.
Tigris R.
Bagdad
Ispahan
Shiraz
Bushire
Persepolis
Gundava
Kelat
Beloochistan
Candahar
Cabul
Cashmere
Indus R.
Lahore
Delhi
Lucknow
Agra
Adjmere
Hyderabad
Benares
Patna
Ganges R.
Brahmapootra R.
Himmalah Mts.
Bootan
Assam
Lassa
Thibet
Ava
Dacca
Serampore
Calcutta
Chandernagore
Pondicherry
Madras
Goa
Bombay
Baroda
Cambay
Surat
Mocha
Aden
Muscat
Oman
Bahrein Is.
Bassora
Euphrates R.
Tigris R.
Arabian Sea
Hindoostan
India
Bay of Bengal
Ceylon
Candy
Columbo
Gulf of Manar
Malabar Coast
Coromandel Coast
Laccadive Is.
Maldive Is.
Nicobar Is.
Andaman Is.
Achem
Sumatra
Malacca
Singapore
Malacca Str.
Siam
Siam R.
Cambodia
Cambodia R.
Tsiompa
Tsiompa R.
Tonquin
Cochin China
Hue
Kesho
Hainan
Hong Kong
Macao
Canton
Kochcheu
Formosa
Poyang L.
Kiang R.
Yangtse Kiang
Kociyang
Nanchang
Hoang Kiang R.
Yongchang
Meling Mts.
Nanlon
Singan
Hunan
Hupeh
Shensi
Shansi
Honan
Kiangsu
Nankin
Hoang Ho R.
Great Yellow R.
Great Canal
Chinese Empire
China
Japan
Sea of Japan
Corea
Niphon
Miaco
Simoda
Yedo
Amoor
Sagalien
Manchooria
Mantchooria
Chinese Tartary
Great Tartary
Eastern Sea
Loo Choo Is.
Tropic of Cancer
Ladrone Islands
Philippine Islands
Manilla
Mindanao
Celebes
Egoy
Pelew Is.
St. Andrews Is.
Borneo
Sooloo Is.
Sooloo Sea
Celebes Sea
Timor
Timor Sea
Papua or New Guinea
Arafura Sea
Banda Sea
Amboyna
Ceram
Banda
Java
Java Sea
Sumatra
Straits of Sunda
Indian Ocean
Zanguebar
Ajan
Mozambique
Isoette
Socotra
Cape Guardafui
Gulf of Aden
Red Sea
Babelmandel
Mecca
Abyssinia
Nubia
Egypt
Arabia
Arabian Desert
Syrian Desert
Nile R.
Mediterranean Sea
Europe
Russian Empire
Independent Tartary
Khiva
Khokan
Bucharia
Great Bucharia
Little Bucharia
Soongaria
Mongolia
Thibet
Lon. East from Washington 131
147
Longitude West
15

Here also the chief ranges of mountains in Asia form a stupendous rampart, from which the others branch out and extend over the country. These ranges are the Altay on the north, the Belur Tag on the west, and the Himmaleh on the south.

Distant View of Mount Ararat.

The following table exhibits the height of the principal mountains of Asia, in feet, with the ancient names:

MOUNTAINS.

Modern Names.	*Ancient Names.*	*Height.*
Himmaleh,	Emodi,	29,000
Altay, Siberia,	Imaus,	10,520
Ararat,	Niphates,	17,280
Lebanon,	Libanus,	10,880
Elwend, Syria,	Orontes,	
Demavend, Persia,		14,000
Tor, Palestine,	Tabor,	2,000
Sinai, Arabia,	Sinai,	7,940
Ghauts, Hindostan,	Bettigo,	9,600
Caucasus,	Caucasus,	17,920
Ural Group,	Hyperborean, or Riphean,	5,280

The following shows the length of the principal rivers, with the ancient names:

RIVERS.

Modern Names.	*Ancient Names.*	*Miles.*
Yenesei,		2900
Obe, or Obi,		2800
Lena,		2500
Indus,	Indus,	2500
Ganges,	Ganges,	1700
Sihon,	Iaxartes,	
Euphrates,	Euphrates,	1500
Burrampooter,	Dyardanes,	1350
Irawaddy,	Sabaracus,	1100
Cambodia,	Cotiaris,	1700
Yangtse Kiang, or Kian Ku,		2700
Hoang Ho,	Bautisus,	2400
Amoor,		2240

The Caspian Sea, a vast salt lake, six hundred and fifty miles long, and three hundred and twenty feet below the level of the ocean; the Sea of Ural, another salt lake, two hundred and fifty miles long; and the great Desert of Cobi, are peculiar and striking objects.

Asia, as we have said, was the cradle of the human family; and from this quarter of the globe all the varieties of the human race have proceeded. While Africa, Europe, and America, were peopled from Asia, its inhabitants, at the present day, are more diversified than those of any other conntry. Here are the roving Arab, the horse-mounted Tartar, the superstitious Hindoo, the fierce Malay, the ingenious Chinese, the polite Japanese, the bear-hunting Kamtschadale, the fish-eating Samoiede, and many others.

While in Asia we find a great number of cities, where the people gather like bees in the hive, we observe that a considerable portion lead a pastoral life, roving from place to place with large herds of cattle. Others subsist by hunting and fishing; and others still by plunder and robbery.

Asiatic Sovereign.

The governments of Asia are despotic. Among the pastoral and wandering races, a patriarchal government, resembling that of the father of a family, prevails. With the predatory tribes, the bravest leader becomes a chief. In the established kingdoms, the rulers generally claim to reign by divine right, surrounding themselves with barbaric pomp, and exercising the most absolute power over the life, property, and conscience of their subjects.

Asia, as before stated, is the source whence all the prevailing religions of the world have sprung. Christianity; Judaism; Mahometanism; Brahmanism, or the

Ancient Brahmin Temple.

worship of Brahma; Buddhism, or the worship of the Grand Lama; and several other religions, originated in Asia, and all still exist there to some extent. Mahometanism prevails in Western Asia; Brahmanism, in Southern Asia; and Buddhism, in Central and East-

ern Asia. Judaism is professed by the Jews, and Christianity is the faith of a small number in Turkey. As in government the spirit of the people of Asia is slavish, so in religion it is eminently superstitious.

The manners and customs of Asia are peculiar and striking. The dress is generally loose and flowing. The beard is left to grow long, and is an object of reverence. All over Asia there is a taste for jewels and showy equipage. Polygamy is general, and women hold a low station in society. The Asiatics are so wedded to the customs of their fathers, that the dress, habits, and opinions of the people now, are nearly the same as they were thousands of years ago.

The turban generally supplies the place of the hat, and sandals are worn instead of shoes. In entering the house, or wishing to show respect — when we would take off the hat, they take off the sandal. They make no use of chairs, tables, plates, knives, forks, or spoons. At meals they seat themselves cross-legged on the floor, and eat out of a large wooden bowl, placed in the middle, and filled, not with our solid joints, but usually with stews or sweetmeats. This dish is common to the whole company, and each thrusts in his hand without ceremony, and carries the morsels direct to the mouth. In return, they are very scrupulous about the washing of the hands. They use no beds, or at least nothing that we should call a bed. An Oriental, going to sleep, merely spreads a mat, adjusts his clothes in a certain position, and lays himself down. Their household furniture is thus exceedingly simple, consisting of little more than carpets covering the room, and sofas set round it, both of which are of peculiar beauty and fineness. Their attire is also simple, though composed, among the rich, of fine materials, and profusely ornamented with jewels and precious stones. Their arms, and the trappings of their horses, are also objects on which they make a studied display of magnificence.

In their disposition and temper, the people of the East also show striking peculiarities. They are grave, serious, and recluse; they have no balls, no theatres, no numerous assemblages; and they regard that lively social intercourse in which Europeans delight, as silly and frivolous. Unless when roused by strong incitements to action, they remain stretched on their sofas, and view as little better than madmen those whom they see walking about for amusement and recreation. Their moral qualities cannot be very easily estimated, but may be generally ranked below those of Europeans. Their domestic attachments are strong, and their reverence for ancestry deep. Their deportment is usually mild and courteous; and they show themselves capable of generous and benevolent actions.

On the other hand, among the subjects of the great empires, the obligations of truth and honesty are habitually trampled under foot; the statesmen and chiefs are usually designing, treacherous, and inhuman, devoid of honor, and capable of the most enormous crimes. The smaller tribes, who display a greater manliness and energy of character, are rude, coarse, and addicted to predatory habits. The sentiments and conduct of the Asiatics towards the female sex are such as cannot exist without a general degradation of character. The practice of polygamy, with the jealous confinement to which it naturally leads, seems to be the radical source of this evil. The exclusion of the sex from society; the Hindoo maxim which prohibits them from reading and writing, and from being present at religious ceremonies; are evidently parts of a general system for reducing them to an inferior rank in the scale of creation. It is true there is one local example — in Thibet — of an opposite system, — female sway, and a plurality of husbands; but this is evidently no more than a capricious exception to the general rule.

A high, and even ostentatious profession of religion, generally distinguishes the Asiatics, and the name of God is continually in their mouths. Their creeds, however, are all marked by that deep tincture of superstition which seems naturally connected with a crude and imperfect state of knowledge. In many parts of the continent, the most savage and degrading rites are practised; and in all, the favor of the Deity is supposed to be gained rather by splendid donations, costly structures, and elaborate outward appearances, than by holiness of heart and life. The pure and refined system of Christianity, though it was first communicated to Asia, has not maintained its ground against these superstitious propensities. Two systems of faith divide Asia between them. One is that of Mahomet, which, by the arms of his followers, and of the conquering Tartars of Central Asia, has been thoroughly established over all the western tracts as far as the Indus. It even became, for centuries, the ruling religion in India, though without ever being that of the body of the people. The other is the Hindoo religion, divided into its two great sects of Brahma and Boodh — the former occupying the whole of Hindostan, the latter having its centre in Thibet — filling all the east of Asia and Tartary, and penetrating even north of the Altaï.

The useful arts are cultivated in the Asiatic empires with somewhat peculiar diligence. Agriculture is carried on with great industry and care, though by less skilful processes and with ruder machinery than in Europe. A much smaller amount of capital, particularly in live stock, is employed upon the land. The cultivators scarcely rise above the rank of peasantry. The chief expenditure is upon irrigation; for, in all the tropical regions, water alone is required to produce plentiful crops. Asia has also a number of manufactures, which, though conducted with small capital and simple machinery, are not equalled, in

richness and beauty, by those of any other part of the world. All the efforts of European art and capital have been unequal fully to imitate the carpets of Persia, the muslins of India, the porcelain of China, and the lacquered ware of Japan. Commerce, though fettered by the jealousy of the great potentates, is very active throughout Asia. The commerce of Europe is principally maritime; that of Africa, principally inland. Asia combines both. Her interior caravan trade is very considerable; though much diminished since Europe ceased to be supplied by this channel. The native maritime trade on her southern coasts is also considerable, but the foreign trade, particularly that carried on by the English nation with India and China, has now acquired considerable importance.

The Asiatic languages are classed in seven groups. I. The family of the Shemetic languages. II. The language of the Caucasian region. III. The family of the Persian languages. IV. The languages of India. V. The languages of the region beyond the Ganges. VI. The group of the Tartar languages. VII. The languages of the Siberian region.

CHAPTER XXXIII.

Preliminary View of the History of Asia — Present Political Divisions — Order in which the Subjects will be treated.

The history of Asia begins with the history of man in the garden of Eden, and we have reason to believe that the antediluvian population was confined to this quarter of the globe. The first great empires had their beginning and end in Asia; here, too, civilization and the arts originated, and flourishing for a time, passed into other lands. All the great religions which have prevailed had their origin here, including Christianity itself.

The principal topics in the Ancient History of Asia are, Assyria, with the empires which arose upon its ruins, including Persia, the most powerful and extensive kingdom that has ever existed, here; the Jews, beginning with Abraham, and finally losing their nationality by the conquest of Jerusalem, after the crucifixion of Christ; the Phœnicians, the originators of maritime commerce; with various kingdoms in Asia Minor, which, however they may have been of inferior extent, present interesting materials for history. The rise and progress of the Mongol power, during the middle ages, are a remarkable feature in the history of this quarter of the globe. The great nations of the present day, as China, Hindostan, India, and Arabia, make little figure in the annals of antiquity.

From a very early date, the country south of the great ridge of mountains which occupies Central Asia, has been rich and populous. Here, within a space less than one fourth as extensive as the present United States, all the prominent events recorded in the Scriptures transpired; here Assyria rose, flourished, and decayed; here was the centre of the empires of Semiramis and Cyrus and Cambyses. Here were the rich kingdoms which became the spoils of Alexander, and, in after times, of the Roman conquerors.

This portion of Western Asia was, of course, well known to the Greek and Roman geographers; but they knew little of India, and almost the entire eastern and northern portions of the continent were unknown regions. It is supposed that the Euphrates, Tigris Oxus, Iaxartes, the Indus, Ganges, and Bautisus, or Hoang Ho, were known to Ptolemy; but he, probably, was unacquainted with the other larger rivers. The Taurus, Caucasus, Orontes, Paropamisus, Imaus, Hyperborean, Ottorocorras, and Emodi, were the chief mountain ranges known to the ancients. Of the latter, which are the highest in the world, the Greek and Roman geographers had no knowledge. The existence of such a country as Hindostan or India was not imagined by Alexander till he approached it in the progress of his conquests. Of India beyond the Ganges, of China, Japan, Siberia, and a great part of Tartary, both he and his successors for centuries, were totally ignorant.

In no part of the world have the fluctuations of empires, or the revolutions of states and nations, been more sudden and frequent, or attended by more striking circumstances, than in Asia. These vicissitudes will be detailed in the following pages. For the sake of distinctness, however, we first give the present divisions of Asia, as exhibited on the map at p. 60; with a brief geographical sketch of each country.

I. Turkey in Asia. The extent of this is 450,000 square miles, and it contains 10,000,000 of inhabitants —22 to a square mile. The religion is Mahometan. This territory includes countries greatly celebrated in history. These are as follows: 1. *Asia Minor*, including the ancient Troas or Troy, Caria, Lycia, Mysia, Phrygia, Mæonia, Ionia, Lydia, Pergamos, Pontus, Caramania, Bithynia, Paphlagonia, Pamphylia and Pisidia, Galatia, and Cappadocia. 2. *Syria*, including Palmyra, Phœnicia, &c. 3. *Palestine*, the country of the Philistines, and afterward of the Jews; including *Edom*, an ancient kingdom, now a scene of desolation. 4. *Armenia*, ancient and modern. 5. *Provinces on the Euphrates*, including *Mesopotamia*, the seat of Babylon — the capital of the great empires of Assyria, Babylonia, Persia, &c.; also, including Bagdad, capital of the Saracen caliphs.

II. Arabia. Its extent is 1,200,000 of square miles; population 8,000,000 — 7 to a square mile; religion Mahometan. This country gave birth to Mahomet, and from him sprang the empire of the Saracens, of which Bagdad was the capital. Mecca, the holy city of the Moslems, is in Arabia.

III. Persia. The extent of this is 450,000 square miles; population, 9,000,000 — 20 to a square mile; religion Mahometan. Modern Persia contains but a small portion of the great empire founded by Cyrus.

IV. Hindostan; anciently called India. This contains 1,100,000 square miles, and 144,000,000 of people, which is 131 to a square mile. It is the most thickly peopled country of Asia. The religion is Brahmanism and Buddhism. This country has been generally divided into several kingdoms, though it has, at times, all become subject to a single ruler The British are now masters of the greater portion.

V. Further India contains 900,000 square miles, and 15,000,000 of people — 16 to a square mile. Its religion is Buddhism. Its early history is little known. The present kingdoms, *Birmah*, *Anam*, *Siam*, &c., are of comparatively modern date.

VI. Chinese Empire. This contains 5,200,000 square miles, and a population of 280 to 380 millions. It is one of the most extensive, and by far the most

populous kingdom on the globe. It has 60 inhabitants to the square mile; the religion is Buddhism, &c. It includes *China Proper*, *Chinese Tartary*, and *Thibet*. These all present historical topics of interest.

VII. JAPAN. This empire, consisting of three islands, contains 267,500 square miles, and a population of 35,000,000 — 130 inhabitants to a square mile. Next to Hindostan, it is the most thickly peopled kingdom of Asia. The religion is Buddhism.

VIII. AFGHANISTAN and BELOOCHISTAN are modern kingdoms, containing 400,000 square miles, and 6,000,000 of people — 15 to a square mile. Their religion is Buddhism and Brahmanism.

IX. INDEPENDENT TARTARY contains 700,000 square miles, and 6,000,000 of people — 8 to a square mile. This country contains, at present, various tribes, and presents numerous topics of historical interest.

X. RUSSIA IN ASIA embraces Siberia, and contains 5,100,000 square miles, and 7,000,000 of people — a little more than one to a square mile.

In no part of the world are populous cities so numerous as in Asia, though none which now exist can be said to rival in grandeur either ancient Babylon, Nineveh, or Persepolis. The following table shows the principal capitals and chief marts of commerce.

Names.	*Population.*
Astracan, Russia in Asia,	70,000
Tobolsk, do. do.,	20,000
Aleppo, Turkey in Asia,	150,000
Smyrna, do. do.,	120,000
Damascus, do. do.,	100,000
Bagdad, do. do.,	80,000
Jerusalem, do. do.,	20,000
Sana, Arabia,	20,000
Mecca, ditto,	30,000
Muscat, ditto,	10,000
Ispahan, Persia,	200,000
Teheran, ditto,	50,000
Khiva, Independent Tartary,	
Bokhara, ditto, ditto,	160,000
Candahar, Afghanistan,	100,000
Cabul, ditto,	60,000
Pashawar, ditto,	100,000
Kelat, Beloochistan,	20,000
Calcutta, Hindostan,	500,000
Surat, ditto,	500,000
Madras, ditto,	350,000
Delhi, ditto,	300,000
Bombay, ditto,	220,000
Cashmere, ditto,	170,000
Benares, ditto,	200,000
Bankok, Further India,	50,000
Ava, ditto, ditto,	150,000
Pekin, China,	2,000,000
Canton, ditto,	900,000
Nankin, ditto,	500,000
Jedo, Japan,	1,300,000
Meaco, ditto,	300,000

The following is the order in which we propose to treat the subjects embraced in Asiatic History:

1. ANTEDILUVIAN AGE.
2. THE PATRIARCHAL AGE.
3. ASSYRIA; the first great empire of antiquity; the country is now subject to Turkey, and is called *Koordistan*.
4. BABYLONIA, or CHALDEA; at an early period a province of Assyria, and afterwards a great empire; the country is now subject to Turkey, and forms part of the province of *Irak Arabi*.
5. MEDIA; at first divided into many tribes; then formed into a nation; then subject to Assyria; then joining with Babylonia, it subdued Assyria; increasing in power, it subjected Elam or Persia, and finally, extended its domains westward to the river Halys, in Asia Minor. The history of Media is intimately connected with that of Assyria and Persia. The country now belongs to the Persian empire.
6. ANCIENT PERSIA. Persia was at an early date a province of Assyria; in after times it conquered the adjacent countries, and Babylon became its capital. It was, at one period, very extensive, embracing the whole of Western and Central Asia then known. This subject will include the great empire founded by Alexander; which, however, was of short duration.
7. MODERN PERSIA; this is confined to a comparatively small territory, and includes only the central provinces of the ancient empire.
8. PALESTINE, including the history of the *Jews* It is now subject to Turkey.
9. EDOM, or IDUMEA; an ancient kingdom, conquered by the Jews; now a part of Turkey in Asia.
10. PHŒNICIA, now a part of Syria.
11. SYRIA, ancient and modern, including the history of the *Assassins*.
12. PALMYRA.
13. ARMENIA, ancient and modern.
14. ASIA MINOR, the modern *Anatolia*, now subject to Turkey. It included various ancient states of great historical interest.
15. ARABIA, ancient and modern. This will include an account of Mahomet and the *Saracen Empire*.
16. TURKEY IN ASIA. This will include a history of the *Turks* or *Ottomans*, and a sketch of the modern history of the several Asiatic provinces subject to the Turkish power. A detailed account of the conquests of the Turks in Europe will be reserved for the history of the Greek empire.
17. CAUCASIAN COUNTRIES, including the ancient *Colchis*, *Iberia*, and *Albania;* and the modern *Circassia*, and *Georgia*.
18. PARTHIA, including *Hyrcania*, *Bactriana*, and *Sogdiana;* the country is now a part of Independent Tartary.
19. INDEPENDENT and CHINESE TARTARY, including *Ancient Scythia*, whence originated the Huns, Turks, &c. Under this head, we shall give a brief sketch of these and other Tartar tribes.
20. MONGOL, or MONGUL EMPIRE. This topic will include the history of the *Mongols*, who conquered a great part of Asia during the middle ages.
21. THIBET; subject to China.
22. CHINA, ancient and modern.
23. JAPAN.
24. COREA.
25. AFGHANISTAN; a modern kingdom, part of the ancient *Aria*, or *Ariana*.
26. BELOOCHISTAN; a modern kingdom; the ancient *Gedrosia*.
27. HINDOSTAN, or INDIA, ancient and modern; with an account of the Portuguese, French and British operations in that quarter.
28. FURTHER INDIA, including *Burmah*, *Anam*, *Siam*, *Malacca*, and the *British Possessions*.
29. SIBERIA, including *Asiatic Sarmatia*, and various tribes, as *Cossacks*, *Calmucs*, *Samoides*, *Kamtschadale*, & c.,

Antediluvian Age.

CHAPTER XXXIV.

4004 to 3074 B.C.

Scripture Account of the Creation of Mankind —Eden— The Primeval State.

For the history of the creation and the antediluvian age, we are wholly indebted to the Bible. "In the beginning," says the Mosaic account, "God created the heavens and the earth." Guided by geological and astronomical researches, learned authors regard this *beginning*, not as the commencement of the existence of the materials which compose our earth, but as an era when a new order of things began. At first, all things appeared to be in a chaotic state; but by successive revolutions, seeming like new creations, the order of nature was established;—the sun shone out, the land emerged from the waters, the plants sprung up, the mists cleared away and the stars became visible; animals, unknown before, and such as we now see, were created, and finally, Man, the crowning work of the Deity, was brought into existence. This account, though it does not profess to be philosophical, is yet in harmony with the developments of science.

The creation of man is regarded by the sacred historian as the most important action of the Deity, and even as the main end of the divine operations. A more enlarged account of it, than of the other works of creation, is therefore given. "God," we are told, "created man in his own image;" by which we are to understand that there are striking points of resemblance between what the historian knew of man in his original state, and what he conceived of the Deity as essential to his nature and sovereignty; that is, man in his intellectual endowments, in his dominion over the earth, and in his felicity, was originally made after the Divine likeness. The woman was formed out of the side of the man. *Adam* and *Eve* were the names borne by these two progenitors of the human race.

Man thus created, male and female, was placed in a "garden, eastward, in Eden." There are many places which have borne this name. The locality of the true Eden, or Paradise, cannot be determined by the Mosaic description, as the geography of this part of Scripture is quite obscure. The oriental nations reckon four Paradises in Asia; one near Damascus in Syria another in Chaldea, a third in Persia, and a fourth in the island of Ceylon. In this island is a lofty mountain called Adam's Peak; it is believed by the natives that Adam was buried under it, after his expulsion from Paradise. The Mahometans maintain that the garden of Eden, in which Adam was placed, was not terrestrial, but that it was one of the seven heavens, and that from this heaven he was thrown down into the island of Ceylon, where he died.

Eden has also been placed, by different authorities, in Europe, Africa, and even in America. The name seems to have been anciently applied to various situations distinguished for beauty, thus perpetuating, through many generations and all countries, the memory of this original garden of delight. The name of Paradise has the same universality of application. But whether we follow tradition or scientific research, there seems good reason for the belief that the human race originated in the lofty region of Central or Southern Asia. Perhaps there is no spot in the world which has a stronger claim to the distinction of having been the cradle of mankind, than the country of Cashmere, lying at the head of several of the mightiest rivers of the eastern continent, and in one of the most elevated habitable regions. This country constitutes a valley, enclosed on every side with steep mountains, separating it on the north and east from Thibet, and on the south and west from Caubul and Candahar. On this beautiful spot nature has lavished all those charms which can adorn a terrestrial paradise. Numerous rivulets, descending from the surrounding heights, diffuse on all sides verdure and fertility, and render the whole country an ever blooming garden. All the productions of the tropical and temperate climes flourish here in equal abundance and perfection. The plane-tree, that pride of the eastern world, spreads in no other region such a magnificent pomp of foliage as in Cashmere. But the peculiar boast of this paradisaical spot is its rose, whose tints and perfume are alike unrivalled. The numerous rivulets that water the valley unite in a single current, which, after forming several small lakes, rolls westward, bursts through the mountain barrier, and be-

comes one of the head streams of the great river Indus.

Of the history of our first parents while they dwelt in Eden very few particulars are given by the sacred historian. Adam received permission to eat of every tree of the garden excepting one. In order to qualify him for social intercourse, he was ordered to exercise his faculty of speech, by giving names to different creatures. These are the chief transactions in Eden — that is, previous to the Fall. How long the state of innocence endured we are not informed; but at length, Adam and his wife disobeyed the commands of their Creator, by eating of the forbidden tree. As a punishment for this offence they were expelled from Paradise.

CHAPTER XXXV.

3074 to 2348 B.C.

The Antediluvians.

Of the life of Adam, subsequent to his expulsion from Eden, we have no further account in the Mosaic writings than this, — that he died at the age of 930, after having had a number of children born to him. Cain and Abel, the eldest of these, betook themselves to distinct employments, — the former to husbandry and the latter to the keeping of sheep. Their inward dispositions were also different, — Cain being wicked and avaricious, and Abel just and virtuous. In process of time, they brought their respective offerings to God, but met with different success, for the Almighty accepted the offering of Abel, but rejected that of Cain. In his anger at this occurrence, Cain slew his brother. The murderer went forth an outcast and a wanderer. He settled in the land of Nod, supposed to be the Persian province of Susiana. Here he had a son, called Enoch, and here he built a city of the same name. Few other particulars are related of Cain: all we know is that Lamech, the fifth in descent from him, married two wives, Adah, and Zillah. Of the former were born two sons, — Jabal, who was the first dweller in tents and a herdsman, and Jubal the inventor of music. Of Zillah was born Tubal Cain, who discovered the art of working metals.

Of Seth, another son of Adam, were born Enos, Cainan, Mahalaleel, and Jared. After this we are informed, that men began to multiply, and the earth was filled with violence; and a race of giants existed. The translators of the Bible are not agreed as to the meaning of the word "giants" in this account. Some render the word, *violent and cruel men:* others, men who *fall upon* and *rush forward*, as a robber does upon his prey. We shall not attempt to clear up these obscurities, but only remark, that at this period of history, and long after, political power and bodily strength went hand in hand. Whoever was able to encounter and kill a wild beast, and clear the country of noxious animals; or who was able in the day of battle to destroy the most of his enemies, was looked upon by his associates as the fittest to be their king and commander. Thus Nimrod, from being "a mighty hunter," became a great king.

So far we have followed only the account of Moses, who has left us almost entirely in the dark as to the particular events of antediluvian history. The Jews, and other eastern nations, however, have made ample amends for his silence, by the abundance of their traditions. According to these, after the death of Adam, his son Seth, with his family separated from the profligate race of Cain, and chose for their habitation the mountain where Adam was buried; while the Cainites remained below, in the plain where Abel was killed. Here the family of Seth lived in great purity and sanctity of manners, and they went every day to the top of the mountain, to worship God, and visit the body of Adam.

On the mountain they were enabled, by a contemplation of the heavenly bodies, to learn the first rudiments of astronomy. Lest their knowledge of this science should be lost to their posterity, they built two pillars, one of brick and the other of stone, on which they engraved their discoveries. This was done in consequence of a prediction made by Adam, that there would be a general destruction of all things, — once by fire, and once by water. If the brick pillar happened to be destroyed in this catastrophe, they hoped the pillar of stone might be saved. Josephus, who relates this story, affirms that one of these pillars was standing in his time, in the land of Seriad. But where this country is to be found he does not inform us. Some have thought it to mean Upper Egypt.

Among other traditions of the antediluvian age, preserved by ancient writers, we may mention that given by Berosus, a Chaldean historian, who flourished in the time of Alexander the Great. This writer enumerates ten kings who reigned in Chaldea before the flood. Of these, the first is called Alorus, and is supposed to be the same with Adam: the last is Xisuthrus, who corresponds to Noah. In the first year of the world, according to this account, there rose out of the Red Sea a certain irrational animal, called Oannes. His body was like that of a fish, but under his fish's head was another of a different sort. He had a man's feet and voice. This animal conversed with mankind during the day, and imparted to them the knowledge of letters, and various arts. He taught them to dwell together in cities, to build temples, to enact laws, to gather seeds and fruits, and to do many other things tending to advance science and civilization. When the sun set he withdrew into the sea, and remained there all night. This fable is also related by other authors, who state that Oannes wrote books upon the origin of things and political economy.

We have other antediluvian stories, preserved by Sanchoniathon, a Phœnician writer already mentioned. According to him, the first pair of mortals were named Protogonus and Æon. Their two children were named Genus and Genea; these dwelt in Phœnicia, and worshipped the sun. Three more children were born to them afterwards, named Light, Fire, and Flame. These discovered the art of producing fire by rubbing pieces of wood against each other. They begat sons of vast bulk and height, who gave their names to the mountains of which they took possession, as Mount Lebanon, and the other lofty heights in that quarter.

One of the descendants of these, named Hypsurianus, inhabited Tyre, and invented the building of huts with reeds and the stalks of the papyrus. Usous, his brother, found out the art of making clothes from the skins of wild beasts. In a violent tempest of wind, the boughs of the trees being rubbed together, took fire and burned off. From these he constructed a vessel, or raft, boldly ventured to sea, and became the first sailor.

It is hardly necessary to say that there is no authentic foundation for these stories, though many of

the writers who relate them appear to have had some knowledge of the books of Moses. The Egyptians, who were unwilling to yield the palm of antiquity to any other nation, pretended to show a series of kings in their annals who reigned before the flood.

In regard to the customs, policy, and other general circumstances of the antediluvians, we must rest satisfied with conjectures. The only thing we know of their religious rites is that they offered sacrifices both of the fruits of the earth and of animals. Of their arts and sciences, we are able to say but little. Before the flood, man might have acquired much practical knowledge, such as the first elements of agriculture, architecture and metallurgy, and these arts were doubtless practised, though in an imperfect manner. The antediluvians seem to have spent their time rather in indolence and luxury — to which the abundant fertility of the first earth invited them — than in discoveries and improvements, of which they stood less in need than their successors.

As to their political and civil institutions, we have hardly anything even to help our conjectures. It is probable that the patriarchal form of government, which was, undoubtedly, the first, was set aside when tyranny and oppression began to prevail. Communities appear to have been but few, or, rather, it is a question whether there existed distinctions of civil society, or diversities of regular governments, in any respect similar to the distinctions of government as they now exist. It seems more likely that all mankind then constituted but one great nation, having one common language, and the same general manners and habits. It is supposed that these circumstances contributed to that universal corruption which so soon overtook them.

The population of the world in antediluvian times affords a theme for curious speculation. As men then lived to a much greater age than at present, it must be evident that population advanced much more rapidly than in after times. It has been estimated, that under circumstances so favorable, the human race might have increased to the number of 400,000,000,000 before the year of the deluge. But all calculations of this nature must be regarded as mere hypothesis. We have reason to think that a portion of the earth was very populous at that period, but of the numbers we are entirely ignorant.

The extraordinary age of the antediluvians has given rise to much investigation among those who are fond of curious researches into the history of mankind. Methuselah lived 969 years, and others of the patriarchs lived many centuries. Admitting the literal correctness of the scriptural accounts, physiologists have attempted to account for it in various ways. By some, this long life is explained, by supposing great temperance and simplicity of diet in the antediluvians; and others have thought this race of men endowed with a constitutional vigor and perfection of bodily organization far beyond what the human family enjoy at the present day. These reasons, however, do not make the matter much clearer. If we suppose, by way of explanation, that the human body was more perfect in ancient times than at present, the question still remains, how it came to be more perfect. Those who take liberties with the chronology of ancient history think the numbers are wrongly stated, or that months should be understood instead of years. We shall not attempt to reconcile these discordant opinions, nor to explain what is clearly inexplicable. An honest confession of ignorance is the best course, where the means of removing a difficulty are not within our reach.

The Patriarchal Age.

CHAPTER XXXVI.

2348 to 2300 B.C.

The Deluge — Noah and his Sons.

The universal depravity of human manners, which the Scriptures inform us characterized the latter portion of the antediluvian times, opened the way for the tremendous catastrophe of the deluge. This epoch is of the first importance in history, as all the authenticated records of profane writers fall within the period at which it is said to have taken place. The deluge is an event of which the memory is traditionally preserved among most nations. According to the ordinary computation, it happened in the year of the world 1656, or 2348 years before Christ. All the inhabitants of the earth were destroyed, except Noah and

his family. This patriarch, amid the general corruption, found favor in the sight of God. Being apprized of the coming deluge, by Divine command he built an ark, designed to receive and preserve him and his family, and pairs of the various animals which then existed. It was shaped like a chest or trunk, and was of about forty thousand tons burthen — larger than any modern ship. In due time, the ark being completed, and filled with its destined inhabitants, the floods came, and in forty days the earth* was covered with waters. All human beings and all land animals perished, except those in the ark. This vessel floated upon the waves; but at the end of a year dry land appeared, and the ark rested upon it. This was Mount Ararat. Noah and his family, and the other tenants of the ark, now came forth. The earth, being again habitable, was repeopled by the descendants of the patriarch, who thus became the father of the human race. He lived for more than three centuries after the flood, and of course saw his children multiply like the sands of the sea.

It has been conjectured that Noah himself migrated eastward, and founded China. He had three sons, named *Shem*, *Ham*, and *Japhet*. The first, or his descendants, appear to have settled near the plains of Shinar, or Chaldea. From these proceeded, in course of time, what are called the Shemitic or Semitic nations, of whom the Assyrians, Medes, and Persians were the earliest. *Ham*, the second son of Noah, is thought to have established himself in India, or Egypt. The descendants of *Japhet* proceeded to Asia Minor, from whence they spread themselves all over Europe. These divisions are, in a great measure, conjectural, though very ingenious reasons have been brought forward in their support.

From Shem proceeded Abraham, whose descendants have been so important in the history of the eastern world that they deserve a particular notice. Abraham, like Solomon, has always been a person of great celebrity among the oriental nations. Four great races of men have issued from this patriarch. The Edomites or Idumeans, the red men of the East, who descended from his grandson Esau; the Jews, who date their parentage from his grandson Jacob; the Arabs, from his son Ishmael, by the Egyptian Hagar; and lastly, those tribes and nations which arose in the regions east of Syria, who descended from his last children, by Keturah.

It appears that the earliest civilized nations of antiquity — those which inhabited Asia and Africa — issued from the line of Ham. The people most intimately connected with sacred history were derived from Shem; while the elder stem of Japhet furnished that posterity which has taken the lead in the human race since the Christian era, and has become, in modern times, distinguished for a degree of civilization and social improvement far surpassing anything of the kind in the ancient world.

The four sons of Ham were Cush, Mizraim, Phut, and Canaan. These may be considered as representing, according to Hebrew geography, the regions and ancestors of Ethiopia, Egypt, Libya, and Canaan. Cush is Ethiopia, or that part of Eastern Africa extending from Meroe, in Upper Egypt, along the Red Sea, toward the Indian Ocean. Both the natives of this country and the ancient Jews gave it this denomination. The inhabitants are believed to have migrated from the banks of the Indus. From Mizraim descended the colonies which established themselves in Egypt. The most ancient sacred writers call Egypt by the name of Mizraim, and it was so called in the time of Josephus. From one of the sons of Mizraim sprang that people who, under the name of Philistines, were so formidable to the Israelites, and who occupied the parts of Syria between Judea and the Mediterranean. Canaan, the son of Mizraim, is distinguished as the progenitor of the Phœnicians, for Sidon is said to have been his first-born, and the city of this name was one of the most ancient and distinguished in the East. The family of Canaan spread from Sidon to Gaza, along the Mediterranean, and inland as far as the Dead Sea.

Japhet may be deemed the ancestor of the chief races, not only of ancient and modern Europe, but of Upper Asia. He seems to have been the Iapetus whom the Greek and Roman traditions, transmitted to us by their poets and mythologists, declare to have been the ancestor of the human race. Seven sons and as many grandsons are ascribed to him by Moses. The Turks, Tartars, and Mongols, claim him as their progenitor. Madai and Javan, two sons of Japhet, are supposed to represent the Medes and Greeks. Gomer another son, is regarded as the ancestor of the Kimmerians, or Cimmerians. Magog, another son identified with the Scythians by Josephus, and whenever the name is mentioned in Scripture, it evidently refers to the region now called Tartary.

Of the progressive steps by which the descendants of one man became thus spread abroad over the ancient world, we have no record. It is not necessary to suppose that when Noah left the ark the whole continent of Asia had become dry. A small portion only of dry land was required for the subsistence of him and his family. As mankind and animals increased, more space of habitable land would be wanted; and it would be quite sufficient for their convenience, if the waters withdrew in proportion as they spread. This observation becomes important in a geological view of the earth's history, as the rocks, in many places, clearly indicate that several wide districts remained under water much longer than others. The process of forming the habitable surface of the globe may have been in gradual operation, in many countries, for several centuries after the deluge, while the tide of human population had not yet reached them.

Asia first nourished the renewed race of man; but while population was spreading from the mountains of that continent into the plains, the greater part of Europe may have been under water. It is thought that this latter continent, for many ages, consisted of a series of immense lakes, or internal seas, between the acclivities of its great mountains. The gradual dissemination of the human race, and of the various tribes of animals, must always have been governed by local circumstances, of which we can now form no competent judgment.

*There is a difference of opinion, among learned men, as to the extent of the deluge: some holding that the waters covered the entire earth; others that they covered only limited portions of it — such as were then peopled. It is impossible to decide this question, and many others of a similar kind: nor is important to do so, as the instruction conveyed by history is the same in one case as the other.

Assyrian Empire.

CHAPTER XXXVII.

Geographical View, Ancient and Modern.

THE countries within and around the valley of the Euphrates were anciently called *The East*. This title, extended to the adjacent territories, has come down to our day. The poet thus describes this region, so favored by nature, yet so degraded in its social condition:

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime;
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine?
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gúl in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, *save the spirit of man*, is divine?
'T is the clime of the *East;* 't is the land of the Sun:—
Can he smile on such deeds as his children have done?"

These territories, extending from the borders of Persia, on the east, to the Grecian Archipelago, on the west, are now subject to the Sultan of Constantinople, and bear the title of *Turkey in Asia.* We shall have occasion, hereafter, to describe these countries more particularly; we now mention them only as introductory to the history of *Assyria, Babylonia,* &c.

The territory which bears the title of *Koordistan,* in the preceding map, was anciently called *Assyria,* and here the first great empire known in history arose and flourished for many centuries. It is bounded by the Koordistan (anciently *Zagros*) Mountains on the east, which separate it from *Persia;* north by *Armenia;* south and west by the river *Tigris*, which separates it from Mesopotamia. Lying in the same latitude as the state of Georgia, the climate is similar. The whole extent of the territory was about 18,000 square miles — that is, twice as large as the state of Massachusetts. The southern part consists of undulating plains; the northern portion is broken into craggy hills and rugged mountains.

The more level country is now occupied by Chaldeans, Arabs, and other races, who live in miserable towns and villages in a state of barbarism. The northern portion is occupied by the descendants of a fierce and warlike tribe, anciently called *Carduchi;* from these they derive their name of *Koords*, and hence the country is called *Koordistan.* These people live in castles, or cities which are so encircled by rocks and precipices as to have the appearance of castles. The chiefs are the heads of clans, and greatly resemble the Scottish chiefs of other days, by their fierceness, pride, and predatory habits. They are proud of their pedigree, which they trace back to Noah. They are devotedly attached to their country, but hate strangers, and exercise toward them neither humanity nor good faith. The chief modern towns of this part of Koordistan are *Moush, Sert* and *Betlis.* The last is considered the capital.

The ancient cities have wholly disappeared. Nineveh, the proud capital of the empire, is a heap of ruins, on the eastern bank of the Tigris, opposite the

present city of Mosul. To the east were *Arbela* and *Gaugamela*, near which Alexander defeated the Persian army, and consequently became master of Asia. To the south were the cities of *Sumere*, *Opis*, and *Demetrius*. These places have all vanished, with their builders. New towns and villages are scattered here and there, often built of the ruins of the ancient cities. *Bagdad*, in the southern part of the territory, long the capital of the Saracen Caliphs, is still a large town.

The country lying between the Tigris and the Euphrates has borne a variety of names, as *Babylonia*, *Chaldea*, and *Mesopotamia*,—the latter being descriptive, and meaning, *between the rivers*. Its present title is *Irak Arabi*. The greatest width of this territory is about 100 miles. Its whole extent may be 23,000 square miles — or half that of the state of New York. It is a level plain; the lower portion, being annually overflowed by the Euphrates, is exceedingly fertile. The middle portions are naturally barren, but by means of irrigation were anciently very productive. The present inhabitants neglect agriculture, and live in a state of barbarism. The ancient towns have vanished. *Babylon*, the city that went back to Nimrod for its founder, and continued long to be the wonder of the world, on account of its wealth and magnificence, has crumbled into ruins. Deserted by the Euphrates, which once flowed through it, it is now a heap of unsightly bricks, earth and stone, surrounded by a marsh!

Near the Persian Gulf, the Euphrates and Tigris unite and form a river called *Shatul Arab*. On the western bank of this is *Bassora*, the great centre of commerce between Persia and the countries within the valley of the Euphrates. This portion of Mesopotamia, the proper Chaldea of antiquity, is still marked with a high degree of fertility.

Such is the present condition of these celebrated countries, where history teaches us the first great empires had their rise, and where human civilization first attained a considerable degree of development. If the reader will now cast his eye upon the annexed map of *The East*, he will readily gain such a knowledge of the ancient geography of this portion of Asia as is essential to a clear understanding of the history which follows. He will there see that *Assyria Proper* is bounded on the north by *Armenia;* on the east by *Media;* on the south by *Susiana;* on the west by *Mesopotamia.*

The history of Assyria is connected not only with these adjacent countries, but with all those which lie between India and Egypt. At one period, the Assyrian empire embraced Media and Persia on the east; Mesopotamia and Susiana on the south; Syria, Palestine, and portions of Asia Minor, on the west.

The greater portions of these countries lie between 30 and 40 degrees of north latitude, and have a climate similar to that of Georgia and the Carolinas. Among the mountains of the north, it is colder, and in Assyria, along the borders of Armenia, snow falls to

considerable depth in winter. The whole may be deemed a fruitful region, producing wheat, rye, barley, sesame and millet; also, grapes, and a great variety of other fruits. In such a climate, irrigation is alone necessary to produce abundant crops, and this was practised to a great extent in ancient times. The kings and emperors caused canals, embankments, and reservoirs, to be constructed on a vast scale, to facilitate irrigation, and owing to this liberal policy, the whole country became in the highest degree productive. The climate and soil are the same now as formerly but owing to the oppressive and destructive influence of Mahometan institutions, a great part of these fair and fertile territories are marked with poverty, barrenness, and degradation.

Among the ancient cities of Mesopotamia, beside Babylon, were *Vologesia*, *Alexandria*, and *Seleucia*. The modern towns of note are *Mosul*, *Disibis*, *Mardin*, *Orfa*, and *Diarbekir*.*

View of the City of Mosul.

It is supposed that the founders of the Assyrian and Babylonian empire had derived some civilization from the patriarchal ages. It is probable these people were never reduced to a savage state. The ancient Assyrians were a people of energetic character and a high order of genius. The Babylonians, or Chaldeans, were of the same original stock, and in after times they became blended into one mass with the Assyrians.

While the great empires arose in the valley of the Euphrates, and became rich and powerful — the seat of arts, refinement, and luxury — the regions to the north were occupied by the Parthians, and other rude and warlike tribes of *Scythians*, of whom the modern Tartars are the descendants. *Media*, to the east of Assyria, became powerful at an early date, and though at first a province of the empire, it afterwards caused its overthrow. *Persia*, also to the east, united with Media, became a conquering state, and subjected to its sway the entire region from the Indus to the Sea of Marmora. Arabia in ancient times was nearly the same as at present. Palestine was the seat of the two kingdoms of Judah and Israel — the capital of one being Jerusalem, and the other Samaria. Syria and Asia Minor were thickly peopled many centuries before the Christian era, and at a very early period we hear of inroads into their territories by the Assyrian monarchs.

TABLE OF DISTANCES.

The following table will be found convenient in the reading of the ensuing pages, especially those which relate to Assyria, Babylon, Media, and Persia.

		Miles.
From Babylon	to Nineveh, in Assyria,	250
ditto	to Persepolis, in Persia,	400
ditto	to Susa, in Persia,	200
ditto	to river Indus, in India,	1500
ditto	to mouth of the Ganges, in India,	2600
ditto	to Ecbatana, capital of Media,	250
ditto	to Bactra, capital of Bactriana,	1200
ditto	to Jerusalem, capital of the Jews,	420
ditto	to Memphis, in Egypt,	850
ditto	to Damascus, in Syria,	360
ditto	to Antioch, in Syria,	420
ditto	to Byzantium, now Constantinople, in Europe,	1000
ditto	to Greece,	1500
ditto	to city of Rome, in Italy,	2500

* Several of the modern cities in the northern part of Mesopotamia possess considerable interest. *Mosul* is chiefly noted as lying on the bank of the Tigris, opposite the ruins of ancient Nineveh. It is so near the level of the river, that its streets are often flooded. The people are a mixture of Christians, Jews, Arabs, Turks, and Koords. The population is about 35,000. The houses are supposed to be in part built of the ruins of Nineveh. The walls of the city are in a decaying state. The mosques, coffee-houses, khans and bazaars possess some beauty of architecture. The Greek Christians have nine churches, and there is a Dominican convent. The trade of the place was formerly considerable, but it has now declined. Mosul is under a separate pacha or governor, who exercises his authority with capricious despotism.

Orfa is one of the finest cities of this region; it is the ancient *Edessa*, and is supposed to be the *Ur* of the *Chaldees*, where Abraham dwelt before he removed to Haran. It stands on the slope of a hill, and is about four miles in circuit. The streets are narrow, and well paved. The houses are of stone, and well built. On the banks of a small lake, at one extremity of the city, is the *Mosque of Abraham*, the most splendid edifice of the kind in Asiatic Turkey. Every place of consequence in the city bears some relation to the name of the great father of the Jewish nation. The inhabitants of Orfa are well bred and polite, and the city is regarded as the most agreeable residence in the Turkish dominions.

Mardin is situated on a rocky precipice, like a castle. *Diarbekir*, the ancient *Amida*, is the seat of the pachalic for the surrounding country. It has 60,000 inhabitants, and carries on a considerable trade.

CHAPTER XXXVIII.

2221 to 2000 B.C.

Antiquity of Assyria—Tower of Babel—Dispersion of the People—Nimrod—Ninus—Semiramis.

Assyria appears to have been one of the earliest settled countries in the world; and according to all historical records, it was the seat of one of the most ancient monarchies. It therefore claims an early notice from the historian, as being connected with the origin of government, arts, and civilization.

Yet, however distinguished for its antiquity, and the power to which it attained, we can give no certain information with regard to the primitive history of Assyria. The early annalists were deeply infected with superstition and the love of fable. The records of the empire, if any existed possessing the character of authenticity, have long since perished in the wrecks of time; and the preposterous vanity of the Greeks, in neglecting the history of foreign nations, or relying upon their own fanciful historians in preference to better attested documents, has involved this subject in hopeless obscurity.

The Greek writers inform us that the early Assyrian history consisted of little more than traditions of the heroes and heroines who, at some early but uncertain period, founded a kingdom in the countries bordering on the Tigris and Euphrates. These traditions are said to have been marked by no chronological data, but to have exhibited the usual features of oriental exaggeration. The Assyrian history contained in the Mosaic writings is that of a distinct nation of conquerors, who founded an empire. This history, however, is confined to incidental notices of the wars between the Assyrians and the Hebrews. The Greek historian, Herodotus, dwells briefly on the subject of the Assyrians, but his narrative, as far as it goes, confirms the scriptural account. All the histories, however, of these early times, are so obscure, and the statements they contain so contradictory to each other in many material points, that it is impossible to construct a narrative on this subject which can be pronounced certain and incontestible. It has been generally assumed as a safe conjecture, that the empire of Assyria was as ancient as the city of Babylon. We are informed by Callisthenes, a Greek philosopher, who accompanied Alexander the Great in his career of conquest in the East, that the Babylonians reckoned 1903 years from the foundation of their city to its capture by Alexander. This would fix the beginning of Assyria* at the year of the world 1770, or only 114 years after Noah's flood, according to Usher's Chronology.

Assyria was, undoubtedly, the first great empire founded after the deluge. When the waters subsided, we are told that the ark rested on the mountains of Ararat. These are in Armenia, a country bordering on that region where the Assyrian empire afterwards arose. The sacred historian gives us few particulars of the migrations of the human race after Noah and his family left the ark. One body of them journeyed east to the land of Shinar, which is supposed to be Chaldea. Here they undertook a singular project,—that of building a city and a tower "whose top might reach to heaven." Various motives have been assigned for this enterprise. Some have explained it by the fears of another deluge. Others imagine it was intended as a landmark, or object to be seen at a distance; that when the people wandered hither and thither with their flocks, the tower might be visible as a common point of union. Others look upon it as an indication of extravagant ambition and appetite for celebrity, which, if unchecked, might have led to the most criminal excesses. On this point, however, we can offer little except conjecture. The only distinct information we have in relation to it is, that the design was displeasing to the Almighty, and to prevent

* The founding of the Assyrian empire is usually fixed at 2221 B. C., only 127 years after the deluge. The ancient histories represent that at this time there were numerous and populous nations, and in a very short period after, armies amounting to hundreds of thousands of men were brought into the field. Cities also were built, of vast extent and astonishing magnificence. These facts lead to the belief that Usher's Chronology is defective, and that a much longer space of time elapsed between the founding of Assyria and the Deluge than is usually reckoned. The opinion is gaining ground, that Haile's Chronology is more nearly accurate than that of Usher. *See note page* 23.

its completion, he "confounded their speech, so that they left off to build the city," and were dispersed over the face of the earth. In commemoration of this remarkable event, the place was called Babel, or Confusion. It is supposed that Babylon was afterwards built upon this spot.

Many traditions of the eastern world referred to this striking catastrophe. Josephus quotes one of the ancient Sibyls as having declared that mankind once spoke a common language, but having built a tower immensely high, as if with the intention of scaling heaven, the gods sent a wind and overthrew it, giving each man a new tongue; and from this Babylon derives its name. Abydenus, a Chaldean historian, makes a similar statement, and, to fix the date of this occurrence, he says, "Then began the war between Saturn and Titan." There can be little question, that, by divesting history of its poetical decorations, the celebrated fable of the war of the giants against heaven, originated in this event.

Whatever opinion we may form respecting this subject, we may very reasonably ascribe the origin of the Assyrian empire to Ashur, who, according to the Mosaic record, went out of the land of Shinar, after the confusion of Babel, and built Nineveh, and other cities. The reign of Ashur is not marked with any other striking event. After him, Nimrod is mentioned as a ruler of great ambition and enterprise. He is said to have been "a mighty hunter before the Lord!" which probably refers to his love of conquest and dominion. Nimrod is, perhaps, the same with Belus or Baal, afterwards worshipped as a god. The city of Babylon is mentioned as being the capital of a kingdom in the reign of Ninus, the son of Nimrod, though some writers regard these two persons as the same. All this portion of Assyrian history is involved in a confusion which no conjectures can reduce to order. We shall only endeavor to produce as clear a narrative as the materials will admit.*

One of the first measures of Ninus, we are informed, was to enter into a league with the King of Arabia, by whose assistance his magnificent schemes of conquest were, to a great degree, accomplished. Their united forces overran a vast extent of country, from Egypt to India and Bactriana. The King of Babylon was made prisoner by Ninus, and put to the sword, with his children. He also conquered Armenia and Media, putting to death all the royal family of the latter kingdom. On his return from these conquests, we are told he established his court at Nineveh, and adorned the city with magnificent buildings. It is stated, both by sacred and profane writers, to have been at this time of great magnitude and splendor. "His design," says the Greek historian Diodorus, "was to make Nineveh the largest and noblest city in the world, and to put it out of the power of those who came after him ever to build, or hope to build, such another."

Ninus, having enlarged, fortified, and embellished his capital to a wonderful extent, assembled an immense army for a campaign against the Bactrians. If we may believe Ctesias, a Greek, who wrote a history of Assyria and Persia, this army consisted of 1,700,000 foot, 200,000 horse, and 16,000 war chariots, armed with scythes. All this is, doubtless, an exaggeration. Ninus captured a great number of cities, and at length laid siege to Bactria, the capital of Bactriana. Here he would probably have miscarried in his attempt, but for the extraordinary assistance which he received from Semiramis, the wife of one of his chief officers, and one of the most remarkable women of whom history has made mention.

* See history of Babylonia, at p. 74.

CHAPTER XXXIX.

2000 B.C.

Reign of Semiramis.

Semiramis has been regarded by some persons as a fabulous being; yet the particulars of her life are related with a degree of minuteness altogether inconsistent with a supposition of this kind. Fable, however, is very liberally mixed up with her true history. We are told she was descended from the goddess Decreto, to whom a temple was erected near Askelon, in Syria. This goddess, according to the legend, attempting to drown herself by jumping into a lake, was instantly changed into a fish. Her child was preserved by a flock of doves, who nourished her with their milk, and sheltered her from the weather by their wings. The birds then fed her with cheese, which they stole from the neighboring shepherds. These persons discovered the little infant, and she was adopted by the king's principal shepherd, whose name was Simma. The name of Semiramis was given to the foundling, the word signifying, in Syriac, doves or pigeons. We have recited this legend to show how close a resemblance it bears, in some material points, to the story of Romulus and Remus. The fable of Semiramis, however, is much the more ancient of the two.

According to all the traditions Semiramis was distinguished by great talent, and the most captivating beauty. Menon, a principal person in the household of the King of Assyria, having been commissioned to inspect the royal flocks and herds, saw Semiramis at the house of Simma, and persuaded her to accompany him to Nineveh, where she became his wife. She is said to have possessed a complete influence over her husband, whose power and celebrity were increased by the wise and prudent counsels of his wife.

At the siege of Bactria, Semiramis resorted to the camp at the call of her husband. She pointed out the errors of the king in attacking the wrong parts of the enemy's works, and offered to lead herself a body of soldiers to the assault of the citadel. This was done; the citadel was captured, and the king became master of Bactria. The extraordinary exploits of Semiramis caused Ninus to entertain a wish to possess her as a wife. He entreated her husband to relinquish her but without effect. The king, enraged at his obstinacy, persecuted him so cruelly that the unfortunate man committed suicide. Semiramis, in consequence, became Queen of Assyria. The date of these events is uncertain, and varies according to different authors from 2100 to 1200 B. C.

According to some accounts, Ninus was assassinated by his new queen; but others state that he died peaceably, after the birth of a son, named Ninyas. Semiramis became regent of the empire during the minority of her son. She determined to commence her administration by some mighty undertaking, that should

transmit her name to succeeding generations, and cause mankind to forget the obscurity of her birth. Collecting, therefore, out of the numerous provinces of the empire, no less than two millions of men, she undertook the building of Babylon,* a city whose magnitude and splendor have excited the astonishment of all subsequent times. The natural propensity of mankind, especially in a remote and superstitious age, ought certainly to induce us to receive with considerable abatement the high-wrought descriptions of ancient writers. But in the case of Babylon, of which we shall hereafter give an account, there is good evidence that the marvellous tales of antiquity did not exceed the truth.

CHAPTER XL.

2000 B. C.

Conquests and Death of Semiramis.

Although the building and ornamenting of so stupendous a city as Babylon might seem a sufficient work for a whole life, yet we are told that Semiramis also built several considerable cities along the banks of the Tigris. But peaceful and laborious occupations did not furnish sufficient scope for the restless and boundless ambition of this extraordinary female. She assembled a numerous army, and marched into Media. Along her route she caused to be constructed many beautiful gardens, adorned with statues and other monuments, to perpetuate her memory. From Media she extended her progress into Persia, everywhere erecting palaces, founding cities and towns, and levelling hills that obstructed the roads. From Asia she is said to have marched into Egypt and the sandy desert of Libya. Her curiosity induced her to visit the celebrated temple of Jupiter Ammon, to inquire of the oracle of that place how long she had to live. The answer was, that she should die when her son Ninyas conspired against her life, and enjoy divine honors after her death.

On her return to Babylon, new projects inflamed her ambition, and she hastened to carry them into execution. She had received information of the immense wealth and boundless fertility of India, and she determined to attempt the conquest of that country. An army was collected out of all the provinces of the empire. Shipwrights from Phœnicia, Syria, and Cyprus were employed to construct the frame-work of vessels, which she proposed to transport over land, in order to cross the broad stream of the Indus. Having understood that the Hindoos relied chiefly upon their elephants in battle, she determined to produce an imitation of these animals. She accordingly ordered 300,000 oxen to be slaughtered, and their hides to be stuffed, and placed on the backs of camels, so as to make them equal in size to elephants. With these she hoped to throw terror into the ranks of her enemies.

Such mighty preparations could not long remain concealed from the Indian king, and this monarch, named Stabrobates, assembled an army to meet the invader. A navy of 4,000 bamboo boats was also equipped for his service on the river. Some negotiations preceded the breaking out of hostilities, but the arrogance of Semiramis prevented all peaceable accommodation. She advanced with her prodigious army to the Indus, and attempted a passage with her boats. The two fleets encountered each other with great alacrity, and the victory was for some time uncertain. At length, Semiramis rushed into the thickest of the fight, and turned the tide of success against the Hindoos. A thousand of their boats were sunk, and an immense number of prisoners taken.

Semiramis now pressed forward into the Indian territory, in pursuit of her fugitive enemies. According to some accounts, the retreat of the Hindoos was a stratagem to draw the Assyrian army into ambuscades. The counterfeit elephants at first terrified the enemy, but their fears were soon dissipated by some Assyrian deserters, who gave them information of the deception. The Hindoos, therefore, faced their foe, and a second battle ensued. Some advantage was at first gained by the Assyrians, but the Hindoos soon rallied, and supported by their elephants, advanced to the conflict with great courage and regularity. The counterfeit elephants proved not only useless, but embarrassing, and contributed to a speedy and most disastrous defeat.

The two leaders of the respective armies now met in single combat. The king wounded Semiramis, who, finding the battle irretrievably lost, fled from the field, and re-passed the river amid a crowd of fugitives, where she had so lately passed into her enemy's country amid shouts of triumph. With the loss of two thirds of her immense army, she retreated homeward, this being the last of all her mighty undertakings.

Thus ended the glory of Semiramis, and, shortly afterwards, her life. Having discovered a conspiracy in the palace against her, she voluntarily resigned the sceptre to her son Ninyas, and withdrew into retirement. She died at the age of sixty-two, having reigned forty-two years over a great part of Asia. It was believed that she left this world in the form of a dove, in consequence of which the Assyrians afterwards paid divine honors to this bird.

The life of this queen must be regarded as one of the most uncertain parts of history. The extraordinary actions ascribed to her seem incompatible with the state of military science at that time. It is not improbable that the Greek historians may have blended into one narrative the actions of many of the Assyrian sovereigns, and invested a single reign with the splendor and glory which, in fact, ought to be distributed over a much wider field of history. This may have been done partly from ignorance and mis conception, and partly from a love of the marvellous The real Semiramis, however, was evidently a woman of masculine mind and wonderful force of character. Valerius Maximus states that her very presence was sufficient to quell sedition in the multitude. One day, it is said, while she was engaged in dressing, she received information of a tumult in the city. Upon this, she sallied forth, with her head half dressed, and in that condition harangued the populace, completely tranquillizing and dispersing them. A statue was erected in commemoration of this singular achievement, representing the queen in the attitude and habit in which she addressed the multitude.

* Such is the account; but it is more probable that she only undertook to enlarge and beautify Babylon, which must have been built some centuries before. See p. 75.

CHAPTER XLI.

2000 to 876 B. C.

Ninyas—Sardanapalus—End of the First Assyrian Empire—Its Dismemberment.

NINYAS succeeded his mother Semiramis, and when seated on the throne abandoned himself to slothful inactivity and luxury. In order to indulge his taste unmolested by public affairs, he withdrew from the sight of his subjects, and shut himself up in his palace with the eunuchs and females with which the royal dwelling abounded. His army was disbanded at the end of every year, and replaced by a new one, which required a considerable time for its organization. By this arrangement he hoped to prevent all conspiracies against his person. His inglorious life was followed by an unlamented death. His successors, during a long period of twelve hundred years, comprising thirty reigns, so closely imitated his example, that their history is buried in total obscurity, and we have no one recorded event to mark the annals of the time. This seems incredible, but it is so related to us by the ancient writers.

The last of this race of princes was Sardanapalus, who acceded to the throne about 900 B. C. His character exhibits a perfect specimen of sloth, degeneracy, and vice. Like his inglorious predecessor, the first of this effeminate dynasty, he secluded himself in his palace, assumed the dress of a woman, imitated the voice and actions of a female, painted his face, handled the distaff, &c., and abandoned himself to every degree of folly and depravity, till his actions became the disgrace and scandal of the whole empire. This conduct excited the indignation of Arbaces, the governor of Media, and he resolved to vindicate the honor of the nation by overthrowing the government of this contemptible despot. For this purpose, he entered into a confederacy with Belesis, the viceroy of Babylon, to dethrone Sardanapalus. They stirred up the Medes, Persians, and Babylonians, to revolt, and brought the King of Arabia into the scheme. By these means, they were enabled to gain the control of the army, and immediately raised the standard of rebellion.

Sardanapalus was suddenly roused from his voluptuous dreams. Inspired by this desperate emergency, he raised all the forces that remained faithful to him, and boldly encountered his rebel subjects. He was victorious in three successive battles, and offered a reward of two hundred talents of gold to any one who would kill Arbaces or Belesis—and twice that sum to whoever would capture either of them alive. But these offers were in vain. Belesis, who was a Chaldean priest, and a great astrologer, consulted the stars every night, as we are told, and after the third battle solemnly assured his troops that the heavens would now be propitious to their arms. Sardanapalus, in the mean time, confident of final success, was occupied in arranging a sacrifice and festival, to be celebrated by his army after the total destruction of their enemies.

To such an extent did his confidence prevail, that he thought it unnecessary to take the field again in person, but intrusted the command of the army to his brother-in-law, and shut himself up in his palace, at Nineveh, where, it appears, he held his court. The rebels attacked the city, and destroyed the greater part of his army. Sardanapalus was then closely besieged, but he kept his hopes alive by the remembrance of an ancient prediction that "Nineveh could never be taken till the river became her enemy." The city being abundantly supplied with provisions, the confederated forces remained two years before the walls, without compelling the inhabitants to surrender. But at length the Tigris, being swelled by an unusual inundation, threw down more than two miles of the wall; the besiegers entered by this breach, and made themselves masters of the city. Sardanapalus at once comprehended his danger, and his last hope being thus extinguished, he fled into his palace, determined to die in a manner suitable to a great monarch. He ordered a vast funeral pile to be reared in the court of the palace, and on this he placed all his most valuable treasures, amounting to an almost incredible sum. Upon these he caused to be seated his eunuchs, his wives, and his household attendants; then taking his place among them, he set fire to the pile, and perished with all the rest, amid the conflagration.

This monarch is said to have ordered two lines to be engraved upon his monument, purporting that he had taken with him all he had enjoyed, leaving the rest behind; an epitaph, as Aristotle justly observes, fit for a swine. Plutarch mentions a statue of Sardanapalus, representing him in the posture of a dancer, with an inscription, supposed to be addressed by the king to the spectator, in these words: "Eat, drink, and be merry; everything else is nothing."

With Sardanapalus ended the first Assyrian monarchy. The government of the empire was broken up, and the conquerors are said to have completely destroyed Nineveh. If this be true, it must have been rebuilt, for it was afterwards a great city.

We cannot specify dates with any assurance, in this early part of our history, as the most learned and accurate writers differ very widely in their chronology of the events above related. The duration of the Assyrian empire, according to Herodotus, who is followed by the critical Usher, was only 520 years. On the other hand, the Greek historians, Ctesias and Diodorus, and the Latin Trogus Pompeius, who are followed by a great number of modern authors, allow 1450 years for the duration of this empire. The date of its conclusion is more certain than that of its commencement. It is commonly fixed about 876 B. C.; some writers make it 888, and others 821 B. C.

Out of the ruins of this vast empire were formed three considerable kingdoms;—that of the Medes, under Arbaces, the principal head of the conspiracy; that of Babylonia, or the Assyrians of Babylon, under Belesis; and that of the Assyrians of Nineveh, which, at no distant day, we find under the dominion of *Pul*, or *Phul*. Of the latter, which is called the *Second Assyrian Kingdom*, we shall now give a brief sketch, remarking by the way, that there is great confusion in this portion of history. We can do no more than give what seems to us the most probable view.*

* The history of the Assyrian empire is one of the most obscure portions of ancient biblical literature; and the manner in which it has been hitherto treated has not contributed in any measure to dispel the darkness. In the want of all native histories, the only original sources from which the fragments of the earlier history of this country can be drawn are the Old Testament, Herodotus, and Ctesias. These sources are all evidently independent of each other, but the accounts derived from them are so far from constituting an harmonious whole, that they are in the chief points entirely discordant. Indeed, the two Greek historians are so much at variance with the biblical writers, and also with themselves, especially with regard to the origin and elevation of the Assyrian and Median empires, that most critics have assumed a *double Assyrian dy*

CHAPTER XLII.

876 to 606 B.C.

The Second Assyrian Kingdom.

Except a very general sketch of the foundation of the Assyrian empire, the Bible furnishes us nothing of its history, till the time of *Pul*, who is the first Assyrian king mentioned in the sacred writings. The preceding particulars are chiefly drawn from the Greek writers; but now we come to the *Second Assyrian Empire*, whose history touches upon that of the Israelites, and the accounts of the latter, incidentally noticing the former, give us the materials for a reliable and consistent narrative.

Before we proceed further, it may be well to cast a glance at the surrounding nations, especially those which, about this time, begin to figure in the Assyrian annals. To the west, and nearly contiguous to Assyria, lay the land of Canaan; but the glorious days of David and Solomon were passed, and the Hebrew nation was divided into two kingdoms; that of *Judah*, of which Jerusalem was the capital, and that of *Israel*, of which Samaria was the capital. North of these territories were the flourishing commercial cities of Phœnicia, — Tyre and Sidon; and in the immediate vicinity was the populous kingdom of Syria, Damascus, the metropolis being one of the great centres of Asiatic commerce. Asia Minor was thickly peopled, and several considerable kingdoms were flourishing there. To the north of Assyria was Armenia, already a populous country, and beyond were the extensive regions of the fierce and barbarous Scythians. To the east of Assyria were the territories of Media and Persia, and still further, India and China, with many intermediate territories, all of which were, at this period, more or less thickly inhabited.

While such was the condition of the nations in the central and southern portions of Asia, Egypt was in the height of its power, and even surpassed Assyria in learning and the arts. Carthage had begun its maritime career, and carried its navigation, by way of the Straits of Gibraltar, into the Atlantic. In Europe, Greece was advancing towards the brightest era of its existence; and Rome, the future queen of the world, was raising its walls along the banks of the Tiber. Such was the course of events during the period of somewhat more than two centuries, in which the second Assyrian empire flourished. We now return to the thread of our narrative.

How long a time elapsed between the overthrow of Sardanapalus and the accession of Pul seems uncertain. Whether Arbaces* reigned for a time over the new kingdom of Assyria, which had been mainly founded by him, or whether his sovereignty was restricted to Media, cannot be determined. All we can affirm with certainty is, that within about a century after the overthrow of ancient Assyria, Pul appears seated on the throne of the new kingdom as an independent sovereign, and qualified, not merely to sustain his position, but to extend his dominions by conquest. It seems that Menahem, having taken forcible possession of the throne of the kingdom of Israel, attended by the murder of Shallum, his country was invaded by the Assyrian king, at the head of a large army. The usurper averted the threatened blow, by presenting his enemy with a thousand talents of silver. In consideration of this tribute, he was confirmed in his throne, and received a promise of the protection of the Assyrian monarch. Pul returned to Nineveh, his capital, not only having made the kingdom of Israel tributary, but having also received the homage of several other nations in his march. This was a period of great extension of the new empire of Assyria; and here was the beginning of the miseries inflicted upon the Israelites by the Assyrian sovereigns.

From the earliest periods of history, it appears that captives taken in war were considered as lawful plunder, to be used for the benefit, or even the caprice, of the captors. They were often killed or tortured in revenge of resistance they had made to their conquerors, or for the amusement which their cries and agonies afforded. Some had their tongues cut out, and thus made mutes, were employed as servants; others were maimed, and accordingly a supply of eunuchs for the palace was obtained; others still had their eyes put out, and were left to their fate; often a whole tribe or nation was transplanted to another country — their towns and cities being laid waste and desolate. Kings, princes and nobles, decorated the triumphal processions of conquerors.

These customs, with slight modifications, were common as well among the Assyrians, as the ancient Jews, Egyptians and Greeks. During the second period of Assyrian history, the people of the two kingdoms of the Hebrews — Judah and Israel — suffered from successive conquests and captivities, which will be duly noticed in the history of that people.

It is evident from these facts, that in the remote ages of which we write, the claims of humanity, so familiar now, were unknown, or at least unacknowledged. That golden rule which makes every human being our neighbor, and institutes an equality of rights between man and man, had not been promulgated. The history of the good Samaritan had not yet been placed before the world, as an authoritative example. Although mankind have had the advantage of these lights for eighteen centuries, there are still many lingering traces of that ancient barbarism which deemed it lawful for one race to reduce another to captivity, and to use the captive as convenience might suggest. So slow and difficult is the march of true civilization!

Pul was succeeded, 747 B. C., by his eldest son, *Tiglath Pileser*, on the throne of Assyria; at the same time, his younger son, *Nabonassar*, became King of Babylon, which, at this period, it seems, was subject to Assyria, or, at least, tributary to it. Tiglath Pileser greatly extended the boundaries of his kingdom, by various conquests. He marched against Syria, took its capital, Damascus, and killed Rezin, the king. The kingdom of Damascus, or Syria, was terminated, and the people transferred to Kir, in Media.

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nasty. The first closed by Sardanapalus, about 888 B. C., and followed by Arbaces and the Median kings; and the second commencing about 800 or 775 B. C., and subsisting along with the Median race. But as Ctesias and Herodotus both profess to have drawn from original sources, and yet differ from each other in important particulars, as much as if they were speaking of different states; and as there is no ground whatever for distrusting the accounts contained in the Old Testament, it would seem preferable, on every critical, as well as other ground, to make the biblical accounts the foundation of the Assyrian history.—*Robinson's Notes to Calmet's Dictionary*.

* Some authors suppose that Assyria continued still to be a great empire, of which Media and Babylonia were provinces. In this view, Arbaces is represented as King of Assyria, and Belesis, governor of Babylonia, not an independent sovereign. The successor of Arbaces was *Mandauces*, supposed to be the same as *Pul*, above noticed.

During this reign, the King of Judah was obliged to pay heavy tribute and formally acknowledge himself a vassal of the Assyrian empire.

Salamanezer, called *Enemesser* in the book of Tobit, succeeded Tiglath Pileser, about 725 B. C. He marched against Hosea, the King of Israel, who had sought to throw off the Assyrian yoke, and to aid in this object, had formed an alliance with the King of Egypt. The immense army of the Assyrians, however, soon overran the country of the Israelites, and Hosea was obliged to shut himself up in his capital of Samaria. Here, for three years, he made a valorous defence; but at last he was taken, put in irons, and kept in prison during the rest of his life. His efforts to liberate his country not only proved vain, but resulted in its ruin. The people of the ten tribes were carried into captivity, and here history loses sight of them forever. Hosea was the last sovereign of Israel; and this kingdom, which had existed distinct from Judah for 250 years, was thus finally terminated. The latter endured for a century and a half, when it fell a prey to Nebuchadnezzar.

Salmanezer, after the conquest of Israel, subdued the cities of Phœnicia, with the exception of Tyre, which he was unable to capture, though he besieged it for five years. He was succeeded by *Senacherib*, in 714 B. C. This monarch marched against Hezekiah, King of Judah, who had refused to pay the stipulated tribute. Encouraged by the prophet Isaiah, Hezekiah refused to deliver up Jerusalem. In the mean time, the armies of Egypt and Ethiopia were coming against Senacherib. The latter marched to meet them, and gave them battle. He defeated their armies, and pursued them into their own countries, which he ravaged and despoiled, bearing away immense treasures. Returning victorious, he again marched upon Jerusalem. In his extremity, Hezekiah entreated the Lord, and an answer was returned by the prophet Isaiah: "The King of Assyria shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor raise a bank against it. By the way that he came, by the same shall he return." And such was the event. That very night, the camp of Senacherib was smitten with pestilence, and 185,000 of his men perished.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown!

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleeping waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances uplifted, the trumpet unblown."

Senacherib returned to Jerusalem; but, like a conqueror of modern times,—whose army perished in the snows of Russia—thus furnishing a striking parallel to the destinies of the Assyrian hosts,—he was not softened by misfortune. On the contrary, he seemed filled with spite and revenge, which he wreaked on his subjects, and especially on the captive Jews and Israelites, whom he wantonly caused to be slaughtered. At last, he was killed by two of his sons, before the altar of the god Nisroch, at which he was kneeling.

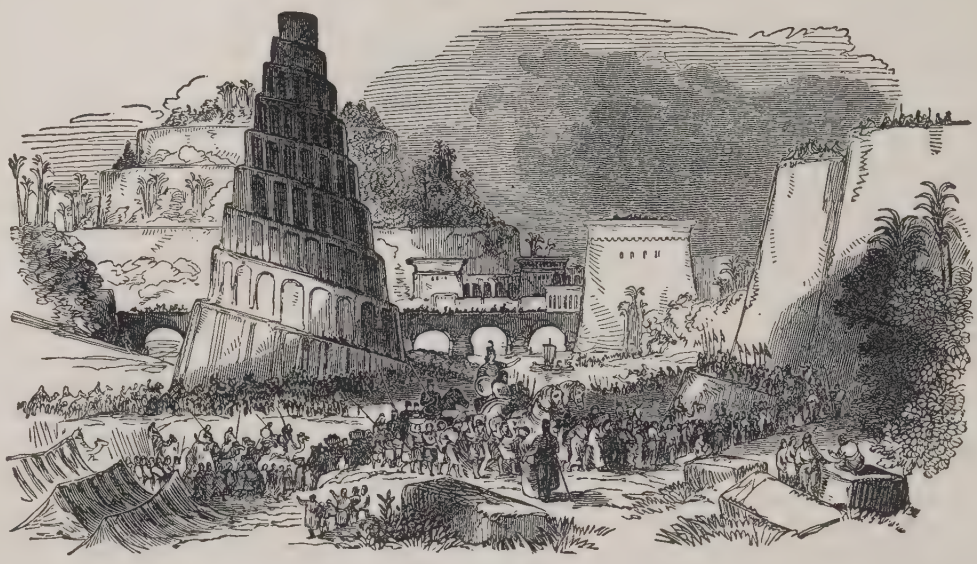
Esarhaddon, another son of Senacherib, succeeded him in 710 B. C. The Medes and Babylonians, who, it appears, had become tributary to Assyria took advantage of the weakened state of the Assyrians, caused by the misfortunes of Senacherib, to assert their independence. The new king made war on both; he was unsuccessful against Media, but he compelled Babylon to acknowledge his supremacy. He conquered Syria, and reduced Judah, whose king, Manasseh, he carried in chains to Babylon, where he now held his court. After a successful reign of forty-three years, he was succeeded by *Saosducheus*, 667 B. C.

This king was followed by his son *Chyniladan*, the *Nabuchodonoser* of the book of Judith, 647 B. C. He was ambitious and warlike; and raising a large army, he marched against the Medes. He defeated them in battle, and taking their fugitive king, Phraortes,—the *Arphaxad* of Scripture,—he shamefully put him to death. Returning to Nineveh, now the capital, and in all its glory, he feasted his victorious troops for one hundred and twenty days. He next sent his general, Holofernes, to punish the tributary states who had refused to aid in his expedition against Media. Having partly fulfilled his mission, Holofernes proceeded against the Jews; and having invested the town of Bethalia, he perished by the hand of Judith, who had devoted herself to the salvation of her country. The Assyrian troops fled in dismay, being pursued by their enemies with great slaughter.

This monarch was succeeded by *Sarac*, 636 B. C. He was a weak prince, and this circumstance seems to have suggested to Nabopolasser, the ambitious governor of Babylon, the scheme which followed. He united with Cyaxares the Mede, who, in revenge for his father's death, had made war on the Assyrians, and defeated their army in a pitched battle. The combined Medes and Babylonians now besieged Nineveh, but their designs were interrupted by an inroad of the Scythians into Media. After a long struggle, in which these people were nearly annihilated, Sarac returned to the attack on Nineveh, and by the aid of the Babylonian king, it was burned and razed to the ground, 606 B. C. Thus the second Assyrian kingdom perished, and the mighty drama of its kings and its princes was closed forever.

The destruction of Nineveh was fatal and final. Two centuries after, the people around could not tell the site of the city. The country is now inhabited by barbarous bands of Arabs and Chaldeans, who plunder each other, and are plundered by their chiefs in turn. For twenty-five hundred years the wrecks of the ancient city have been buried in accumulating rubbish, affording a ghastly spectacle of ruin and desolation. Recent excavations have happily brought to light some interesting vestiges of the ancient palaces, of which we shall give an account in a subsequent chapter.

Babylonia, or Chaldea.



CHAPTER XLIII.

876 to 538 B. C.

Belesis—Nebuchadnezzar—Belshazzar—End of the Babylonian Empire.

Babylonia, which we have already described as lying on both sides of the Euphrates towards its mouth, was also called *Chaldea*. In this territory was the plain of Shinar, and here, at a very early date, was a population sufficient to undertake the building of Babel. It is probable, therefore, that even before the founding of the Assyrian empire by Ashur—who went thither after the confusion of tongues—there was an established government in Babylonia, founded by Nimrod, the mighty hunter of Scripture. Hence, some authors suppose that a kingdom originated here as early as 2236 B. C. It is also conjectured that Babylon, its capital, was built upon the very spot where the tower of Babel was begun. It would appear that this country soon became subject to Assyria, and continuing to be a mere province of that kingdom, its fame was overshadowed and almost forgotten in the lapse of centuries. Nineveh surpassed even Babylon, until Semiramis rebuilt the latter on a scale of such grandeur and magnificence as to cast its former glory into the shade.

But the date at which the Babylonian Empire, generally recognized in history, began its career is that of 876 B. C., when *Belesis*, who had assisted in the overthrow of Assyria, took this portion of its territory as his share of the plunder. Whether he was an independent sovereign, or tributary to Arbaces as chief ruler of the several portions of the dismembered Assyrian empire, is matter of doubt. After the lapse of more than a century we find *Nabonassar* upon the throne. During his reign, an exact method of reckoning time was introduced, by adopting the Egyptian solar year; and its starting point,—767 B. C.,—is known as the *Era of Nabonassar*. The three immediate successors of this king performed no actions worthy of record. *Merodach Baladin*, who came to the throne 721 B. C., is mentioned in the Bible as having written letters to Hezekiah, King of Judah, congratulating him on his recovery from illness.

Omitting the names of several kings, we come to *Nabopolassar*, whose reign began about 626 B. C. He was an ambitious monarch, and extended his dominions to the shores of the Mediterranean. He united with the King of Media against Assyria, and that empire was overthrown,—its ancient capital, Nineveh, being utterly destroyed.

Pharaoh Necho, King of Egypt, took advantage of some civil dissensions in Babylonia, to invade the kingdom. He induced the governors of Phœnicia and Cœlo-Syria to revolt, but Nabopolassar made vigorous endeavors to regain his authority in these countries. In this enterprize, he was materially assisted by his son Nebuchadnezzar, who subsequently raised the monarchy to the highest pitch of greatness. He gained a brilliant victory over the Egyptian king at Carchemish, and was about to follow up his success by invading Egypt, when he was recalled to Babylon by his father's death, whom he succeeded 604 B. C.

Nebuchadnezzar conquered the kingdom of Judah, and carried several of its princes away to Babylon as prisoners, or hostages. Among these was the prophet Daniel. Soon after this event, a horde of Tartars from the north, who were then known by the name of Scythians, invaded the Babylonian territories, and the Jews embraced this opportunity of asserting their independence. Nebuchadnezzar marched against them with an overwhelming force. Jerusalem was taken and plundered; its king slain, his son sent a prisoner to Babylon, and a tributary king appointed by the conqueror.

The Jews again revolted, relying on the promised aid of the Egyptians, but were once more subdued, and treated with barbarous cruelty. Their city was made desolate, their lands laid waste, and the greater part

of the inhabitants were carried into captivity. Nebuchadnezzar then pursued his career of conquest into Phœnicia, which he completely subdued; after which, he invaded Egypt, and ravaged all the northern part of that country. On his return from this expedition, he erected a golden statue in the plain of Dura, commanding all his subjects to fall down and worship it,—as we are informed in the book of the prophet Daniel.

Towards the close of his reign, Nebuchadnezzar was punished for his impiety by a fit of madness, and the sacred writer informs us that under this infliction he "did eat grass as an ox, and his body was wet with the dews of heaven till his hairs were grown like eagles' feathers, and his nails like birds' claws." He was succeeded on the throne, 561 B. C., by the prince named in Scripture *Evil Merodach*, and who was shortly afterwards murdered by his brother-in-law, *Neriglissar*. The young prince Belshazzar was saved from the attempts of the conspirators, and continued several years in obscurity, but at length he was placed on the throne of his father.

There is much confusion in this part of Babylonian history, and we should in vain attempt to construct any clear and connected narrative of the events, for many years. It is said that during the youth of Belshazzar, the administration of the kingdom was confided to Queen Nitocris. She was a woman of talent and enterprise, and put a finishing hand to many great public works which had been begun by Nebuchadnezzar. The great bridge across the Euphrates, in the centre of Babylon, and the tunnel under the river, are enumerated among the works of her reign. This last undertaking was accomplished by turning the waters of the river into a new channel, during the progress of the work, by means of an artificial lake and canal. This celebrated queen was daughter of Nebuchadnezzar, and mother of Belshazzar. She was buried in a wall over one of the hundred gateways of Babylon.

When Belshazzar assumed the reins of government, he deserted the prudent line of policy by which Nitocris had delayed the downfall of the tottering empire. He abandoned himself to licentious pleasures, and provoked the hostilities of the warlike Medes. In the progress of this war, Babylon was besieged by Cyaxares, otherwise called Darius, King of the Medes, joined by Cyrus, his nephew, who was King of Persia. The latter had already signalized himself as a warrior, and he advanced against the Babylonians with a large army, and all the pomp of a conqueror. In the siege which followed, he seems to have had the chief command.

Belshazzar, confiding in the strength of the walls of Babylon, laughed his enemies to scorn; and while they were still urging the attack, the infatuated monarch made a great feast in honor of the success which he expected in driving the assailants from the city. Cyrus, learning this, took advantage of the folly and self-confidence of the Babylonians. He sent a body of men to open the canal leading to the lake which had been dug by Nitocris, and gave orders to his army, as soon as the water should be drawn from the bed of the river into this lake, to march into the city under the walls, through the deserted channel.

In the height of their midnight feast, the Babylonian revellers were astounded by the supernatural hand-writing on the wall, described by the prophet Daniel, which announced the impending destruction of the empire: *Thou hast been weighed in the balance and found wanting!* The enemy entered the city, and guided by the lights that gleamed from the chambers of revelry, penetrated into the very heart of Babylon, and attacked the guards before the palace. The guests within, startled by the clash of arms, flung the gates open to learn the cause of the tumult, and thus gave admission to the enemy. Belshazzar, in this hour of despair, behaved in a manner suited to his lofty station and illustrious descent. He drew his sword, and at the head of a few friends, attempted to drive back the enemy. But his endeavors were vain; overpowered by numbers, he was slain in his own hall, B. C. 536. With Belshazzar fell the Babylonian empire, and Darius the Mede became its ruler for a short space, when Cyrus succeeded him.

CHAPTER XLIV.

General Views—Trade and Commerce of the Assyrians and Babylonians.

From the preceding sketch, it appears that, although Assyria and Babylonia originated as distinct monarchies, yet, at an early date, they were blended in one kingdom, and at different periods were under one government. Lying contiguous to each other, the climate of both was nearly the same, and therefore we may regard them as one people, in a general view of their character and institutions. It is proper, however, to make a distinction between the two eras of their civilization, corresponding to that of their history. The recent discoveries at Nineveh have not only served to confirm the opinion, now generally adopted, that there was a *first and second Assyrian empire*, but they have, at the same time, thrown great light upon the manners and customs of the more ancient periods of Assyrian history. We shall, accordingly, notice first the state of society in the latter period, when Babylon may be taken as the representative of Assyrian civilization, and afterwards give a sketch of society in the ancient empire, as exhibited by the vestiges of Nineveh, its metropolis.

During the reign of Nebuchadnezzar, and for a considerable period before and after, the city of Babylon appears to have been not only the seat of an imperial court, and a station for a vast garrison, but the emporium of an immense commerce. The Babylonians were both an ingenious and an industrious nation, and the clothes which they wore were the product of their own art and labor. They dressed in robes of fine linen, descending to their feet. Woollen tunics were also worn, and these were generally covered with a white cloak. Their heads were covered with turbans, or mitres of linen, finely plaited. The floors of their houses were covered with double and triple carpets, of the brightest colors; and the walls were hung with the beautiful cloths called *Sindones*, which the eastern kings esteemed so highly as to select them for their robes of state. The looms of Babylon, and of the neighboring town of Borsippa, which owed its prosperity to its manufactures, supplied the kingdom with the finest veils and hangings, together with various articles of dress and furniture composed of cotton, linen, or woollen.

In the numerous articles consumed by the Babylonians, we find a variety of commodities produced in countries far remote from their own. The vast quantities of spices and aromatics wasted in private luxury

or in the superstitious worship of their gods, appear to have been objects of greater expense to them than to any other people of antiquity. At the annual festival of Jupiter, twenty-five tons of frankincense were burned on his altar. Next to this article, the prodigious masses of gold employed in statues and other ornaments, excite our wonder. The Babylonians were also curious in their estimation of gems; every man of any consequence is said to have worn an engraved precious stone, which was used as a signet; the most common were the onyx, the sapphire, and the emerald. The people delighted also in perfumes, the use of which was universal.

The Babylonians carried on an extensive trade in the east with Persia and northern India. From these ports they obtained gold, precious stones, rich dyestuffs, and other valuable articles. From the countries now known as Candahar and Cashmere they procured fine wool, and the shawls which at the present day are so highly valued. From the Bactrian Desert, now called *Cobi*, they obtained emeralds, jasper, and other rare gems. The intercourse with these countries was maintained by caravans.

Babylon enjoyed also a large maritime commerce. Situated in the neighborhood of those great seas and rivers by which the inmost recesses of Asia are penetrated, this city possessed peculiar advantages for combining inland with maritime traffic. It was chiefly by the help of their commercial allies, the Phœnicians, that they were enabled to participate in the trade of the Indian Ocean. The Hebrew prophets speak of the Chaldeans, or Babylonians, as a people "whose cry is in the ships;" but it is hardly probable that they had a navy of their own, except upon the rivers. The Euphrates was navigable for boats more than three hundred miles. At two hundred miles above its mouth was the commercial town of Gerra, which was one of the great marts of Arabian and Indian merchandise, and a place of immense wealth. Its inhabitants rivalled the splendor of princes in their manner of living. Their houses shone with a profusion of gold and silver; the roofs and porticoes were crowned with vases, and studded with jewels; the halls were filled with sculptured tripods, and other household decorations, of which gold, ivory and gems, constituted the chief material.

The Babylonian trade in the Indian Ocean was carried on between the Persian Gulf and the western coast of India and the island of Ceylon. From these countries they imported timber of various kinds, sugar cane, spices, cinnamon, and pearls. At a very early period, they formed commercial establishments on the Bahrein Islands, in the Persian Gulf, where they obtained large quantities of the finest pearls. All along the shores of this gulf, pearl oysters are abundant. The cotton plantations on the above mentioned islands were extensive, and the article surpassed in fineness that of India.

Indian dogs were valued at an extravagant rate by the Babylonians. So high was the passion for this article of luxury carried among them, that whole provinces were exempted from every other tribute, that they might be enabled to defray the expense of maintaining these animals. They are said to have been a mongrel breed of dogs and tigers, participating in the qualities of both. Marco Polo, the Venetian traveller, found these animals existing in northern India, in the thirteenth century. He compares them in strength and size to lions. For the purpose of hunting wild beasts, they must have been invaluable to the kings and satraps of the east, whose favorite recreation lay in the sports of the chase.

A brisk trade was also maintained by the Babylonians with the West, by means of caravans, which traversed the Syrian desert, and visited the Phœnician marts of commerce on the Mediterranean. Besides this route, another and a far longer line of communication existed, by means of the *Royal Road*, which led through the north of Asia Minor to the eastern frontier of Europe. The Greek colonies were established at an early period on the northern shore of the Euxine. By the medium of these trading people, the peltry and rich furs of Sarmatia and Scythia were carried to Babylon, and diffused over the central provinces of Asia. On the other hand, the spices and aromatics of the east were conveyed to Europe. This rich traffic was the origin of the celebrated city of Palmyra.

The Babylonians also maintained a commercial intercourse with the trading establishments of the Phœnicians on the Red Sea, in the neighborhood of the Ethiopian mines, which had been worked from the very earliest period of history. The Phœnicians likewise opened to the Babylonians the trade with Ophir, which is supposed to be Sofala, on the eastern coast of Africa.* This trade was the source of immense wealth.

CHAPTER XLV.

Government, Religion, Manners, Customs, &c., of the later Assyrians and Babylonians.

The Assyrian and Babylonian empires were monarchies in which despotism in its most severe form prevailed. The monarch's will was the law. No written code existed, to curb his arbitrary judgments, and even ancient customs were set aside at his pleasure. He was the head of the church as well as of the state, and claimed divine worship. His palace was crowded with as many wives as he chose to collect, and these were placed under the guardianship of eunuchs, an unfortunate race of beings, first known in Assyria. The priesthood seems to have been hereditary. The religion was that species of idolatry called *Sabean*, and consisted in the worship of the sun, moon, and stars. In later times, they added the worship of deified mortals, whom they supposed to be

* "Whether 'Ophir' was on the peninsula of Malacca, contiguous to the Chinese Sea, or at Sofala, on the east coast of Africa, is doubtful. I visited Sofala, in her Majesty's vessels Leven and Barracouta, in 1824; and Malacca in 1844, in her Majesty's steamer Spiteful; my opinion is in favor of Malacca being the true Ophir. There is a large mountain so named, contiguous to the coast, at Malacca, and it abounds in gold. In sailing close along the shore at night, the air was perfumed as if with spices and frankincense. The whole country teems with rich and rare products. Sofala, on the contrary, is a low, swampy territory; no mountain is visible; gold dust is certainly obtained there, brought from the interior, but there are no spices, frankincense, or myrrh. Its latitude prohibits the growth of those articles, while Malacca is specially adapted for them. The transition of the Jews from Malacca, up the coast, to China, was an easy matter; indeed, the Chinese themselves visited the Red Sea and Persian Gulf. About the year A. D. 1150, the Rabbi Benjamin of Tudela visited several eastern countries, for the express purpose of ascertaining the residence of the lost tribes. The Rabbi found some of his brethren in Samarcand, China and Thibet; in the first city he found 50,000 Israelites."—*Martin's Israelites.*

SCULPTURES FROM NINEVAH.

transported to heaven, or to be in some way connected with the celestial luminaries. Eastern monarchs of the present day show something of this belief, in styling themselves brothers of the sun and moon.

The supreme deity of these people was named Belus, Bel, or Baal, signifying "Lord." The Greeks supposed him to be the same with Jupiter. Many of their religious rites were distinguished by impurity and cruelty. Human victims were offered up in sacrifice. Their religion had also much of the absurdity of modern Brahminism. Monstrous combinations of forms were attributed to the gods; their idols had many heads, and the limbs of men and brutes were combined in a grotesque manner. These had probably at first a symbolical meaning, which the priests preserved by tradition, but which was carefully concealed from the multitude.

The Greeks, who visited this country during its most flourishing period, 330 B.C., were struck with the freedom of intercourse which existed between the sexes in Babylon, so unlike the unsocial jealousy of most Oriental nations. But if the Babylonian women enjoyed more liberty, they were also in a more degraded condition than their neighbors. No man had a right to dispose of his daughter in marriage. When a girl had attained a mature age, she was set up for sale in the public market, and became the wife of the highest bidder. The handsomest, of course, brought the highest prices, and those who had no outward charms to recommend them could find no purchasers; but these were allowed the benefit of the funds raised by the sale of the beauties, and in this manner husbands were obtained for all. Strange as this custom may seem, it has a sort of equity in attempting to balance the caprices of nature in a point so important to the sex.

Herodotus informs us that sick people were carried to the squares and places of public resort in Babylon, that they might be seen by passengers, and obtain advice for the cure of their complaints. Such a practice might be advantageous in a city frequented by companies of travelling merchants. The Babylonians had made considerable progress in the mechanical arts, and in mathematical science. They were somewhat acquainted with astronomy, but their knowledge was so disfigured by astrological absurdities as to lose much of its value. The arts of weaving and metallurgy were practised in Babylon; the naphtha and petroleum with which the country abounded, furnished excellent fuel for furnaces; and the accounts given of their skill in working metals show that they had many ingenious contrivances, which supplied the deficiencies of stone and wood.

The Babylonians were one of the earliest nations that possessed the art of alphabetical writing. Whether they were the original inventors of letters, or obtained them from the Phœnicians, cannot be ascertained with certainty. Their language belonged to the class called Semitic, of which the Hebrew, Arabic and Syriac, are branches. Many of the bricks found in the ruins of Babylon are stamped with ancient characters, called *Arrow-head*. Elaborate attempts have been made, especially in France, to find the key to this language, and, it is said, with promising success. If these writings can be deciphered and interpreted, many historical mysteries will be solved. The clay used in the walls and buildings of Babylon was not only abundant, but so durable, when made into brick, as still to present fragments as hard as rock, and retaining impressions upon it as distinct, after the lapse of 2500 years, as when first made. The Babylonians wrote on tiles and cylinders of this clay; but as their country produced no material from which, in the existing state of the mechanical arts, paper could be made, they probably had no books.

What we have said of the manners and customs of the Babylonians will apply in general to the Assyrians of Nineveh, of the same date, — that is, during the period of the second empire. The descriptions of the ancient writers alone, would not enable us to speak with much confidence on the subject; but we have now the means of knowing that there was a pretty close similarity in the modes of life of the two nations. The most particular description which we possess of Nineveh is in the Greek history of Diodorus. According to this writer, it was anciently the largest and most magnificent city in the world. He might be suspected of exaggeration, when he asserts that it was twenty miles in extent, and sixty in circuit; but these are said to be exactly the dimensions of the modern city of Yedo, in Japan. The walls of Nineveh are described as two hundred feet high, and so thick that three chariots could easily drive abreast upon them. They were fortified with fifteen hundred towers. This description may be understood as applying to the flourishing portion of the second Assyrian empire.

Our astonishment, however, at the great size ascribed to Nineveh and Babylon, may be diminished by the very reasonable supposition that the walls of these cities enclosed some open ground; that the houses were not everywhere built in continuous streets, but stood apart in many quarters, some being surrounded by gardens, parks and farms, the size of which varied according to the rank and wealth of the respective proprietors. There must have been very great inequalities of condition among the inhabitants, and consequently great contrasts in their dwellings. While some lived in magnificent palaces, others in the immediate vicinity occupied miserable huts. Such is the character of eastern cities to the present day.

Yet, making every abatement, there can be no doubt that Nineveh was, indeed, a mighty city. Its ruins have recently attracted great attention; and they are said to verify the Scripture account, which represents the place as three days' journey in circumference. A number of fragments of these ruins have been recently taken to London and deposited in the British Museum.*

* There are three points, all on the eastern side of the Tigris, at which interesting relics have been found: opposite the present town of Mosul; at *Khorsabad*, north of Mosul, and at *Nimroud*, some dozen miles to the south of Mosul. The ruins of Khorsabad have been investigated by M. Botta, the French consul, and interesting and valuable sculptures have been taken thence to Paris, where they are undergoing careful investigation, from which important results are anticipated. At Nimroud the researches have been conducted by Mr. Layard, for the British Museum. These appear to be the most ancient relics, and are of great interest. The work of Mr. Layard, just published, (1849,) gives the result of his labors, which are of great value, in a historical point of view.

The Ninevan relics now in the British Museum consist of various sculptures. One of the relics is an obelisk, covered with sculptures, divided into compartments. The first compartment represents the great King, who, holding two arrows, and attended by his eunuch and bearded domestic, the captain of the guard, receives the homage of a newly-subjugated province, of which the person standing erect before him is constituted governor. The king seems to be in the act of presenting the arrows and a bow, as insignia of office. High in the back ground, between the great King and the satrap, are two remarkable emblems, one resembling the winged globe of the an-

These consist of sculptures, which reveal, in an unexpected manner, a knowledge of the costumes, dwellings, art of war, and customs of private life, in ancient Nineveh.

CHAPTER XLVI.

Recent Discoveries at Nineveh. Manners and Customs during the First Period of Assyrian History.

In general, it may be remarked, that the late investigations on the ruins on the eastern bank of the Tigris have confirmed the ancient accounts of Assyria. They pretty clearly show that there were two distinct periods in the history of the empire; the one beginning at least 2000 B. C., and coming down to the eighth or ninth century — that is, to the time of Sardanapalus: another, extending from this epoch to the destruction of Nineveh, and the final overthrow of the empire, 606 B. C. A remarkable inference from these investigations is, that during this first period many of the arts seem, in some respects, to have been further advanced than during the second; thus showing in the early Assyrians a genius more original, if not more refined, than that of their successors. A striking resemblance appears in many of the sculptures to those of the ancient Egyptians, leading to the belief that the latter borrowed many arts from the former, though it is probable there was an exchange of ideas between the two nations, especially at a later period. It would seem, also, that the Greeks obtained some of their elegant designs from Assyria. It is supposed that the inhabitants of Troy were originally an Assyrian colony, and thus, by way of Asia Minor, an early exchange of arts and knowledge may have taken place.

As to Nineveh, there can be little doubt that its dimensions, as given by Greek writers, are nearly correct. A square of twenty miles on each side would include the ruins opposite Mosul, which have usually been regarded as marking the site of Nineveh with those of Nimroud, to the south, and those of Khorsabad at the north. At these several points, vast ruins are known to lie buried in the earth: here, doubtless, were the palaces of the kings, while the intermediate spaces, now covered over with bricks and fragments of decayed architecture, were occupied by the more common dwellings of the people. The walls described by Diodorus were not, probably, of such vast height as he states, except in particular places near the palaces.

At Nimroud, supposed to be the original site of Nineveh, and which lies on the east side of the Tigris, where that river is intersected by the Zab, excavations have been made, which have disclosed the walls of several edifices, some of them belonging to the ancient period of Assyrian history. From these researches, we are able, in imagination, to rebuild the lost palaces of kings, to re-people them with their ancient inhabitants, and thus to enter their halls and realize the imposing spectacles presented in their days of glory. We are able, by looking at the remains of the sculptured and painted walls of these edifices, dimly and imperfectly to read the records of the empire, — its battles, its military tactics and discipline of those days. Ranks of soldiers are sheltered behind a wicker breastwork. In front of the soldiers is a war-engine on wheels, protected by a hanging, which has been impelled against the wall of a fort up a steep ascent, on which stands a city, a levelled roadway having been evidently formed by the besiegers for the purpose. The two spears of the engine have made a breach in a tower, on the top of which is a man extending his hands as if imploring a cessation of hostilities. In front, and within view of the citizens, are three men impaled, to strike terror into the besieged. The analogy between these representations and the events which attended the siege of Jerusalem by Titus, centuries after, is altogether surprising.

In another relievo is an impetuous assault upon a town and citadel fortified by two ranges of embattled walls, the lowest of which is higher than a full-grown date-tree. A movable castle, containing archers, is thrust forward against the walls, and the battle is vigorously maintained on both sides. The dead are falling into the ditch beneath. Further from the town are soldiers felling the date-trees, and advancing with spear and shield.

In one of the reliefs, scribes are seen taking an account of the slain on the field of battle. The following is a copy.

In another relievo is the passage of a river by the army of the great king and his allies. The soldiers have taken off their clothes and accoutrements, which, with the chariots, are ferried over in boats. The horses, likewise, being relieved of their trappings, are guided by swimmers. All these are supported by skins, which they blow up as they proceed.

cient Egyptians, the other a circle surrounding a star. The same emblems occur on other sculptures.

The Obelisk, from Nineveh.

The second compartment comprises the same number of figures, and similarly arranged, except that the eunuch behind the king holds an umbrella, and in the place of his satrap stands the cup-bearer with his fly-flap. In the third compartment are two men, each leading a camel of the two-humped species. The men wear the fillet round the head and the short tunic, and are without boots and sandals. The fourth compartment exhibits a forest in a mountainous country, occupied by deer and wolves. This is an episode in the story related on the monument, intimating the vastness of the dominion of the King of Nineveh, which extended not only over the people, but over the forests and the mountains inhabited solely by wild beasts. Thus in Daniel, "And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given unto thine hand, and hath made thee ruler over them all." — Dan. 2: 38.

The fifth compartment represents a short-bearded race of people, wearing long robes and boots, and a remarkable cap like a bag, the end of which is made to turn back, instead of falling toward the front, like the Phrygian. They carry wood or bars of metal, baskets with fruit, bags and bundles.

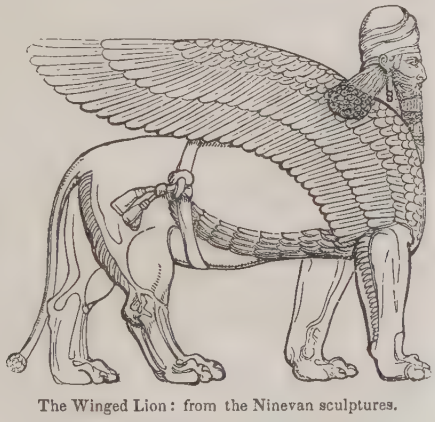
Other slabs and blocks of stone are covered with sculptures in relievo. One of these is remarkably interesting, as showing the

sieges, its conquests and its triumphs. We see around the gigantic images of the religion of the people, by which, in monstrous yet striking emblems, they sought to express their conceptions of divinity. We are here introduced to the semblances of monarchs who flourished at least thirty centuries ago; we see these in their costumes of state, in all the pomp and circumstance of war, — in the ardor of the chase, and

The King Lion-hunting: from the Ninevan sculptures.

the solemn ceremonials of religion. Passing from these scenes, we are able to make out many of the customs of household life; the furniture of the dwellings, the tools and implements of artizans, the modes of agriculture, the crops of the husbandman; in short, the occupations and the amusements of the people in the dim and misty ages of Sardanapalus, and perhaps of Semiramis.

Mr. Layard, the fortunate discoverer of these ruins, remarks that the interior of the Assyrian palace must have been in the highest degree imposing to a stranger who entered it for the first time, during the flourishing periods of the empire. He was ushered in through the portal, guarded by the colossal lions or



The Winged Lion: from the Ninevan sculptures.

bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chace, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colors. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented.

Above the sculptures were painted other events, — the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in colored borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous amongst the ornaments. At the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuc the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colors.

The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several door-ways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were sculptures. On the walls of some were processions of colossal figures, — armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.

The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the choicest woods, in which the cedar was conspicuous, were used for wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures were seen the bright blue of an eastern sky, enclosed in a frame, on which were painted in vivid colors the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.

These edifices were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods. Such was the dwelling of the monarch, — at once a palace and a temple, the abode of him who united the offices of prophet, priest, and king.

The ruins of Nineveh disclose no tombs like those of Egypt, whose painted chambers, shut up from the ravages of the elements, have served to bear down to after ages the thoughts, feelings, and opinions of their ancient builders. All that remains are scattered bricks, generally marked with inscriptions, with sculptures and reliefs. The most interesting and valuable are the slabs which served as facings to the interior walls of the temples. It seems that the buildings generally were of brick, and therefore they have crumbled away beneath the wasting influence of time. The temples, constructed of stone, have partially remained, though they have been buried in rubbish for more than two thousand years. In the time of Alexander, Nineveh was forgotten; and a century before, when Xenophon passed over its ruins, the name of the place was lost to the inhabitants.

It appears that the ancient edifices of Nineveh had no windows, but let in light through the roofs, which were of wood. Under the floor of each room in the palaces there was a drain, consisting of an earthen pipe. The inscriptions upon the walls are in the ancient arrow-head characters. It appears that these palaces were of one story, but of vast extent. No vestiges of the dwellings of the common people remain. These were, no doubt, slight, and it is ascertained that even within the walls of Nineveh some of the inhabitants dwelt in tents. It is probable there were gardens, orchards, and perhaps farms also, within the walls.

It appears, by the sculptures, that the Ninevites were acquainted with the arch. No columns are visible in the edifices. The outsides of the palaces were probably faced with sculptured slabs of stone or marble, and colored. The country being level, they must have been seen at a distance, and the effect was doubtless imposing. The brick which constituted the chief material for common edifices, and for the walls of the city, was made easily and abundantly from the soil. This enabled the kings to erect those vast structures described by the ancient historians. There were no large trees in the country. In the palaces they used alabaster, marble, and basalt, which seem to have been abundant.

In sculpture and painting, the Assyrians had made great progress. Many of the drawings on the prominent sculptures are elegant. Everything shows a taste for display. In architectural designs, and the grouping of flowers and animals, for the purposes of embellishment, there is great richness and variety of fancy. The dresses of the kings show gorgeous robes, richly embroidered, fringed, and tasselled. Sandals of wood or leather were in use. Caps and tiaras of silk were worn on the head.

Many articles of furniture were elegant. Tables of wood and metal, inlaid with ivory, and having legs gracefully carved, were in the houses of the rich. Elegant baskets appear to have been in use. A profusion of ornaments were employed, such as tassels, fringes, necklaces, amulets, clasps, and earrings of various forms, and of elegant workmanship. There were drinking-cups of gold and silver. Everywhere a love of elaborate and gaudy decoration is manifested. Glass, for bottles, and vases, is found among the ruins. There were skilful engravers on stone, as may be seen by the seals. They had gold, silver, lead, antimony, and iron. These they cast and wrought with taste and skill. Their swords were of copper mixed with iron: they made iron into steel. No coins have been discovered.

In weaving the Assyrians excelled. They had the art of decorating their stuffs by introducing colored threads and tissues of gold in the woof. They had indigo, cotton, and silk, in abundance. Rich figured robes were worn by the chiefs. The men appear to have cherished their beards, which were dressed in long artificial curls.

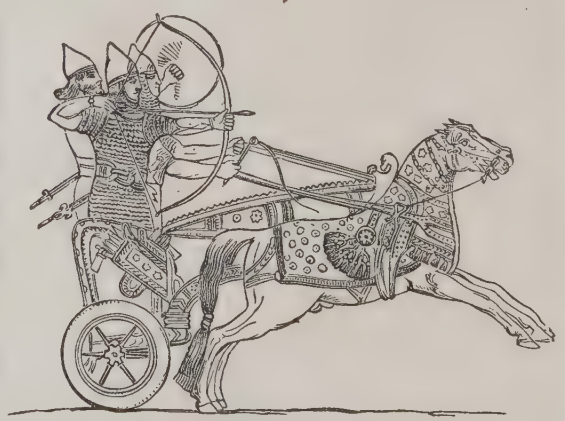
No agricultural implements, except the plough, have been found. Irrigation was common. The ox, horse, ass, mule, sheep, goat, camel, and dog, were the domestic animals. Elephants were not used. The stag, gazelle, lion, tiger, and wild bull, afforded objects for the chase. Eels, fish, crabs, and crocodiles, are figured in the reliefs. The chief food was sesame, millet, and corn, yet they raised a variety of other products.

The religion was Sabean. Images of winged lions, and bulls of solemn aspect, with other mystic devices, in the halls and chambers, seem to show that religion was mixed with the business of daily life, and that everything went on as if in the presence of presiding deities. In this respect the Assyrians were like the Jews and Egyptians. Chairs, tables, couches, — the common household furniture, — had carved heads of the lion, the bull, and the ram, — all sacred animals.

The Assyrians appear to have been fond of entertainments, and these were conducted with great pomp and luxury. They had vessels of gold and silver; wine was abundant, with delicious fruits and rich viands. Women — even the wives — danced naked before the guests, and the music of stringed instruments added to the festivity. Honey, incense, conserves of dates, were among the delicacies of the repast.

The commerce of the Assyrians was extensive, though chiefly carried on by land. At a later period their maritime trade was also important. They imitated the ships of the Phœnicians, which are pictured on the more modern sculptures. The original Assyrian vessels appear to have been round, the ribs being made of willow boughs, covered with skins. There was neither stem nor stern; they were chiefly river craft, though of sufficient size and strength to transport cattle.

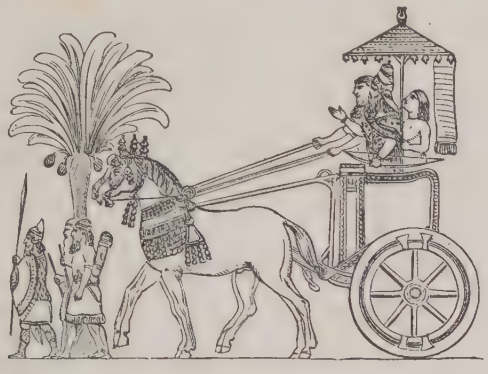
In the decoration of arms the Assyrians were like the modern Greeks. The hilts of swords and daggers were ornamented with gold chasings of elegant forms, and the points of the sheaths with the beaks of birds. The bow was the chief weapon of war, and this was often richly mounted. The chariots were of wood, often costly, and richly ornamented with paintings. They were open behind, and panelled on



War Chariot: from the reliefs at Nineveh.

the sides. They were furnished with bows, quivers of arrows, javelins, shields, hatchets, and battle-axes. Three horses were sometimes yoked abreast, one being designed as a supply in case of loss. The wheels had six spokes, The harness and trappings of the horses were extremely rich and elegant, — ribbons, tassels, fringes, and rosettes, of gay colors, profusely decorated the head and neck and sides. The bits and ornaments of the bridles were of gold and silver. Embroidered robes were sometimes thrown over the backs of the chariot horses. The charioteers and mounted horsemen constituted an important part of an Assyrian

army. Holofernes had no less than 1200 mounted archers in his war against Judah. In sieges, various engines, such as ladders for scaling, and batteries for demolishing walls, were employed. The warriors generally wore a tunic of felt, or leather, beneath scale-armor of iron. Different corps had different uniforms. The caps and helmets were of various forms; many were elegant. The shields were round, conical on one side, and highly ornamented. The banners were carried by charioteers: the king and his chief officers used the bow, and attendants supplied them with arrows. The bowmen drew the arm to the ear, like the Saxons and our Indians, and not to the breast, like the Greeks. War seems to have been the chief glory of kings, and it was attended by all the pomp which a gorgeous fancy could suggest, or unbounded wealth supply.



The King in his Chariot: from Nineveh.

The king was the source and centre of power; he was lord of the kingdom, and master of the souls and bodies of the people. These yielded without hesitation; he accepted, and used without scruple. He consumed the treasures which the toil of his subjects had gathered as his own, and he sacrificed their happiness, and shed their blood as freely as we do that of our domestic animals, — fed and bred for the slaughter-house. Nor need we be too harsh in our estimate of these monarchs of antiquity, for it is easy to find resemblances in an age of greater light. Napoleon sacrificed as many lives in his Russian campaign as Senacherib in his invasion of Judah; the French in Algeria have done deeds as merciless as those of any eastern despot; the British, at the present moment, are waging war in India, as grasping and merciless as the wars of Nebuchadnezzar, or Tiglath Pileser; and in our own conquest and removal of the Seminoles, we have closely followed the conduct of the Assyrian kings toward the Jews, which drew down the denunciations and the doom of prophecy.

Such are the main results of the recent discoveries among the ruins of Nineveh. It is clear that the ancient Assyrian manners and customs greatly resembled those of the Babylonians, which we have already described. We see in them, indeed, the same government, religion, and civilization, in their earlier stages. This is a great accession to our knowledge; if, at last, the writings upon the bricks and slabs now deposited in London and Paris shall be deciphered, still more interesting contributions to history will be realized. In that event, long lines of kings, hitherto unknown, may be brought to light, wide chasms in chronology may be filled up, and the mazy contradictions and incongruities of Assyrian history be made to disappear in the light of clear and consistent narrative.

CHAPTER XLVII.

Description of Babylon.

Supposed Plan of Ancient Babylon.

Babylon, the capital of Babylonia, and afterwards of the Assyrian empire, as well as the metropolis of the great empires which followed it, was one of the wonders of the ancient world, for its vast size, architectural embellishments, and the enormous wealth it contained. The accounts of this city, in the writings of the Greeks, seem, to an ordinary observer, exaggerated to a high degree; yet these descriptions are so circumstantial and consistent with known facts, that there can be no doubt of their general truth. Herodotus, who visited Babylon about 450 B. C., describes it with great minuteness and undoubted fidelity.

This famous city stood on both sides of the Euphrates, in the middle of a wide plain. It was an exact square, fifteen miles in length and breadth; consequently, the whole circuit of the walls was 60 miles. They were 350 feet high, and 87 feet thick; they were built of brick cemented with bitumen, and were encompassed by a broad ditch, filled with water On each side of the city were 25 gates of solid brass, and upwards of 100 towers rose above the battlements of the walls. The streets of the city were all straight, crossing each other at right angles; and in this manner they formed 676 squares, each two miles and a quarter in circuit. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city. These quays were furnished with gates of brass, and steps leading down to the river.

In the centre of the city was a bridge across the Euphrates, an eighth of a mile in length. The arches were built of stones fastened together with clamps of iron and lead. As the Euphrates is subject to periodical inundations, occasioned by the melting of the snow on the mountains of Armenia, two canals were cut, to turn the waters into the Tigris, and vast artificial embankments were raised on each side of the river.

On the western side of the city was an artificial lake, 40 miles square and 35 feet deep, into which the waters of the river might be turned, when necessary.

At each end of the bridge was a palace, and a tunnel passing under the river afforded a communication between them. The larger of these palaces was surrounded by walls seven miles in circuit. Within the outer circuit were two other walls, the one within the other, and the whole three were adorned with curious sculpture, representing different species of animals and hunting scenes. This palace contained many magnificent works of architecture, among which were three halls of brass, one under another, opening by a curious mechanical contrivance, and designed for the celebration of certain festivals.

Near the centre of Babylon stood the temple of Belus, attributed to Semiramis. It comprised eight stories or towers, rising one above the other, to the height of 600 feet. In the different stories were large halls, with ceilings, supported by pillars. On the top of the whole was an astronomical observatory. In the various parts of this edifice were chapels, appropriated to the worship of the god Bel, and other divinities, and all of these contained treasures of immense value, in statues, censers, cups, and sacred vessels of massy gold. On the summit of the topmost tower were three golden statues of divinities, called by the Greeks Jupiter, Juno, and Rhea. The first was forty feet high. That of Juno was proportionally inferior in size; she was seated on a golden throne, with lions at each knee, and two serpents of silver. The statue of Rhea was of the same height with that of Jupiter; she grasped a serpent in her right hand, and a sceptre enriched with gems in her left. Accompanying these statues was a table of beaten gold, forty feet long and fifteen feet wide, supporting goblets and vases of the richest description. It has been calculated that the treasures in this temple amounted in value to six hundred millions of dollars. All this wealth the kings of Babylon had acquired by the plunder of their neighbors.

The hanging gardens were among the chief curiosities of the city. The wife of Nebuchadnezzar, having been bred in the mountainous part of Media, desired to have something in Babylon to resemble the scenes of her childhood; and the king, to gratify her, caused these gardens to be constructed. They consisted of large terraces raised upon arches, one over the other. On the tops of the highest terraces were first laid large flat stones; over these a layer of reeds mixed with bitumen, and on these a layer of bricks closely cemented. All these were covered with sheets of lead, which served as a floor for the garden mould; and this mould was so deep that large trees could take root in it. The whole surface was diversified with trees, shrubs, and flowers, and with summer-houses, from which the most delightful prospects were afforded.

As it is impossible to call in question the astonishing magnitude of Babylon, many persons have been perplexed in endeavoring to discover how its inhabitants could have been supplied with food. In the narratives of ancient writers we hear nothing of those famines which often prevail in the populous cities of China, and other countries of the East, and which reduce the wretched natives to the most deplorable straits for food. On the contrary, the Babylonians are represented as living in great plenty, and the upper classes as enjoying the habitual use of expensive luxuries. All this may be explained by referring to the fertility of Babylonia, which, owing to irrigation of the lands, not only produced more abundantly than other countries, but also supplied a quicker succession of crops, —one product of nature speedily following another in the same season. The Babylonians also, like the inhabitants of Southern Asia in general, lived on the simple and immediate produce of the ground; and it is well known that nations subsisting chiefly on grains and roots attain a degree of populousness almost incredible to those who judge animal food necessary to existence. In the dry climate of Babylonia the crops of many years might be treasured up with safety, and we have abundant proof in history that this expedient for preventing scarcity was in actual use by the Babylonians.

After Alexander's conquest, history says very little of this great city. For a time it was the capital of Seleucus, but he soon transferred his court to Antioch. A Parthian general is said to have ravaged it about B. C. 127, destroying the public buildings, and carrying off great numbers of the inhabitants to slavery. In the reign of the emperor Augustus, Babylon was almost deserted. Some time afterwards the Jews took refuge in this city, where they were cruelly persecuted by Caligula. In the beginning of the fourth century the walls were used as an enclosure for game, by the King of Persia. In the middle of the fifth century the only inhabitants of Babylon were a few Jews. At this date the Euphrates had changed its course, and no longer reached the city, except by means of a small canal. After this, we hear no more of Babylon but as a heap of ruins. It is now a scene of desolation, and strikingly fulfils the prophecy of Isaiah, uttered in the height of its prosperity: "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. The wild beasts of the desert shall lurk in its ruins: the houses shall be full of doleful creatures; there shall the owls dwell and the satyrs dance."

CHAPTER XLVIII.

Celebrated Characters among the Assyrians and Babylonians. General Remarks.

Nimrod was the son of Cush, the grandson of Ham, and great-grandson of Noah. In becoming what the Scriptures call "a mighty hunter," he seems to have had two objects in view. The first was to gain the people's affection, by delivering them from the ravages of wild beasts. The other was to train up numbers of young people, by the exercise of hunting, to endure labor and hardship; to form them to the use of arms, and the practice of discipline and obedience, that he might in the end have a body of soldiers at command for more serious purposes than hunting animals.

We find in ancient writers some notice of this artifice. Diodorus mentions Nimrod, under the name of Ninus, in these words: "Ninus, the most ancient of Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of the glory that attends valor, he armed a considerable number of young men, who were brave and vigorous like himself, trained them up a long

time in exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently, and to face danger with courage."

Semiramis may be regarded as one of the most remarkable women that ever lived, although, according to the opinions of many, the actions recorded of her cannot be justly ascribed to a single person, but ought rather to be regarded as a collated view of the achievements of many distinct sovereigns. What is known of her, however, serves to show her general spirit and character. Ambition, and the love of glory, were evidently the predominant features of the character of Semiramis. Regardless of the welfare of others, she took delight only in conquering nations, and in performing deeds designed to send her fame to the remotest corners of the globe, and transmit it to posterity. No risk was thought too considerable, no expense too great, and no trouble too oppressive, to a woman bent on grasping at splendid though empty distinctions. Her name is, indeed, recorded on the page of history, and mighty actions are ascribed to her; but they are so deeply involved in obscurity that they can scarcely be called the acts of Semiramis; and the progress of intellectual light and sound knowledge has shown them rather to merit condemnation than applause.

Belesis, the governor of Babylonia, was a Chaldean priest. He seems to have been crafty and mean, for he practised deception upon Arbaces, his coadjutor in the conquest of Assyria. Being informed of the immense treasures consumed in the palaces by the conflagration of Nineveh, he pretended to Arbaces that he had made a vow to his god, Belus, to carry the ashes of the city to Babylon. The ashes were accordingly taken thither, and were doubtless well sifted by the pious Belesis. The trick was afterwards discovered, and the deceiver was condemned to death; but Arbaces generously left him in possession of his throne, saying, "The good he has done ought to serve as a veil to his crime." It is added that Belesis became so debased as to disgust Arbaces, who seems to have despised effeminacy. Accordingly, he sent an ambassador to reprove the Babylonian sovereign: but the latter caused the messenger to be assailed by various seductions, and forgetting his mission, he became more dissipated than the object of his intended reproof.

Nebuchadnezzar distinguished himself by executing the great projects which had been first conceived by his father. After he had firmly established himself upon the throne, and enlarged and secured the borders of his empire, he turned his attention to the improvement and embellishment of his capital. In his hands Babylon acquired that magnitude and splendor for which it was celebrated in subsequent ages. To Nebuchadnezzar we must assign the most magnificent ornamental and useful objects in that great city; — the fortifications, the gardens, the lakes, &c., which some writers ascribe to Semiramis. This supposition agrees with the scriptural account of his own vain-glorious boast, as he looked down upon the city from the terraces of his palace: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

If we attempt to pass from these sketches of individual character to general views of the Assyrian monarchs, we are necessarily embarrassed by the imperfect state of our knowledge, and the apocryphal nature of many of the details, which, in the absence of more authentic materials, are received as history. Cautioned by these considerations, we may still arrive at certain important conclusions, in respect to the policy and influence of these ancient governments.

It is certain that the countries of Assyria and Babylonia once teemed with a population to whom fertile fields, large flocks, ample harvests, productive manufactures, and an extended commerce, gave occupation and support; that they were covered with cities, abounding in wealth and luxury; and that here, indeed, was the seat of trade, arts, and civilization. It is equally certain that these territories are now, to a great extent, desolate, the soil unproductive, and the inhabitants, few in number, in a state of abject barbarism. As the climate of these lands is the same now as in ancient times, — as the hills, valleys, rivers — the great landmarks of nature — are ever the same, — whence the amazing difference between the past and the present, in all the features of moral and political geography?

The answer is full of instruction; it is to government we must impute these striking phenomena. At the outset of society, the rulers of Assyria and Babylonia, the Nimrods and Ashurs, were doubtless military chieftains, who had yet the enlightened views of statesmen. They established regular governments, insured tranquillity, and gave general security to life and property. Under such auspices, the industry and genius of the people found scope in the cultivation of the soil, in the pursuits of commerce, and, in due time, in the working of mines, and the labors and inventions attendant upon the arts which have birth among a thriving people.

Admitting the despotic character of the Assyrian monarchies, we still come to the conclusion that they were administered, at least for long periods of time, with ability and wisdom. Selfish as these sovereigns seem — blemished as are their personal annals by acts of cruelty, debauchery and crime — the results show that many of them were statesmen of enlarged views; and if we cannot call them patriots, we may at least assign to them that enlightened ambition which seeks glory in national improvement. Not only the records of history, but the vestiges of canals, dykes, embankments and bridges, testify to the liberal policy of some of these ancient sovereigns in the promotion of internal improvements for the benefit of agriculture, commerce and the arts.

To this source, then, — the wise encouragement of government, — we are to look for the wealth and prosperity of the Assyrians and Babylonians. The foreign wars of the kings, at certain periods, may have given to the two great capitals a portion of their splendor; but the substantial prosperity of the kingdom was doubtless diminished rather than augmented by these means. From the luxury consequent upon the plunder of other nations, we may suppose the corruptions sprung which debased alike the government and the people, and prepared the way for the total wreck of society which ensued. In this condition, Assyria and Babylonia became the victims of Mahometanism, a system of religion and law, which in all ages and all countries has impoverished the masses, and proved an effectual barrier to general prosperity and national civilization. "The grass never grows where the Sultan's horse has set his foot" is an eastern proverb, the force of which is seen in many of the finest portions of Asia.

Median Empire.

CHAPTER XLIX.

700 to 534 B. C.

Reign of Dijoces — Scythian Invasion — End of the Median Empire.

Media comprised the country south of the Caspian Sea, now belonging to Persia, and called *Irak Adjemi*, or *Persian Irak*, to distinguish it from Irak Arabi, or *Babylonian Irak*. It constitutes the central part of the present kingdom of Persia. It is traversed by long naked mountains, with fertile valleys between. It is scattered over with ruins of cities, aqueducts, gardens and roads, whose founders have faded from the pages of history.

Such is Media proper; but as spoken of in history, it is impossible to fix its boundaries, for they varied at different times. The country is mentioned as early as the date of the first kings of Assyria. Semiramis is said to have marched hither with a large army, which implies that the Medes were then numerous and powerful. She is said to have caused many monuments to be raised along her track, and some of the existing vestiges of cities and gardens are referred to her time.

The ancient population of Media seems to have possessed a vigorous character, and to have been greatly addicted to horsemanship. Their country, consisting of mountains and valleys, was favorable to the breeding of horses, the Nisæan plain, alone, having 150,000 at a time. In other respects, the country was also highly productive. For many ages, the Median nation seems to have been more important than the Persian. In the later ages, when Media became more known, it is spoken of as divided into *Great Media*, of which Ecbatana, now *Hamadan*, was the capital; and *Lesser Media*, of which Gaza, now *Febris*, was the capital.

The same confusion which attends the early history of Assyria and Babylonia disfigures that of Media. Ctesias, a Greek physician, who lived seventeen years at the Persian court in the time of Artaxerxes Mnemon, tells one story, and Herodotus another. These are utterly irreconcilable, but on the supposition that each omits large portions of history, and one frequently speaks of dynasties wholly overlooked by the other.

Groping in this darkness, we are only able to assure ourselves of the facts above stated in relation to the remote annals of Media. There were, doubtless, kings and dynasties wholly lost to history, except such casual glimpses as are revealed in the accounts of Assyria and Babylonia, to which we have alluded. Herodotus speaks of Dijoces as the founder of a very ancient line of kings, but we know nothing of them. Subsequent to this, in the eighth century B. C., Media appears to be a province of Assyria, of which *Arbaces* is satrap or governor. Disgusted with the effeminacy of Sardanapalus, he combined with Belesis, governor of Babylonia, and together they overturned and divided the empire, 876 B. C. Arbaces became King of Media, over which he reigned twenty-eight years. Ctesias makes his dynasty consist of eight kings.

Herodotus considers another *Dijoces* than the one already mentioned, as the true founder of the Median empire. He may have been one of the successors of Arbaces, who extended his dominion over all Media, reducing the independent tribes and consolidating the whole into one empire. He was originally no more than a private citizen; but he bore a high character for talents and prudent conduct. In his time, great disorders were prevalent in the country, owing to defects in the government, or, perhaps, to the want of all government. Dijoces, on account of his commanding qualities and high reputation, was elevated to the post of chief man in his native village. In this office he acquitted himself with great discretion and success, and brought the inhabitants of his village into regular and peaceful modes of life. The members of the other communities, whom perpetual disorders had kept in a wretched and suffering state, observing the

good order and prosperity which the government of Dijoces had introduced, began to apply to him, and make him the arbitrator of their differences.

The fame of his equity daily increased, and his influence in the nation soon eclipsed that of any other man. He now conceived the design of establishing his authority in a formal and permanent manner. For this purpose, he withdrew from public business, pretending to be overwhelmed with the multiplicity of its cares. The want of his advice and authority was so sensibly felt that Dijoces found no difficulty in persuading the people to elect him their king. This is said to have occurred about 700 years before Christ.

Dijoces, having secured his authority in this manner, determined to surround himself with all those marks of dignity and power which inspire respect for the person of a monarch. He caused his subjects to build him a magnificent palace, strongly fortified; and in this residence he maintained a large body of guards, with trains of attendants, servants, &c. Having thus provided for his personal security, he undertook the task of civilizing the Medes, and bringing them into sober and orderly habits. Before his time they led a barbarous life, and their habits were roving and unsettled. Dijoces determined to build a large city, as a means of giving a new and permanent character to the population.

He accordingly selected a spot, and marked out the circuit of the walls. The people willingly assisted in carrying his plans into effect; so high an opinion did they entertain of his wisdom. When the whole was completed, the city was encompassed with seven walls, one within the other; the interior walls rising above the outer, so that the inhabitants of the whole seven could be seen at once from without. The site of the place favored this design, it being a rising ground, with an equal slope on every side. Within the seventh enclosure stood the king's palace and treasury. Outside of this were lodged the officers of his household; the remainder of the city was occupied by the common people. This city he named *Ecbatana*: it has been supposed to be the same with the modern Ispahan, though more probably the site was near the present city of Hamadan.

Dijoces made good laws for the government of the Medes; but either from a fear of conspiracies, or with a design to envelop himself in mystery, and thereby strike the people with awe, he passed all his time in the innermost part of his palace, unseen by the multitude. They continued to regard him with feelings of obedience and veneration, and his reign passed in tranquillity, undisturbed either by domestic sedition or foreign war. He died B. C. 657.

Phraortes his son, succeeded him. He was of a very warlike temper, and not content with the kingdom of Media, invaded the territory of the Persians, defeated them in a great battle, and established his own dominion over them. Uniting the Persian army to that of Media, he found himself strong enough to attack other neighboring nations. He made many conquests, and at length, turned his arms against the Assyrians. In this war, however, he was unsuccessful. The Median army was defeated, and compelled to retreat to their own country. The Assyrians pursued them, captured Ecbatana, pillaged the city, and stripped the royal palace of all its treasures and ornaments. Phraortes escaped to the mountains, but was pursued and overtaken by his enemies, who deliberately shot him through with darts.

Cyaxares I. is the next King of Media mentioned in history. He is said to have begun his reign B. C. 635. He re-established the affairs of the kingdom, and enlarged its borders by new conquests. He next undertook a war against the Assyrians, to avenge the insult which his nation had sustained in the sacking of Ecbatana. In the first battle he defeated the Assyrians, and drove them into Nineveh, their capital. Pursuing his victory, he laid siege to the city, which was on the point of surrendering, when an unexpected event suddenly turned the tide of war against the invaders.

A great army of Scythians, from the neighborhood of the northern shores of the Black Sea, had a short time before this expelled the Cimmerians from Europe, and was still marching, under the command of King Madyes, in pursuit of them. The Cimmerians had found means to escape from their enemies, and the Scythians, in the pursuit, advanced as far as Media. The account of this invasion was brought to Cyaxares while he was encamped before Nineveh. He immediately raised the siege, and marched with all his forces against the mighty army of barbarians which threatened to overwhelm all the civilized portion of Asia. The two armies met; the Medes were vanquished, and the Scythians were masters of all Media and the neighboring countries. They next directed their march to Egypt, but Psammetichus, the king of that country, purchased their friendship with presents. They then overran Palestine, and plundered the temple of Venus, at Askelon, which was the most ancient shrine dedicated to that goddess. Some of them settled permanently at Bethshan, a city belonging to the Jewish tribe of Manasseh, which, from this circumstance, received the name of Scythopolis.

During a period of twenty-eight years the Scythians remained masters of Media, Armenia, Cappadocia, Pontus, Colchis, and Iberia: that is, they continued marching hither and thither over these countries, spreading desolation wherever they came. The Medes, finding it impossible to expel them from their territories by force, resorted to stratagem. Under pretence of strengthening the alliance which they had been forced to make with these people, they invited the greater part of them to a general feast, which was participated in by every family. Each master of the feast made his guests intoxicated, and in that condition the Scythians were nearly all massacred. The Medes then re-conquered the provinces which they had lost, and once more extended their empire to the banks of the river Halys, in Asia Minor, which was their ancient boundary in the west.

Those of the Scythians who escaped the massacre fled into the kingdom of Lydia, where they were received in a friendly manner by King Halyattes. This brought on a war between him and Cyaxares; and a Median army immediately advanced to the frontiers of Lydia. Many battles were fought in the space of five years, without any decisive results. In the sixth year, a very remarkable event happened. At the commencement of a battle between the armies of the two nations an eclipse of the sun occurred. The combatants, terrified at this phenomenon, believed it to be a sign of the anger of the gods, and immediately put an end to the fight. A peace was concluded between the two kings in consequence of this interruption

hostilities. The eclipse, although unexpected by the Medes and Lydians, who were ignorant of the regular motions of the heavenly bodies, had been foretold to the Greeks by Thales, an astronomer of Miletus.

In order to render this peace more firm and sacred, the two monarchs added to it the sanction of an intermarriage, and Halyattes gave his daughter Aryenis to Astyages, the eldest son of Cyaxares. The manner of contracting an alliance by these people deserves to be mentioned. Among other ceremonies which they used in common with the Greeks, the two contracting parties made incisions in their own arms, and licked one another's blood.

The first care of Cyaxares, after the peace with the Lydians, was to renew the siege of Nineveh. Nebuchadnezzar, the King of Babylon, with whom he had contracted an alliance, joined him in the war against the Assyrians; and by a union of the forces of these two powers, Nineveh was taken and destroyed, 606 B. C. Cyaxares died shortly after this event.

Astyages succeeded his father Cyaxares B. C. 595. He is supposed to be the monarch called in Scripture *Ahasuerus*. His reign, though long, is not marked by any considerable event. He had two children, Cyaxares and Mandane: the latter was married to Cambyses, son of Achemenes, King of Persia. From this marriage sprung Cyrus, already mentioned in the history of Babylonia. On the death of Astyages, the throne was occupied by *Cyaxares II.*, his son, frequently called *Darius the Mede*. This prince, in conjunction with his nephew Cyrus, captured Babylon. On the death of Cyaxares and Cambyses, the kingdoms of Media and Persia both devolved on Cyrus; and after this period, they are to be regarded as one empire. The further history of this celebrated monarch will be given in our account of Persia.

CHAPTER L.

Manners, Customs, &c., of the Ancient Medes — Celebrated Characters — Antiquities.

The Medes differed more widely from the Babylonians and Assyrians than the two latter nations from one another. The Medes are said to have been originally very warlike, though in the time of Cyrus they had become effeminate and luxurious, and were charged with corrupting the Persian plainness and simplicity. They were celebrated for the use of the bow, with which they fought on horseback. Their arrows are said to have been poisoned with a bituminous liquor, which burnt the flesh with such intensity that water increased the heat, and dust alone could assuage it. An ancient writer, quoted by Eusebius, affirms that they maintained a breed of dogs for the purpose of devouring their friends, parents, and relations, when they were at the point of death, because they looked upon it as dishonorable to die on a bed, or be laid in the ground. But we do not find this strange account substantiated by any trustworthy author.

The practice of polygamy, so destructive to domestic happiness, was carried by the Medes to a great excess. According to Strabo, it was even enforced by law. They were noted for their celebration of birth-days, their distinction of ranks, their forms of salutation, and the eagerness with which they adopted foreign fashions. The arts and sciences were by no means in a forward state among them. Cyaxares is thought by some to have been their first king that coined gold money. These pieces were, perhaps, the coins which subsequently received the name of *Daries*, from the belief that they were first struck by Darius.

The Medes had a great reverence for diviners and soothsayers, and were much addicted to the practice of augury. The priests took from the spoils of conquest whatever they chose, under pretext of dedicating it to the gods. They had neither temples, altars, nor statues, to aid their religious worship, nor did they, like many other ancient nations, believe the gods to be born of men. They offered up sacrifices on the summits of mountains, to the sun, moon, earth, fire, water, and winds.

The government of Media was despotic, from the accession of Arbaces to the throne; but the kings, though they claimed to be nearly equal to the gods themselves, had not the power of reversing their own decrees; hence the Scriptures speak of the laws of the Medes and Persians as unalterable. The monarch administered justice in his own person, and in order that he might be properly qualified for this business, particular care was taken to educate the kings' sons in a knowledge of the laws of the country. Slavery existed among the Medes, but the severity of this institution was mitigated by strict laws.

Celebrated Characters. — If the accounts which have been handed down to us are worthy of credit, several of the Median kings were persons of extraordinary merit. The mingled prudence, moderation, and wisdom of Phraortes, distinguish him as infinitely superior to the ordinary race of ambitious and bloody founders of empires. Arbaces seems to have been an able soldier, an enlightened statesman, and a generous man. Cyaxares I. was unquestionably a monarch of more than ordinary ability, and a similar remark may be applied to Cyaxares II.; but the value of any general observations upon topics like these will appear small, when we consider that different authors assign different dates, names, and actions to these individuals.

Antiquities. — However obscure the early history of Media may be, there are existing proofs that it was a populous country at a very remote date. Every portion of it now displays the ruins of cities, aqueducts, and walls, some of great antiquity. Near the city of Teheran, are the ruins of the ancient Rhagæ, now *Rei*, to which the Jews were removed after the Babylonish captivity, as mentioned in the Book of Tobit. For three miles, in every direction, are seen burnt bricks, mounds, mouldering walls, towers and tombs.

Hamadan, of comparatively modern date, is supposed to be on or near the site of the ancient Ecbatana. It presents numerous vestiges of the ruined city. In this region is *Besittoon*, which forms a high rock, cut smooth on one side, and impending over the road like a canopy. On an almost inaccessible point, are sculptured a group which represents a procession. There are also other remarkable excavations and sculptures. This rock is supposed to be the mountain called *Bajistanon*, mentioned in the history of Semiramis, and where she is said to have made a garden, and caused her image, with one hundred guards around her, to be chiselled on the rocks. Such are some of the antiquities of this region which belong to the Median period of its history. Others are of a later date; and as Media became, and still is, an important province of Persia, they will be noticed in the account of that kingdom.

Ancient Persia.

Ecynton's Stylography, Boston.

CHAPTER LI.

Geographical View.

THE present kingdom of Persia, or Iran, is bounded on the north by Tartary and the Caspian Sea; on the east by Afghanistan and Beloochistan; on the south by the Persian Gulf, and on the west by the territories of Turkey in Asia. Its extent is 480,000 square miles, or one fourth that of the United States; its population is 12,000,000.

Modern Persia embraces *Persia Proper*, the ancient *Media*, *Susiana*, and *Carmania;* Ancient Persia embraced not only these territories, but *Hyrcania*, *Parthia*, *Gedrosia*, *Aria*, *Bactriana*, *Sogdiana*. *Persia Proper* is the province now called *Fars* or *Farsistan*. The parent of the nation, according to Scripture, was *Elam*, a son of Shem. The Persians were an ancient people, whose first king, known to history, lived in the time of Abraham. The Kajanides were a race of princes of whom the celebrated Giamschid was a descendant. The *Magi* or *Magians* were the priests, who taught the worship of fire as the emblem of deity. Zoroaster was the reformer of this religion. Magianism nearly superseded the Sabeism of Babylonia and Assyria, after the conquest of Cyrus. The Sabeans worshipped images, while the Magians regarded this as idolatry; and hence a strong repugnance between these two ancient modes of faith. The Persians destroyed the idols of all nations whom they conquered. The modern *Guebres* preserve the Magian doctrine, but their number is small.

Persia Proper is a country of rugged mountains and sandy deserts, interspersed with fertile valleys. Originally, the people were hardy and brave, and hence they became the conquerors of the adjacent territories.

Media, now the province of *Irak Arabi*, has been already described. Here are the cities of Ispahan and Teheran; the former was once the capital, but the king now holds his court at the latter. The Medes and Persians are supposed to have been originally the same people.

Susiana, now *Khusistan*, was small in extent, but of great fertility. Strabo says that its harvests yielded two hundred fold of corn. The northern part was mountainous; the southern, flat. The inhabitants, said to be the descendants of *Cush*, were long celebrated for their skill in archery. The capital was Susa.

Caramania, the modern province of *Kermen*, was separated from Persia Proper by an extensive desert.

The name, in Syriac, signifies *a vine*, which is appropriate, as grapes are produced here in perfection.

These are the countries which form the present kingdom of Persia. They lie between 25 and 38 degrees of north latitude; — in the south the climate is nearly that of Georgia and Florida; in the north it is similar to Virginia. A large portion of the territory is occupied with arid deserts and barren mountains; yet some of the loveliest valleys in the world, such as those of Shiraz, Keesistan and Ispahan, are found in Persia. The roses here are the finest that are known.

Silk is abundant; large quantities are exported, and used in manufactures. Corn, fruit, wine and fine drugs, are among the products. Many of the fruits known in Europe, as apricots, grapes and pomegranates, surpass those of all other countries. The Persians call the latter the fruit of Paradise. In the valley of Shiraz the harvest begins in May and ends early in June. The antelope is a native of the country, and its soft melancholy eye furnishes many an illustration to the poets.

Gedrosia, now *Beloochistan*, is composed of arid mountains and sandy plains. In traversing these deserts, the vast armies of Semiramis and Cyrus were nearly destroyed, and here Alexander and his army suffered intensely from the heat of the climate and the want of water.

Aria was an extensive tract, including the moderr Afghanistan, with a part of Tartary. It was anciently embraced under three divisions; *Aria* in the centre, *Margiana* in the north, and *Arachosia* in the south. The people, called *Arii*, were of the same race as the Medians and Persians. It is supposed that Persia derived its name of Iran, from these. The district is divided by a range of mountains, running east and west, anciently called *Paropamisus*, now *Elboorz*.

Parthia lay to the north. The people were a hardy race of Scythian or Tartar warriors, who fought on horseback. Though partially subject to Persia at an early period, they were never thoroughly conquered; and after the fall of the Persian empire, Parthia became the seat of a powerful kingdom. The history of this country will be hereafter given; it is now a part of *Independent Tartary*.

Hyrcania, lying on the south-eastern border of the Caspian Sea, was noted for its tigers and serpents. The southern portion was fertile in vines, figs and olives. The inhabitants were of Scythian origin, and the country became subject to Parthia after the decline of the Persian empire. It constitutes the northern part of modern Persia, and bears the name of *Mazanderan* and *Ghilan*.

Bactriana lay on the northern side of the Paropamisus Mountains, and was that portion of Independent Tartary now called *Koondooz*. It was a fertile country, and early became the seat of a civilized and important kingdom. It was conquered by Cyrus, and afterwards by Alexander.

Bactra, the ancient capital, called the mother of cities, was a splendid place. It now bears the name of *Balkh*, and is reduced to insignificance.

Sogdiana, lay between the *Oxus* and *Iaxartes* rivers It was a fine country, and now bears the name of *Bucharia*. *Maracanda*, or *Samarcand*, was the capital. It is now inhabited by the Usbec Tartars. We shall have occasion, hereafter, to give a more particular description of some of these countries, when we treat of their separate history.

Such were the countries* which constituted the central part of the Persian empire in its early days. It afterwards added Assyria and Babylon, and transferred its capital to the latter. It then extended its conquests westward to Europe, involving Egypt and Asia Minor in its gigantic dominions. The tide of conquest, which set westward for several centuries, broke at last upon Greece, and rolling backwards, overwhelmed the whole Persian empire in ruins.

* For a view of the situation of these countries in ancient times see map, p. 69.

CHAPTER LII.

1000 to 800 B. C.

Early History of Persia — Kaiomurz — Giamschid.

Of all the mighty empires which have flourished in the East, that of Persia is perhaps the most remarkable. Including the modern kingdom, it has endured, through a succession of vicissitudes almost unparalleled, for more than 2500 years. It has been by turns the prey of foreign enemies, and the sport of internal revolution; yet it has ever been subjected to despotic rule, alternately elevated to the summit of glory and prosperity, and plunged into misery and degradation.

Although the history of Persia, as a prominent kingdom, begins with the reign of Cyrus after the capture of Babylon, still, Persia Proper furnishes annals of a much more ancient date.

The sources of the history of this country are more abundant and diversified in their nature than those of the nations which have hitherto occupied our attention. The earlier ages of Persian, as of all other history, are wrapt in fable and obscurity; but if we would investigate the rise and progress of a nation, we must not altogether reject the mythology which conceals the traces of its origin. Yet in drawing from such sources, a distinction must be made between early records which have been handed down pure, and those looser traditions which, being the growth of more recent times, should be viewed with greater suspicion. Whatever we possess entitled to credit, respecting the remoter periods of Persian history, has been gathered from three sources: first, from the pages of the Jewish Scriptures; secondly, from the Greek historians, and thirdly, from the writings of native Persians. Of these last, we may particularize two — the Zendavesta and the Shah Nameh.

The Zendavesta is a collection of the sacred books of the ancient Persians. In this work are contained the early traditions of the nation, and the religious system and moral code ascribed to Zerdusht or Zoroaster, the great Persian legislator. This is still the sacred book of the Guebers, or worshippers of fire. The Shah Nameh, or Book of Kings, is a great epic or historical poem, written by Firdusi, the Homer of Persia, about the middle of the tenth century A. D.* It was compiled from vague traditions, and the few fragments of ancient Persian literature that survived the destruction of the national records by the Greeks and Parthians, and the fanatical ravages of the first Mahometan conquerors. The facts in the early history of Persia are disguised by a multitude of fictions — the invention of the poet — and it is difficult to separate the truth from the fanciful embellishments of the story. The poem of Firdusi, however, comprises almost all that Asiatic writers can produce on the subject of Persian history before the Mahometan conquest.

The first monarch of Persia is called *Kaiomurz*. His descent is traced to Noah, and he is said to have flourished eight or nine centuries before Christ. He was the founder of the race of kings called *Paishdadians*, or Early Distributors of Justice. His actions have been magnified into miracles; his enemies were thought to be *deevs*, or magicians, and his confederates the lions and tigers of the forest. After a succession of brilliant exploits, he retired to Balkh, his capital, where he died, or resigned the crown to his son *Hoshung*. The latter was a virtuous king, and invented many useful arts; among others, that of striking fire from flints, and that of irrigating land in agriculture.

Giamschid, or *Jumsheed*, was the fourth king of this dynasty, and is one of the most celebrated of all the fabulous heroes of Persia. His power and riches are the theme of multitudes of the historians and romance writers of the country, by whom he is extolled as the great reformer of his age. A long course of prosperity, however, made him proud and arrogant, and he was punished by the invasion of Zohak, prince of Syria, who defeated and put him to death.

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* The *Shah Nameh*, though claiming to be a history, is chiefly celebrated as a poem. It is written in purer Persian than any other considerable work, and is read and admired, by educated Persians, to the present day. The copies which now exist appear to have undergone great mutilations. No two copies agree, in the order of the verses or the phraseology, for twenty couplets together. Whole episodes are omitted, many verses are rejected, and some copies have not more than 40,000 verses, while the original poem contained 60,000. A specimen of this work is afforded in the life of Alexander, who is called *Sikander*, and represented as the son of Darab, King of Persia, by the daughter of Failukus (Philip) of Macedon. In other respects, the history of Alexander is given with tolerable accuracy as to the main outline.

CHAPTER LIII.

800 to 600 B. C.

Zohak—The Blacksmith Gao—Feridoon—Zal—Rustem—The Legend of Sohrab.

Zohak, by this victory, became sovereign of Persia. Some writers suppose him to have been an Arab; others think him identical with the Nimrod of Scripture, as the chronology of these events is by no means fixed. All accounts represent him as a tyrant, delighting in blood. The courage of *Gao*, or *Kanah*, a blacksmith, delivered the nation from his sanguinary rule. To save his sons, who were doomed to be the victims of the despot's cruelty, this man flew to arms, roused his countrymen, and using his apron as a banner, he overthrew and slew the usurper, and placed *Feridoon*, the legitimate prince, upon the throne. In these accounts, the first glimmerings of truth break through the veil of fiction that obscures the early history of Persia. The blacksmith received for his reward the city of Ispahan with its dependencies as a feudal principality, and in memory of this revolution, his apron was laid up in the treasury of the Persian kings, and enriched with jewels of inestimable value. It continued to be the royal standard till it was captured by the earliest Mahometan invaders, and sent to the Khalif Omar. This singular trophy affords a strong confirmation of the traditions of that period.

The Persian historians expatiate with enthusiasm upon the justice, wisdom, and glory of Feridoon, whose virtues and prosperity acquired for him the title of the Fortunate. In the reign of his grandson, flourished the celebrated *Rustem*, the Hercules, or national hero, of Persia, whose miraculous birth and marvellous exploits form the darling subject of the Shah Nameh. This hero was the son of Zal, the prince of Seistan, who was born with white hair, and consequently received from his father the name of Zal, or "*old fellow.*" Sam, the father of Zal, was prime minister of Persia. Believing that this white-headed child was not his own son, but the offspring of a magician, he exposed him on the top of the mountain Elburz.

According to the poetical legend, Zal was nurtured on this mountain by a griffin. After a time, his father, being warned by a supernatural admonition, took his son home, and brought him up at the Persian court. In his manhood he accompanied his father to Caubul and Seistan, over which countries Sam had been appointed governor. One day Zal, while engaged in the chase in a forest, came to a tower, and saw standing on one of its turrets a young lady of exquisite beauty. They mutually gazed and loved, but there appeared no means by which the enamored Zal could ascend to the battlements. After much embarrassment, an expedient occurred to the maiden. She loosened her dark and beautiful tresses, which fell in ringlets to the foot of the tower, and enabled the young hero to climb up to her. This lady proved to be Rudabah, the daughter of Mehrab, King of Caubul. The love occasioned by this extraordinary interview gave rise to a marriage, and Rustem was born of this union. Seven nurses were assigned for his support, but these proved insufficient, and a flock of sheep were added to suckle the robust infant! Such is the fabulous account of the birth of the Persian hero.

The deeds of Rustem have been magnified into miracles by the poet who describes them, and thus his history is enveloped in romance; yet there is no reason to doubt that he was a real personage. He commanded the Persian armies against the Tartars of Turan, who crossed the river Oxus, under the command of prince Afrasiab, and invaded Persia. Rustem had received from his father the club of his ancestor Sam. This tremendous weapon, which had long been the terror of Persia's enemies, was soon perceived by the Tartars. Afrasiab demanded who that boy was that made such havoc in his ranks. One of his attendants replied, "Seest thou not that he wields the club of the mighty Sam—that he is a youth the object of whose soul is renown?" Afrasiab, despising his enemy, hastened to attack him. Rustem perceived his intention, and observing that he was almost unarmed, threw aside his club and rushed to the combat. After a short but violent contest, the Persian hero seized the prince and bore him off his saddle; but his girdle breaking, Afrasiab fell to the ground, and his soldiers crowded to his defence in such numbers that it became impossible for Rustem to recover his prisoner. But the rich crown and girdle of the Tartar prince remained in the possession of the victor, whose triumph was completed by the entire defeat of the enemy. If we may believe the Persian authors, Rustem slew in this battle no less than 1160 men with his own hand!

Kai Koos reigned over Persia during the lifetime of Rustem. He was vain and proud, and appears to have been in continual distress from the unfortunate result of schemes which were prompted by his ambition, but which he had not the ability to consummate. His life is connected with a thousand romantic incidents, which appear with great effect in the poem of Firdusi. Among them, we find the singular and affecting tale of the combat between Rustem and his son Sohrab, in which the Persian hero gained a victory that embittered all his future life.

The poet commences this episode by calling it a tale full of tears. Young Sohrab was an illegitimate son of Rustem, and unknown to his father; for the mother had written to Rustem that his child was a daughter—fearing to lose her infant if the truth became known. Sohrab, when he grew up, left his mother and sought fame under the banner of Afrasiab, where he gained a renown beyond that of all contemporary heroes, excepting only his father. He had carried dismay and death into the ranks of the Persians, and had terrified their boldest warriors. At last, Rustem resolved to encounter him, under a feigned name.

They met three times. At the first, they parted by mutual consent, though Sohrab had the advantage. At the second, the youth obtained a victory, but granted life to his unknown father. At the third meeting, Sohrab received a mortal wound, and fell. Writhing in the pangs of death, he warned his conqueror to shun the vengeance inspired by parental woes, and bade him dread the rage of the mighty Rustem, who must soon learn that he had slain his son Sohrab. These words were like death to the aged hero. When he recovered from the first shock, he called for proofs of what Sohrab had intimated. The dying youth tore open his mail, and showed a seal which his mother had placed on his arm, when she discovered to him the secret of his birth and bade him seek his father. The sight of his own signet rendered Rustem insane. He cursed himself, and attempted to commit suicide, but was prevented by

the efforts of his expiring son. After Sohrab's death he burnt his tents and all his goods, and carried the corpse to Seistan, where it was interred. The mother, on receiving intelligence of this catastrophe, set fire to her palace, meaning to perish in the flames—but was prevented by her attendants. She became quite frantic; now her chief joy was to clothe herself in the bloody garment of her son, to kiss the forehead of his favorite horse, to draw his bow, to wield his lance, his sword and his mace. At last, to use the words of the poet,—"She died, and her soul fled to that of her heroic son."

CHAPTER LIV.

600 to 529 B.C.

Gushtasp— The Worship of Fire—Adventures of Isfundear—Foundation of the Empire of Cyrus.

The reign of Gushtasp owes its chief celebrity to its being the period when the Persians were converted to the worship of fire. Zoroaster, who, it is believed, effected this change in the religion of his country, is called a prophet, or an impostor, as the events of his life are described from ancient Persian or Mahometan sources. The former writers pretend that he was a most holy and enlightened man. The latter assert that he was an astrologer, who, under the deception of the devil, became the teacher of a new and impious doctrine. All agree that he lived in the time of Gushtasp, and led him, either by his magical arts or holy miracles, to become a zealous and powerful propagator of his doctrine. The royal bigot not only built fire-temples in every part of his kingdom, but compelled his subjects to worship in them. The doctrines of Zoroaster spread rapidly over the whole country. The king ordered twelve thousand cow-hides to be tanned fine, that the precepts of his new faith might be written upon them. These parchments were deposited in a vault hewn out of the rock at Persepolis. Holy men were appointed to guard them, and it was commanded that the profane should be kept at a distance from the sacred records.

The first consequence of this change of religion was a war with Arjasp, King of Tartary, who wrote a letter to Gushtasp, warning him against the error into which he had fallen, and threatening him with an invasion if he refused to return to the religion of his ancestors. The Persian king was indignant at this letter, and hostilities immediately ensued. Isfundear, the son of Gushtasp, commanded the Persian army, and gave the Tartars a complete overthrow. But being driven into rebellion by the intrigues at court, he was thrown into prison by his father. When the Tartar king heard of this, he took up arms again, invaded Persia, defeated Gushtasp, and made his daughter prisoner.

Gushtasp, in despair at this loss, not only gave Isfundear his liberty, but promised to resign his crown to him if he succeeded in releasing his sister. The prince agreed to the terms, collected an army, defeated Arjasp, and prepared to pursue him to his capital, Ruendeh, or the Brazen City, so named from the strength of its walls. Three routes led to this city; the shortest was over a desert so wild and barren, and so infested by ferocious animals and poisonous serpents, that no attempt had ever been made to cross it. This, however, was the route which Isfundear determined to take, accompanied by only sixty chosen men. He despatched a chief by the longer route, with the army and heavy baggage, directing him to watch as he approached the city for a signal of fire, and to make the attack the moment he saw it.

Isfundear and his sixty attendants were dressed as merchants, and carried with them a load of marketable commodities. They passed the desert in safety, and entered Ruendeh without exciting suspicion. They caused a report to be circulated, that a wealthy merchant, attended by a number of friends, had escaped from the tyranny of Gushtasp. This, according to design, soon reached the ear of Arjasp, who sent for Isfundear, that he might view his merchandise. The disguised prince attended, made an offering of some rich jewels, and was assured of favor and protection. No suspicion fell upon him, and, at length, he saw the Persian army approach the city. In the darkness of the night he made the signal. The troops without immediately made an attack upon the walls, while the prince and his companions rushed to assail the palace. So sudden and unexpected was the assault, that everything was thrown into confusion, and no resistance was made. When the prince approached the king, he exclaimed,—"You miscreant Turk! I am Isfundear, Prince of Persia!" Arjasp fled, terrified at the name, but was soon overtaken and slain; all his brothers met the same fate. The sister of Isfundear was released and restored to her father, to whom the victorious prince also sent the throne of Arjasp, with an immense booty. These exploits are highly embellished in Persian romance. The seven stages by which Isfundear made his way to Ruendeh are each marked by some formidable obstacle. The first is defended by two savage wolves; the second, by two enormous lions; the third, by a dragon with seven heads; the fourth, by a *ghoul* or demon; the fifth, by a griffin; the sixth, by a perpetual fountain of immense height; and the seventh, by a great lake surrounded by lofty mountains.

These legends may serve to give the reader an idea of the ancient Persian history, as it is told by native writers. None of these accounts are to be found in the writings of the Greeks, whose knowledge of Persian affairs, previous to the time of Alexander, appears to have been very scanty and indistinct. The conquest of Persia by Cyrus the Great forms one of the most important eras in the annals of this nation. Attempts have been made to reconcile the accounts of Cyrus, as given by Herodotus, with those relating to Kei Khosrou, in the work of Firdusi.

The Persian sovereign called Kai Kobad by Firdusi has been thought identical with the Dejoces of Media. The Kai Koos of Firdusi is supposed to be the same with Cyaxares, or Astyages; but the perplexing fictions with which the genius of the poet has invested the history of this period, render everything obscure The coincidence of the reigns of Kai Koos and Cyaxares rests upon a single fact,—a total eclipse of the sun, which took place during an engagement between the Medes and the Lydians. This is supposed to be the same phenomenon that, according to Firdusi, struck the army of Kai Koos with a sudden blindness, in a battle with the magicians of Mazenderan.

It is impossible to say with certainty which of the kings of Persian history is the Cyrus of the Greeks. The

Persians, according to Heeren, were originally a highland people, and led a pastoral life. They were classed into ten tribes, of which the Pasargadæ were the ruling horde. Their government was a patriarchal one, the vestiges of which may be traced throughout their whole history.

The revolution effected by Cyrus was, according to this view, like most other important revolutions of Asia, the effort of a great pastoral people, who, impelled by necessity and favored by circumstance, forsook their own seats in search of more peaceful and permanent abodes, and drove out some previously successful invader. Cyrus was, probably, a chief of the Pasargadæ, elected leader of the Persian hordes, and by their assistance became a powerful conqueror, at a time when the Median and Babylonian kingdoms were on the decline. On their ruins he founded the Persian empire, which rapidly increased till his dominions extended from the Mediterranean to the Indus and the Oxus.

The Greek histories of Cyrus are derived chiefly from Herodotus and Xenophon. The latter writer is represented by Plato as having given in his work his own conceptions of what should constitute a just prince, rather than a true account of Cyrus. Cicero also affirms that Xenophon's work was drawn up expressly as a model of government, and was not intended as a true history. Herodotus founds the Persian empire upon the destruction of the Medes. Xenophon unites the Medes and Persians in the conquest of Babylon. Other discrepancies occur in the narratives of these two writers which we should in vain attempt to reconcile. Amid these contradictory views, we can only be sure of certain leading facts.

The supremacy of the Medes over the Persian principalities was probably first established in the reign of Kai Koos, early in the sixth century, B. C. His son, or successor, *Astyages*, called also *Ahasuerus*, a name given to several other oriental monarchs, reconciled the Persians to his authority by giving his daughter in marriage to Cambyses, of the royal tribe of the Pasargadæ From this union was born *Cyrus*, or *Khosrou*, in Persian, signifying the sun. Before his accession to the throne, he had been intrusted with the command of the Persian armies, and had carried on successful wars against Lydia and other countries in Western Asia.

Uniting with Cyaxares II. or Darius, king of Media, Cyrus marched against Babylionia, and, after a siege of two years, took its capital. Darius became king of Babylon, where he reigned in great pomp and splendor for a short period. He was then succeeded by Cyrus, who proceeded to consolidate his immense conquests. Hence arose the Persian empire, which extended, during this reign, from the Indus on the east to Greece on the west.

When Cyrus came to the throne, he found many Jews in a state of captivity at Babylon. Among these was the prophet Daniel, whom he treated with respect and favor. The prophet Isaiah had spoken of Cyrus, long before his birth, as destined to fulfil the high purposes of Heaven. The following passage is supposed to refer to him : —

> "I will go before thee and level mountains —
> I will burst asunder the folding doors of brass —
> And split in twain the bars of iron.
> Even I will give thee the dark treasures
> And the hidden wealth of secret places,
> That thou mayest know that I, the Lord,
> Who call thee by thy name, am God of Israel."

Cyrus seems to have been made acquainted with the prophecies of Isaiah concerning him. Soon after his accession to the throne of Babylon, he issued a decree for the return of the Jews to their own country. They were not, however, permitted to rebuild the temple till the expiration of seventy years, when Darius Hystaspes granted them that privilege.

Cyrus now made war on the Massagetæ, a nation living in the north of Asia. Here he was defeated and slain by the people, under command of their queen Tomyris, 529 B. C. The enraged sovereign caused the head of the conqueror to be cut off and plunged into a leathern bag filled with human blood, saying, "Though I am alive, and have conquered you, yet you have undone me by taking my son. I will, however, satiate you with blood." This speech, savage as it may seem, still shows the tender feelings of a mother, and a just estimate of the character of a conqueror, whose work is the same in all ages — the shedding of human blood.

Cyrus is considered the great hero of Persian history, and his name is cherished to the present day. It is said, that there was a tomb erected to his memory, at Pasargadæ, near the city of Persepolis. Two hundred years after the death of Cyrus, Alexander visited his sepulchre at this place, and offered sacrifices to his shade. He opened the tomb, expecting to find great treasures ; but a rotten shield, two Scythian bows, and a Persian cimeter, were the only relics. Within the sepulchre was the following inscription : "O man, whoever thou art, and whencesoever thou comest, I am Cyrus, the founder of the Persian empire : envy me not the little earth that covers my body."

CHAPTER LV.

529 to 521 B. C.

Cambyses — Conquest of Egypt — The False Smerdis.

Cyrus left two sons, *Cambyses* and Smerdis. The former succeeded him, 529 B. C. He began his reign by making war upon Egypt. He invaded that country with a powerful army, captured Pelusium, and, being aided by local information furnished by a Greek deserter, he overthrew Psammenitus, the king of Egypt, and subdued the whole country. His fierce hostility to the sacerdotal caste, which he inherited from his father, made him a persecutor of the Egyptian priests, who, in revenge, have portrayed him as the worst of tyrants. He next determined upon an invasion of Ethiopia. He sent spies into that country, in the character of ambassadors. These carried presents from Cambyses, and were directed to inquire respecting the marvellous "table of the sun." This was said to be a plain near the chief city of the Ethiopians, covered to the height of several feet with the roasted flesh of all sorts of animals, and free for every one to eat. Some of the ancient geographers call this a supernatural production of the earth.

The Ethiopian prince easily detected the design of the pretended ambassadors. He sent back a message, advising Cambyses to be content with his own dominions, and not to covet the possessions of another. He

sent him, also, in return for the presents, his own bow, saying, "When Cambyses can bend this bow as I can, let him attack me." The Persian king, highly incensed by this message, ordered his army to march, though quite unprovided for such an expedition: "Never reflecting," says Herodotus, "that he was about to visit the extremities of the earth." He left no part of his forces behind, except his Greek auxiliaries, on whom he depended to keep the country in awe. Arriving at Thebes, in Upper Egypt, he detached from this army 50,000 men to march against the Ammonians, with orders to ravage their country, and burn the temple of Jupiter Ammon.

By the help of guides, the Persian army reached the city of Oasis, seven days' march from Thebes. What became of them afterwards was never known. Herodotus, who received the story from the Ammonians, relates that, "after they had left Oasis, they halted to take some repast, when a strong south wind arose and overwhelmed them beneath a mountain of sand." Perhaps the Egyptians, intending the destruction of their enemies, conducted them into the vast solitudes of Libya, and abandoned them in the night. Being unable to find their way out of the desert, they perished from heat and thirst.

Cambyses, in the mean time, advanced with his main army against the Ethiopians. He soon began to feel the fatal effects of his improvident haste. His scanty stores of provision were consumed. The army then fed on the beasts of burden, and, at length, on the roots and herbs which the uncultivated soil could supply. Cambyses had yet the indiscretion to advance, till his troops were reduced, amidst sands and deserts, to the dreadful expedient of devouring one another. The whole army was decimated, every tenth man, selected by lot, being slain and prepared as food for his companions. At last, the king, finding it impossible to proceed, marched back with the wreck of his army, defeated without seeing the face of an enemy.

The next design of Cambyses was to carry his arms into Western Africa, against the Carthaginians; but the Phœnician mariners on whom he depended for the transportation of his army, refused to serve against a people whom they regarded as their brethren. To secure his throne, he had taken the cruel precaution of putting his brother Smerdis to death; but he was now alarmed by hearing that a usurper, under his brother's name, had seized the crown. He immediately gave orders for his army to take up their march for Persia; but, while mounting his horse, his sword slipped from the scabbard, and gave him a mortal wound in the thigh. He died at Ecbatana, in Syria, B. C. 521.

The false *Smerdis* was sustained upon the throne by a faction of the Magi, or Persian priests. But Otanes, a nobleman of high rank, suspecting the deceit, was enabled to detect it by means of his daughter, who, having been the wife of Cambyses, was retained in the usurper's harem. He communicated the intelligence to six other chiefs, and a conspiracy was formed, which succeeded in overthrowing the impostor, who was put to death, with a multitude of the Magi, his supporters. The conspirators then deliberated respecting the fittest form of government, and, having decided that an absolute monarchy was the best, the whole seven agreed to meet on horseback at sunrise, without the city, and that the crown should be given to him whose horse should neigh first. Darius Hystaspes, one of the seven, had a groom who managed his horse so cunningly, as to cause him to neigh as soon as he had arrived at the place of rendezvous. All the others immediately saluted Darius as king of Persia, 521 B. C.

CHAPTER LVI.

521 to 500 B. C.

Darius I.— Capture of Babylon — Expedition to Scythia.

The long and successful reign of *Darius* was marked by events which exercised a powerful influence over the destinies of Persia. Not less a legislator than a conqueror, he divided the empire into nineteen satrapies, on each of which was imposed a fixed tribute. The duties of the satraps appear to have been at first confined to the collection of imposts, the improvement of agriculture, and the execution of the royal orders. They were purely civil governors, although, by an abuse of their powers, they afterwards acquired military command. An efficient system of checks upon these officers was imposed by Darius. Periodical visits were paid to each district by royal commissioners, or by the king himself; and an establishment of couriers was formed for transmitting edicts to every quarter of the empire. The army was distributed into commands, formed on the principle of decimal division — a system which has ever since prevailed. Greek mercenaries were taken into pay, and, on occasion of great wars, recourse was had to a general conscription.

The Babylonians broke out into rebellion against Darius, and expecting the speedy vengeance of the king, who mustered his army on the first news of the revolt, they prepared to sustain a long siege, and resorted to a horrible expedient. "Of all the women in Babylon," says Herodotus, "each man reserved his mother and one other female of his household; the rest were collected together and strangled." The king advanced and laid siege to the city. The Babylonians, confiding in their preparations and the strength of their walls, treated the besiegers with contempt. They even amused themselves with dancing on the ramparts. More than a year and a half was wasted before the walls, and Darius, at last, began to despair of taking the city, when the enterprise was accomplished by a stratagem of Zopyrus, one of his chief officers.

This person cut off his own nose and ears, and otherwise mutilated his person in an extraordinary and cruel manner. He then deserted to the Babylonians, and pretended that he had received this barbarous treatment from Darius for advising him to raise the siege. The Babylonians could not hesitate to believe a story accompanied by such convincing proofs. They received Zopyrus, and gave him the command of a body of troops. With these he sallied out of the city, attacked the Persians, and cut off several detachments, according to a plan which had been agreed upon between him and Darius. In this manner, he raised his character with the Babylonians and at length his credit became so far established that

he was entrusted with the command of all their forces. The city being thus entirely in his power, he was enabled by artful manœuvres to deliver it up to Darius. Thus Babylon fell a second time into the hands of its enemies. Three thousand of the most distinguished inhabitants were crucified, the walls of the city were lowered, and the gates taken away. The Babylonians, from this time forth, were prohibited from bearing arms; and they were encouraged to pass their time in singing, and playing on instruments, and other effeminate occupations.

After the subjugation of Babylon, Darius marched against the Scythians, under the pretence of revenging their former invasion of Media. His army is said to have amounted to 700,000 men. He arrived at Chalcedon, on the Bosphorus, opposite Byzantium, where Constantinople now stands. Here a bridge had been constructed for his army by the ingenuity of Mandrocles, a Samian. Near this spot Darius ordered the erection of two columns, on one of which was inscribed in Assyrian, and on the other in Greek characters, the names of the nations which attended

Darius, in Asia Minor, erecting two Columns to celebrate his Victories.

him. He is also said to have erected pillars in other places, with pompous inscriptions, describing himself as the best and handsomest of all men living. A fleet of 600 ships attended the army, to assist in crossing the wide rivers of Thrace and Scythia.

CHAPTER LVII.

500 to 464 B. C.

Retreat of Darius from Scythia — Wars with the Greeks — The Jews under Darius — Reign of Xerxes — Invasion of Greece — Death of Xerxes.

Having crossed the Bosphorus with his immense army, Darius marched through Scythia, eastward, to the River Tanais, now the Don. The Scythian army retreated regularly before him at the distance of a day's march, filling up the wells and destroying the produce of the fields, their families and cattle being previously sent to the northern frontier. Darius proceeded in his march, crossed the Tanais, and penetrated as far as the Oasis, supposed to be the Volga. Here he constructed eight fortresses, the remains of which were visible in the time of Herodotus. The Scythians treated with contempt the demands of Darius, who required of them to submit to him as the "Great King," and to make the usual offerings of earth and water. They despatched to him a messenger bearing the enigmatical gifts of a bird, a mouse, a frog, and five arrows, which were thus interpreted: "Persians, unless you can fly in the air like birds, hide yourselves under ground like mice, or swim in the water like frogs, you will not escape the Scythian arrows." Darius was struck with the force of this barbarian eloquence, and finding his provisions nearly exhausted, and his army weary and dispirited, was compelled to abandon his rash enterprise and retreat.

The undertakings of Darius in the east were more fortunate. He ordered a fleet to be equipped at Caspatyra, a city on the River Indus, and placed under the command of Scylax, a Greek mariner of Cara, with orders to proceed down the river and sail westward till he should come to Persia. Scylax accomplished a voyage which had never before his time been performed. He sailed down the Indus to the Arabian Sea, crossed the Persian Gulf, and coasted along the barren shore of Arabia, to the Straits of Babelmandel, entered the Red Sea, and, after thirty months' navigation, reached Egypt. The information which he obtained in this voyage induced Darius to invade India with a large army, and several of its rich provinces were added to his empire.

In the mean time, the Greeks of Asia Minor had revolted; but Darius quickly suppressed the rebellion, and treated the revolted cities with great severity. Miletus was completely destroyed, and the king resolved to extend his vengeance to the Greek allies of those who had resisted his authority. He collected a large naval and military force, which he placed under

the command of his son-in-law, Mardonius. The Persians crossed the Hellespont, and marched through Thrace into Macedonia, which was made a Persian province. All the neighboring countries submitted, but the fleet was shattered in a storm while doubling Mount Athos, and the army was soon afterward attacked, unexpectedly, by the barbarous Thracian tribes, who killed many of the soldiers, and severely wounded Mardonius himself. A second expedition was sent to Greece under the command of Datis and Artaphernes, who forced a passage into the northern part of that country, and threatened Athens — when they were totally defeated by the Athenians, led by Miltiades, at the memorable battle of Marathon, 490 B. C. This event will be more particularly described in the history of Greece.

To avenge this disgrace, Darius resolved to invade Greece in person; but an insurrection of the Egyptians, and disputes among his children respecting the succession, retarded his preparations, and before his army were ready to march, the whole design was frustrated by his death.

This monarch is supposed to be the king of Persia who showed such distinguished favor to the Jews, by aiding them in rebuilding Jerusalem and restoring the sacred vessels of the temple, which had been carried away by Nebuchadnezzar. Josephus states as follows: "Darius, the son of Hytaspes, while he was a private man, had made a vow to Heaven, that if he came to be king, he would send all the vessels of God which were in Babylon, to the temple at Jerusalem. He also ordered the rulers of Syria and Phœnicia to cut down and carry cedar-trees from Lebanon to Jerusalem, and to lend their aid in building the city. Likewise he commanded that all the captives returning to Judea should be free, and he prohibited his deputies and governors from laying any taxes on the Jews. And he sent the vessels, and fulfilled all that Cyrus had intended for the restoration of Jerusalem."

Xerxes succeeded Darius, his father, 485 B. C. His first exploit was the suppression of a rebellion in Egypt, which he performed so effectually that the subjugation of that country was rendered more complete than by the original conquest of Cambyses. He then employed three years in making preparations for an invasion of Greece. His army, if we may believe Herodotus, amounted to five millions. The dresses and arms of the soldiers are described in the following manner: The Persians wore on their heads woollen tiaras. Their dress was a parti-colored tunic, adorned with plates of steel in imitation of the scales of fishes. They bore a shield, called *gerra.* Their spears were short, their bows large, with arrows made of reeds. On the right side they wore a dagger. The Assyrians had brazen helmets of a barbarous form; their arms resembled those of the Egyptians. They had also clubs pointed with iron, and linen cuirasses, which would resist the edge of a sabre. The Arabians wore long, folding vests, which they called *zyræ;* their bows were long, flexible, and crooked. The Ethiopians were clad in skins of panthers and lions; their bows were of palm, four cubits long; their arrows were short, and made of reeds; instead of iron, they were pointed with a stone, with which they used to cut their seals. They had spears armed with the horns of goats, shaped like the iron of a lance, and also knotty clubs. It was the custom of these people, when they went to war, to daub one half the body with gypsum and the other half with vermilion.

The cavalry of this army amounted to 80,000, exclusive of camels and chariots. One body of these

Xerxes viewing his Fleet and Army, before crossing the Hellespont.

is thus described by Herodotus: "The Sagartii were 8000 in number. These people led a pastoral life, were originally of Persian descent, and spoke the Persian language. They had no offensive weapons except their daggers. Their principal dependence in battle was upon cords made of twisted hide. These cords, having a noose at the end, they throw out, and, thus entangling their enemy, easily put him to death. This contrivance is precisely the same with the South American *lasso.*

To this immense army was attached a fleet of 1200 ships. Xerxes, having numbered his forces of every description, proceeded to make a formal review of the whole armament at Abydos, on the Hellespont. A

throne of white marble was placed on an eminence, from which he is said to have beheld these myriads of troops and vessels at one view, and to have been further gratified by the exhibition of a naval combat in which the Phœnicians of Sidon were the victors. The first feeling of the great king was that of pride, on viewing the vast assemblage of which he was the sovereign; but his mind was soon sobered by different thoughts, and he burst into tears at the reflection that not a man of all that numerous host would be alive a hundred years from that day.

He had ordered a bridge to be constructed across the Hellespont. This was done by fastening several tiers of ships together by strong cordage. No sooner was this bridge completed than it was broken by a violent tempest. Herodotus states that Xerxes was so enraged at this accident, that he ordered the sea to be beaten with stripes, a pair of fetters to be thrown into it, and all the workmen employed upon the bridge to be beheaded. The bridge was then rebuilt in a stronger manner, and the whole army passed over. They marched through Thrace, where the inhabitants made their submission to Xerxes. The fleet which attended the army was unable to sail round the promontory of Mount Athos, and a canal was cut for its passage across the isthmus. The labor of this is said to have occupied three years. The Persians encountered no great obstacle till they reached the Grecian territory; but here, at the mountain pass of Thermopylæ, the countless hordes of Xerxes were checked and repulsed by a handful of men, under the command of Leonidas, king of Sparta. Treachery, however, enabled the Persians to gain an entrance into the heart of the country; but the particulars of this invasion belong properly to Grecian history. It is sufficient at present to say, that the mighty hosts of Xerxes were destroyed by the Greeks at Salamis, Mycale, and Platæa; and the great king himself was forced to recross the Hellespont in a fishing-boat, where he had passed, in so pompous a manner, a short time before. The Greeks, following up their success, expelled the Persians from the Mediterranean, and made them tremble for the security of their provinces in Asia Minor.

Xerxes was at Sardis when he heard of these accumulated disasters. He immediately fled from that city, giving orders for the destruction of all the temples in Asia Minor, either from zeal for the Magian religion, or to wreak his vengeance on the Greeks. Upon his return to Persia, he was assassinated by a captain of his own guards, 464 B. C. It is remarkable that the Persian historians make no mention of this monarch, and scarcely any thing would have been known respecting him, but for Herodotus. That writer's account of Xerxes, and his expedition into Greece, is certainly full of marvels, and should be received with great caution. It would hardly be reasonable to expect impartiality, or a scrupulous regard to truth, in the narrative of a credulous and patriotic Greek, describing the invasion of his country by a haughty and arrogant enemy. Whether Herodotus * has justly described, or grossly misrepresented, the character of Xerxes, he has certainly transmitted his name to posterity as an object of contempt rather than of admiration. No name has been more frequently employed to "point a moral and adorn a tale."

* Whatever doubts we may entertain of the precise accuracy of Herodotus, in the details of this part of his history, there are good grounds for believing that he is entitled to general confidence. He wrote at no very distant period from the time when the events happened; he appears, always, to have a sincere regard for truth; and even in giving the numbers of the Persian army, where the vastness of his figures excite suspicion, he presents such particulars as confirm his statements. He gives an enumeration of the land forces, telling us that their number was ascertained, not by counting, but by their being marched into enclosures, and the number inferred by calculation. He tells us the number of men in the naval armament, giving us first the number of ships, and then how many he reckoned to each. Upon these and other grounds, learned men, generally, consider this portion of the history of Herodotus, marvellous as its details may appear, as worthy of credit.

CHAPTER LVIII.

465 to 334 B. C.

Artaxerxes Longimanus — Battle of Cunaxa — Retreat of the Ten Thousand Greeks under Xenophon.

Xerxes was succeeded on the throne by *Artaxerxes Longimanus*, (465 B. C.) who is celebrated for his just and beneficent administration. But his virtues were insufficient to check the decline of the empire, which now began to exhibit signs of weakness in every quarter. After countless humiliations, Artaxerxes was forced to sign a disgraceful peace, by which he recognized the independence of the Asiatic Greeks. Internal wars and rebellions were of frequent occurrence; the royal forces were often defeated, and the empire was kept in a state of confusion. He died 425 B. C.

We now pass over a few other monarchs, unworthy of particular notice, and come to *Artaxerxes Mnemon*, who ascended the throne 405 B. C. He was, however, opposed by his brother Cyrus, who had the support of the queen mother, and of an army of Greek mercenaries, which he was enabled to raise by his connection with Sparta.

Cyrus assembled his army, consisting of thirteen thousand Greeks and one hundred thousand of other nations, at Sardis, in Asia Minor, and marched towards Susa, the Persian capital, to assert his right to the throne. At Cunaxa, in Babylonia, he was met by Artaxerxes, at the head of an army amounting, we are told, to nine hundred thousand men. A battle took place, 400 B. C. Cyrus was killed and his army dispersed. The Greeks † were, however, victorious in their quarter of the field, and, after the battle, were summoned by Artaxerxes to lay down their arms. This proposal was heard with the liveliest indignation. They were surrounded by enemies, yet they rejected the summons without hesitation, being firmly resolved to fight, to the last extremity, rather than surrender. To add to their embarrassments, they were seduced into a deceitful armistice by the Persians, and their generals were treacherously murdered. This act of perfidy converted their previous alarm and apprehension almost into despair. They were near two thousand

† For a long period, the Asiatic sovereigns had been accustomed to employ Greek soldiers as auxiliaries. These people, like the Swiss and Hessians of modern times, sold their services to the highest bidder. The Greeks formed the chief reliance of Darius in his conflict with Alexander.

miles from home, surrounded by powerful foes, and had no possibility of retreating except by crossing steep and craggy mountains, rapid rivers, and wide deserts, thus encountering famine, hostility, and treachery, at every step. Provisions could be obtained only at the point of the sword; every country that lay in their way was hostile; and, although they might conquer one enemy, another stood ready to

Retreat of the Ten Thousand Greeks under Xenophon.

oppose them. They had no cavalry to chastise the clouds of barbarians who would perpetually hang upon their front, flanks, and rear: under such circumstances, it would seem that victory would be fruitless, and defeat inevitable ruin.

Yet, in the face of all these terrors, the Greeks determined to make the attempt to fight their way homeward. Xenophon, in a council of war, roused the troops from the despondency which had taken possession of them, and was elected general-in-chief. The retreat was therefore commenced; but, as they proceeded, constant attacks in every quarter, made their march a continual battle. We can present only a portion of their adventures which followed; these we shall give nearly in the words of Xenophon himself, who became the historian of the expedition.

After innumerable skirmishes with hosts of enemies, and a fatiguing march through a desert, they came to the Euphrates, near its source in Armenia. This they crossed, the water being breast high. From thence they marched three days over a plain covered with deep snow. The last day's march was very painful, for the north wind, blowing full in their faces, parched and benumbed the men. One of the priests advised them to sacrifice to the wind, which was done, and the violence of the blasts sensibly abated. The snow was a fathom in depth, so that many of the slaves and sumpter-horses died, with about thirty soldiers. They kept fires during the night, finding plenty of wood where they encamped. In the places where the fires were made, the snow being melted, there were large pits which reached down to the ground; this afforded an opportunity of measuring the depth of the snow.

From this station they marched the next day through the snow, when many of the men were seized with a disease called *bulimia*, and fell down exhausted. Upon the march, a party, under Cheirisophus, came to a village just as it was dark, and found some women and girls at a fountain without the walls, carrying water. These females inquired who they were. The interpreter answered, in Persian, that they were going to the satrap from the king. The women replied, that he was not there, but at a place in the neighborhood. It being late, they entered the town with the women, and called upon the governor. Here Cheirisophus encamped, with all of his men that could come up. The rest, who were unable to continue their march passed the night without food or fire, by which some of them perished; and a party of the enemy, following them, took those of the sumpter-horses that could not keep pace with the others. Some of the men, also, who had lost their sight by the snow, or whose toes were frozen, were left behind. The eyes of the men were relieved from the snow by wearing black cloth before them, and their feet by continual motion.

Their extreme sufferings caused some of the men to sit down and refuse to march any farther. Xenophon used all the means in his power to persuade them not to stay behind, telling them that the enemy were in great force close upon the rear. At last he grew angry; but they bade him kill them if he chose, for they were not able to go on. Upon this, he determined, if possible, to strike a terror into the pursuers lest they should fall upon the men who were thus unable to proceed. It was now dark, and the enemy came on with great tumult, wrangling about the booty they had taken. At this moment, such of the Greek rear-guard as were able, rose up and rushed upon them, while those who were fatigued shouted as loud as they could, and struck their shields with their pikes. The enemy, in great alarm, rushed into a valley through the snow, and were heard of no more.

Xenophon, with the rest of the forces, then retired, assuring the sick men that, the next day, some people

should be sent to them. But, before they had gone half a mile, they found others lying down in the snow, while no guard was set. They forced these men to rise, and then learned that the vanguard had halted. Xenophon, hearing this, pushed forward, sending the ablest of the targeteers before, to inquire the cause. They brought word that the whole army were taking their rest in the snow. Xenophon and his men, therefore, after setting such guard as they could, passed the night in that spot without fire or food. Towards day-break, he sent the youngest of his men to compel the sick to rise, and proceed on the march.

Meantime Cheirisophus had sent a company from the village, to inquire how the rear-guard fared. These were rejoiced to see them, and, having delivered their sick to be carried to the camp, they marched forward to the village. Here Cheirisophus kept his station, and the remainder of the army took up their quarters in the villages around.

Polycrates, an Athenian, one of the captains, then took a company of the light-armed troops, and made a rapid incursion upon a neighboring village. He surprised the inhabitants, together with the governor, in their houses, and found seventeen colts, that were being bred as a tribute for the king; also the governor's daughter, who had been married about nine days: her husband, having gone to hunt rabbits, was not taken. The houses of these people were under ground, the entrance resembling a well, but the interior was spacious. There was a passage dug for the cattle, but the inhabitants descended by ladders. In these houses were goats, sheep, cows, and fowls. All the cattle were fed within doors. There were also wheat, barley, pulse, and jars of beer, the malt floating even with the brim of the vessels. The jars contained reeds of various sizes, without joints. When any one was thirsty, he took one of these in his mouth and sucked. The liquor was very strong, but pleasant to those accustomed to it.

Xenophon invited the governor of the village to sup with him, and encouraged him with the assurance that his children should not be taken from him, and that, when the Greeks departed, they would leave his house full of provisions in payment for what they took, provided he would serve them as a guide till they came to another nation. The governor agreed to this, and, as a proof of good-will, told them where there was some wine buried in the earth. The soldiers enjoyed plenty that night, keeping a watchful eye, however, upon the governor and his children.

The next day, Xenophon, taking the governor with him, went to Cheirisophus, visiting the villages on his way, where he found the soldiers feasting and carousing. They all forced him to sit down and feast with them, and he every where found the tables covered with lamb, kid, pork, veal, and fowls, with plenty of wheaten and barley bread. When any one wished to drink to his friend, he took him to the jar, where he was obliged to stoop and drink like an ox. When the party came to Cheirisophus, they found his men also feasting, and crowned with garlands of hay, having Armenian boys, in barbarian dresses, to wait upon them. With these boys they conversed by signs, as if they had been deaf and dumb. Cheirisophus and Xenophon asked the governor, by their interpreter, what country this was; and he answered, Armenia.

From hence, as the army advanced, they came into the country of the Taochians, and here their provisions began to fail; for the natives inhabited fastnesses, into the recesses of which they had conveyed all their effects. The Greeks, at length, arrived at a strong post without any houses, but where great numbers of men, with their cattle, were collected. This place Cheirisophus attacked, and when one company was roughly received in the assault, another went up; for the place, being surrounded with precipices, could not be assailed in all parts at once.

When Xenophon came up with the heavy-armed rear-guard, Cheirisophus said, "You come very seasonably, for this place must be taken, or the army will be starved." Upon this a council of war was called, and Cheirisophus said, "The place is accessible only at this point, and when any of our men attempt to go up, the enemy roll down great stones from the rock above; and behold the consequence!" — pointing to his men with broken legs and ribs. "But," replied Xenophon, "when they have expended all their stones, what can hinder us from going up? I can see only a few men with arms. The space through which we must pass, exposed to the stones, is not above a hundred and fifty feet in length, one third of which is covered with clumps of large pines, where the soldiers may be sheltered." "But while they are exposed," said Cheirisophus, "the stones will fall in a shower." "So much the better," replied Xenophon; "they will be out of ammunition the sooner. Let us try it." Upon this, Cheirisophus and Xenophon, with Callimachus of Parrhasia, one of the captains, advanced, all the rest of the officers keeping out of danger. Then about seventy of the men crept forward, one by one, under the trees, sheltering themselves as well as they could. At a safe distance in the rear stood Agasius the Stymphalian, and Aristonymus of Methydnia. Callimachus advanced two or three paces from his tree, but as soon as he saw the stones pouring down, he ran back; this he repeated several times, and on each occasion more than ten cartloads of stones were thrown at him. When Agasius saw what Callimachus was doing, and that the eyes of the whole army were upon him, he began to fear that his rival would bear away the palm of victory; so he pushed forward. Callimachus, seeing him endeavoring to pass by, laid hold of his shield; and, in the mean time, Aristonymus, and after him Eurylochus, ran by them both, for they were rivals in glory.

By this emulation, which urged the assailants to the boldest efforts, the place was taken. And now followed a dreadful spectacle; for the women in the garrison first threw their children down the precipices, and then themselves. The men did the same. Æneas, the Stymphalian, a captain, seeing one of the barbarians, richly dressed, running to throw himself down, caught hold of him, and they both fell over together, and were dashed to pieces.

The Greeks now advanced through the country of the Chalybians. These were the most courageous people they had hitherto met, and a close engagement soon followed. The enemy had long linen corselets, with thick twisted cords instead of tassels, and their pikes were fifteen cubits long. They kept within their towns till the Greeks had passed, and then followed them with harassing attacks. The latter, however, advanced in spite of every obstacle, and soon came to the River Harpasus, which was four hundred feet broad. From thence they marched through the country of the Scythians, and in four days more,

they came to a large city, well inhabited, called Gymnias.

Ancient Scythians.

The governor of this country sent the Greeks a guide: this man promised, in five days, to bring them within sight of the sea; if not, he consented to be put to death. The fifth day they arrived at the holy mountain called Theches. As soon as the vanguard ascended the mountain and saw the sea, they gave a great shout, which being heard by Xenophon, and those in the rear, they thought the front must be attacked. The noise, however, increased; for the men, as fast as they came up, joined in the shout. This so swelled the sound, that Xenophon, thinking something extraordinary had happened, mounted his horse and rode forward. Presently he heard the soldiers crying out, "The sea! the sea!" and cheering one another with congratulations. At this moment they all ran, the rear-guard as well as the rest, so that the horses and beasts of burden were driven forward in the crowd. When they all reached the top of the mountain, and saw the sea, they embraced one another with tears in their eyes, for they now deemed that they were near their home. Under the grateful impulse of the moment, they brought together a great number of stones, and built a mound, upon which they piled up the shields, staves, and bucklers, taken from the enemy. The guide was dismissed with the present of a horse, a silver cup, a Persian dress, and ten darics.

The sea which had thus delighted the eyes of the Greeks was the Euxine or Black Sea. A few days' march now brought them to the city of Trapezus, the modern Trebizond, a Grecian colony on the shore of the Euxine. They had traversed above one thousand miles of a hostile and naturally difficult country, with surprisingly little loss. They proceeded westward, and, at Cerasus, another Grecian city, where they soon after arrived, a muster of the forces took place, when it was found that of the original ten thousand heavy-armed men, eight thousand six hundred still survived.

From this place they advanced, partly by land and partly by water, to the city of Byzantium, now Constantinople.* Nearly a year had been spent in this adventurous and toilsome march, the success of which is to be attributed to the skill and ability of Xenophon, their leader. It might have been supposed that they would now have taken the shortest way to their respective states; but, instead of doing so, such was their partiality for a warlike and adventurous life, that they first engaged in the service of Seuthes, a prince of Thrace, and afterwards joined the Lacedæmonian army in Ionia.

* The general route of this retreat may be easily made out on the Map of The East, at page 69.

CHAPTER LIX.

400 to 336 B. C.

Artaxerxes — Ochus — Darius Codomannus.

We must return to Artaxerxes, who, during the remainder of his reign, was the mere puppet of his mother, whose inveterate hatred against all whom she suspected of having contributed to the overthrow of her favorite son Cyrus, filled the palace with murders and conspiracies. While the court was thus disgraced, Agesilaus, king of Sparta, joined with the Asiatic Greeks, and made rapid conquests in Western Persia. He would probably have dismembered the empire, had not the troubles existing in Greece through a lavish distribution of Persian gold, compelled him to return home.

Ochus, the youngest son of Artaxerxes, came to the throne 360 B. C. He had murdered his brother to obtain this dignity; and, to secure the quiet possession of it, he put to death no less than eighty of the royal family. Artabazus, the satrap of Asia Minor, taking advantage of the unpopularity which the bloody deeds of the king had brought upon him, made an effort to seize the throne. But this attempt was unsuccessful, and Ochus, after defeating Artabazus, marched against the Phœnicians, who had rebelled, and who were supported by the Cyprians and Egyptians. The treason of their leader gave Ochus an easy victory, and the Phœnicians were reduced to such desperation, that the people of Sidon set their city on fire, and perished, with their wives and children, to the number of 40,000, in the conflagration.

Having thus quelled all resistance to his authority, Ochus renewed the attempt made by his father for the conquest of Egypt. He marched with a numerous army into that country, but met with a disaster on his route from the Serbonian Lake — a marshy district lying between Phœnicia and the mouths of the Nile. During the continuance of the southerly winds, such a quantity of sand is thrown upon this dangerous spot, that it is impossible to distinguish dry land from unfathomable bogs. The Persians, being unprovided with guides, wandered among these quagmires till great numbers of them were ingulfed. Ochus, with the wreck of his army, arrived in Egypt; and so feeble a resistance was made by the inhabitants, that he was able to plunder the land, and return with a rich booty to Persia.

The success of this enterprise so far satisfied him, that he gave himself up to enjoyment, and intrusted the administration of the government to two of his officers, Mentor and Bagoas. The latter was an Egyptian eunuch, and bore an inveterate malice against the king for having plundered the temples of Egypt, and killed the sacred bull Apis. These acts he regarded as the worst crimes which a human being could perpetrate, and, under the influence of a fanatical zeal, he poisoned his master. Not content with

this revenge, he cut his body in pieces, and caused the flesh to be devoured by cats, and the bones to be made into sword handles. He then placed the youngest son of Ochus on the throne, hoping to govern the empire in his name.

Darius Codomannus, the last of his line, thus became king of Persia, 336 B. C. Bagoas, finding him less subservient than he expected, prepared to remove him likewise by poison. The treacherous project was discovered, and Darius compelled the baffled eunuch to drink the fatal potion himself. Bagoas died, and Darius was established upon the throne. But the overthrow of the Persian empire was now at hand. Alexander of Macedon soon appeared upon the scene, and the great Asiatic empire received a new master.

CHAPTER LX.

334 B. C. to 226 A. D.

Alexander marches against Persia — State of the Empire — Battle of the Granicus — Battle of the Issus.

According to the Persian authors, a monarch called *Darab the First*, was contemporary with Philip, the father of Alexander. In a war between these two princes, we are told that Philip was reduced to such distress, that he was glad to extricate himself by giving his daughter to Darab, and paying an annual tribute of a thousand eggs of pure gold. Darab the Second is the same with Darius Codomannus. He was deformed in body and depraved in mind, and his bad administration prepared the way for the success of Alexander. The quarrel between the Persian and Macedonian kings was caused by the refusal of Philip's son, Alexander, to pay the golden eggs. When Darab sent an ambassador for the customary tribute, Alexander replied, "The bird that laid the eggs has flown to the other world."

Darab then sent another ambassador, with a bat and ball, and a bag of small seed. The two first were meant to ridicule Alexander's youth; the last was intended as an emblem of the countless numbers of the Persian army. Alexander took the bat in his hand, and said, "This is my power with which I will strike the ball of your monarch's dominion." Then, ordering the seed to be given to a fowl, he added, "This bird shall show what a small morsel his army will prove to mine." Next, giving a wild melon to the envoy, he desired him to tell his sovereign that the taste of that fruit would enable him to judge of the bitter lot which awaited him. Romantic and fabulous as this story is, it is certain that such symbolic messages were not uncommon among Oriental monarchs.

The true cause of the war of Alexander upon Persia was, indeed, much deeper than the anecdote implies. The thirst for military enterprise and renown, stimulated by the remembrance of wrongs inflicted by Persia upon Greece, as well as the spectacle of a rich but weak empire, inviting him to conquest, were the real motives of the youthful monarch in his daring project.

Having subdued the tribes of barbarians along his northern border that he might leave no troublesome enemies behind him, and given the restive Greeks a fearful lesson in the destruction of Thebes, Alexander set out, in the spring of 334 B. C., upon his Asiatic expedition. He had a small supply of money, and an army of but thirty thousand infantry and five thousand horse. Twelve thousand of the foot soldiery were supplied by the republics of Greece, though five thousand of that number were mercenaries. Macedon itself supplied twelve thousand of the infantry, and the remainder appear to have been chiefly derived from Thrace and Illyria. Macedon, Thessaly, and Thrace, at all times better provided with horses than republican Greece, furnished Alexander with his cavalry. These troops were well armed, the infantry bearing shields, spears, and battle-axes of iron. The horse were equipped with similar weapons, but defended with helmets and breastplates. The officers all bore swords. The arms of the Persians were similar, though many of their troops used the bow. The forces of Alexander were, however, better provided, better trained, and far more athletic, than their Asiatic enemies.

We must pause a moment to look at that mighty power which had swallowed up Assyria, Babylon, and the other countries from the Grecian Archipelago in the west, to India on the east; an extent of territory nearly three thousand miles in length, and comprehending at once the most fertile and populous regions on the face of the globe. Such were the power and resources of the Persian empire, that, about one hundred and fifty years prior to the date of which we are speaking, it had sent an army, with its attendants, of five millions of persons, to conquer that very Greece which was now preparing to roll back the tide of war, and put a final period to its proud existence.

The reigning king, Darius II., was a weak and conceited monarch, ill suited to the struggle which was about to ensue. His situation was very similar to that of the sultan of Turkey at the present day. The Persians, though their king ruled over almost countless nations, were comparatively few in number. His revenue was derived from the tribute of dependent princes, and the extortions made by his own satraps or governors. His empire, consisting of so many nations, required constant watchfulness to keep all parts in subjection; and, as the Asiatic troops were inferior, he followed the example of his predecessors, and kept in his pay a considerable number of renegade Greeks as soldiers.

Being made aware of the designs of Alexander,* Darius sent a vast army westward, and, marching into Syria himself, determined there to await his enemy. Alexander crossed the Propontis, now Sea of Marmora, which immediately brought him into Asia Minor and the dominions of Persia. As soon as he landed, he went to Ilium, the scene of the Trojan war and the ten years' siege of Troy, celebrated in the Iliad. He anointed the pillar upon Achilles' tomb with oil, and he and his friends ran naked around it, according to the custom which then prevailed. He also adorned it with a wreath, in the form of a crown. These ceremonies are supposed to have been intended to enforce the belief that he was descended from Achilles — a claim which he always maintained.

Meantime, the Persian generals had pushed forward and posted themselves upon the banks of the *Granicus*,

* By consulting the map, p. 69, the reader will be able to trace the entire route of Alexander in his march.

a small river now called *Ousvola*, which empties into the Sea of Marmora. Alexander led the attack upon them by plunging into the river with his horse. He advanced, with thirteen of his troop, in the face of a cloud of arrows; and, though swept down by the rapidity of the current, and opposed by steep banks lined with cavalry, he forced his way, by irresistible strength and impetuosity, across the stream. Standing upon the muddy slope, his troops were now obliged to sustain a furious attack, hand to hand and eye to eye. The Persian troops, cheered by their vantage ground, pushed on with terrific shouts, and hurled their javelins, like snow-flakes, upon the Macedonians. Alexander, being himself distinguished by his buckler and crest, decorated with white plumes, was the special

Alexander at the Battle of the Granicus.

object of attack. His cuirass was pierced by a javelin, at the joint; but thus far he was unhurt. Now he was assailed by two chiefs of great distinction. Evading one, he engaged the other. After a desperate struggle in which his crest was shorn away, and his helmet cleft to his hair, he slew one of the chiefs, and was saved, at the moment of deadly peril, by the hand of his friend Clytus, who despatched the other.

While Alexander's cavalry were fighting with the utmost fury, the Macedonian phalanx and the infantry crossed the river, and now engaged the enemy. The effect of a leader's example was never more strikingly displayed. Alexander's exhibition of courage and prowess made every soldier a hero. They fought, indeed, like persons who knew nothing and cared for nothing, but to destroy the enemy. Some of the Persians gave way and fled. Their hireling Greeks, however, maintained the fight, and Alexander's horse was killed under him — but not the celebrated Bucephalus. "When Greek meets Greek, then comes the tug of war." The fight was indeed severe, but at last Alexander triumphed. The victory was complete. The loss of the Persians was twenty-five thousand slain; that of the Macedonians less than fifty.

Alexander had now passed the gates of Asia, and had obtained entrance into the dominions of the enemy. He paused for a time, to pay the last honors to the dead. To each he erected a statue of brass, executed by Lysippus. Upon the arms which were taken and distributed among the troops, he caused this inscription to be made: "Won, by Alexander, of the barbarians in Asia." *

Alexander soon pushed on to the East, and, meeting Darius near the Gulf of Issus, now Skanderoon, — and forming the north-eastern point of the Mediterranean, — a tremendous engagement took place, 333 B. C. Darius was defeated, and more than one hundred thousand of his soldiers lay dead on the field. Darius escaped with difficulty, leaving his tent, and even his wife and daughter, in the hands of the enemy. When the fighting was over, Alexander went to see the tent of Darius. It was, indeed, a curiosity to one like the Macedonian king, little acquainted with Eastern refinements. He gazed for a moment at the luxurious baths of Darius, his vases, boxes, vials, and basins, all of wrought gold; he inhaled the luscious perfumes, and surveyed the rich silk drapery and gorgeous furniture of the tent, and then exclaimed, contemptuously, "This, then, it seems, is to be a king;" intimating that, if these were the only distinctions of a sovereign, the title deserved contempt.

While Alexander was thus occupied, he was told that the wife and daughter of Darius were his captives. The queen was one of the loveliest women that was ever known, and his daughter was also exceedingly beautiful. Though Alexander was told of all this, he sent word to the afflicted ladies that they need have no fear; and he caused them to be treated with the utmost delicacy and attention. He refrained from using his power in any way to their annoyance, and thus displayed one of the noblest graces of a gentleman and a man — a nice regard for the feelings of the gentler sex. This anecdote of the conqueror has shed more honor upon his name, for two thousand years, than the victory of the Issus; nor will it cease to be cited in his praise as long as history records his name.

CHAPTER LXI.

333 to 323 B. C.

Habits of Alexander — Conquest of Tyre — Egypt — Battle of Arbela — Conquest of Persia — Progress of Alexander's Conquest — Return to Babylon — His Death.

The historians represent Alexander as simple in his tastes and habits, at this period. He was temperate in eating, drank wine with great moderation, and, if he sat long at table, it was for the purpose of conversation, in which he excelled — though given to boasting of his military exploits. When business called, nothing

* We may remark that Bonaparte seems to have imitated the Macedonian conqueror in this kind of boasting. As he was on his march to Russia, he caused to be graven on a stone fountain at Coblentz, upon the Rhine, as follows: —

"Year MDCCCXII. *Memorable for the Campaign against Russia*, 1812."

The Russian commander, when Napoleon had been dethroned, passing through Coblentz with his troops, caused to be carved, immediately beneath, as follows: —

"*Seen and approved by the Russian commander of the Town of Coblentz, January* 1, 1814."

It is true that no such speedy retort awaited the Macedonian conqueror; yet he was bound upon an errand which was, ere long, to put a period to his proud career.

could detain him; but, in times of leisure, his first business in the morning was to sacrifice to the gods. He then took his dinner, sitting. The rest of the day he spent in hunting, or deciding differences among his troops, or in reading and writing. Sometimes he would exercise himself in shooting or darting the javelin, or in mounting and alighting from a chariot in full career. Sometimes, also, he diverted himself with fowling and fox-hunting. His chief meal was supper, which he took at evening, and in a recumbent posture, with his friends around him. He was not fond of delicacies; and, though they were always found at his table, he usually sent them to others. Such was Alexander during the early periods of his campaigns in Asia. We shall see that he was, soon, grievously changed.

After various operations, Alexander marched against Phœnicia and Sidon, which submitted at once. Tyre resisted, but, after a siege of seven months, was taken by storm. Eight thousand Tyrians fell in the onslaught, and thirty thousand captives were sold into slavery. Gaza was now taken, after a siege of two months. Alexander then marched to Jerusalem, to punish the inhabitants for refusing to supply him with men and money. The high priest, Jaddus, went forth to meet the conqueror, attended by the priests and the people, with all the imposing emblems and signs of the Jewish religion. Alexander was so struck with the spectacle, that he pardoned the people, adored the name of the Most High, and performed sacrifices in the temple, according to the instructions of Jaddus. The book of the prophet Daniel was shown to him, and the passage pointed out in which it was foretold that the king of Grecia would overcome the king of Persia — with which he was well pleased.*

The conqueror now turned his arms against Egypt, which yielded without striking a blow. Having established the government on a liberal footing, he set out, 331 A. D., to attack the Persian king, who had gathered an army of a million of men, and was now in Persia. About this time, he received a letter from Darius, in which that prince proposed, on condition of a pacification and future friendship, to pay him ten thousand talents in ransom of his prisoners, to cede him all the countries west of the Euphrates, and to give him his daughter in marriage. Upon his communicating these proposals to his friends, Parmenio said, "If I were Alexander, I would accept them." "So would I," said Alexander, "if I were Parmenio." The answer he gave Darius was, that if he would come to him, he should find the best of treatment; if not, he must go and seek him. This anecdote shows Parmenio to have been the better man; Alexander, the greater conqueror.

In consonance with this declaration, he began his march; but he repented that he had set out so soon, when he received information that the wife of Darius was dead. That princess expired in childbed; and the concern of Alexander was great, because he lost an opportunity of displaying his clemency. All he could do was to return, and bury her with the utmost magnificence.

Alexander, having subdued various places that held out against him, now proceeded in his march against Darius. He found him with his immense army encamped on the banks of the Bumadus, near the town of Arbela, in Assyria. Alexander immediately approached, and prepared for battle. Being near the enemy at night, the murmur of the immense multitude, seeming like the roaring of the sea, startled one of Alexander's friends, who advised him to attack them in the night. The reply was, "I will not steal a victory!"

During that night, though it was foreseen that a dreadful and doubtful battle was to be fought the next day, Alexander, having made his preparations, slept soundly. In the morning, on the field, he wore a short coat, girt close about him; over that, a breastplate of linen strongly quilted, which he had taken in the battle of Issus. His helmet was of polished iron, and shone like silver. To this was fixed a gorget, set with precious stones. His sword was light, and of the finest temper. The belt he wore was superb, and was given him by the Rhodians, as a mark of respect. In reviewing and exercising, he spared his favorite horse Bucephalus; but he rode him in battle, and when he mounted his back, it was always a signal for the onset.

Aristander, the soothsayer, rode by the side of Alexander, in a white robe, and with a golden crown upon his head. He looked up, and lo, an eagle was sailing over the army! His course was towards the enemy. The army caught sight of the noble bird, and, taking it for a good omen, they now charged the enemy like a torrent. They were bravely resisted, but Alexander and his troops burst down upon them like an overwhelming avalanche, cutting their way towards the tent of Darius. The path was impeded by the slaughtered heaps that gathered before them, and their horses were embarrassed by the mangled and dying soldiers, who clung to the legs of the animals, seeking in their last agonies to resist them. Darius, now in the utmost peril, turned to fly, but his chariot became entangled in the slain. Seeing this, he mounted a swift horse, and fled to Bactriana, where he was treacherously murdered by Bessus, the governor.

Alexander was now declared king of all Asia, and, though this might seem the summit of his glory, it was the point at which his character begins to decline. He now affected the pomp of an Eastern prince, and addicted himself to dissipation. He, however, continued his conquests. He marched to Babylon, which opened its gates for his reception. He proceeded to Persepolis, which he took by surprise. During his stay here, he entertained his friends at a banquet, at which the guests drank, as usual, to excess. Among the women who were admitted to it, masked, was Thais, the courtesan, a native of Attica, and at that time mistress to Ptolemy, who afterwards was king of Egypt. About the end of the feast, during which she had studiously endeavored to please the king, in the most artful and delicate manner, she said, with a gay tone of voice, that it would be matter of inexpressible joy to her, were she permitted, — masked as she was, and in order to end the entertainment nobly, — to burn the magnificent palace of Xerxes, who had burned Athens; and to set it on fire with her own hand, in order that it might be said in all parts of the world, that the women who followed Alexander in his expedition to Asia, had taken much better vengeance on the Persians for the many calamities they had brought on the Grecians, than all the generals who had fought for

* This incident in Alexander's history is supposed by some authors to rest upon doubtful authority.

.hem, both by sea and land. All the guests applauded the discourse; when immediately the king rose from the table,—his head being crowned with flowers,—and taking a torch in his hand, he moved forward to execute this mighty exploit. The whole company followed him, breaking out into loud exclamations, and afterwards singing and dancing, they surrounded the palace. All the rest of the Macedonians, at this noise, ran in crowds with lighted tapers, and set fire to every part of it. Alexander was soon sorry for what he had done, and thereupon gave orders for extinguishing the flames; but it was too late. The magnificent pile was a ruin.

He now marched into Parthia, and, meeting with a beautiful princess, named Roxana, daughter of a Bactrian king, he fell in love with her, and married her. Some time after this, upon some suspicion of the fidelity of Philotas, the son of Parmenio, he caused him to be put to the torture till he died. He then sent orders to have his father, an old and faithful soldier, who had fought under Philip, and who was now in Media, to be put to death—which were but too faithfully executed. This horrid transaction was soon followed by another, still more dreadful. Under the excitement of wine, a dispute arose between Alexander and Clytus, the brave officer who had saved his life at the battle of the Granicus.

Both became greatly excited: taunts and gibes were uttered on either side. Alexander, unable longer to keep down his rage, threw an apple in the face of Clytus, and then looked about for his sword; but one of his friends had prudently taken it away. Clytus was now forced out of the room, but he soon came back, and repeated the words of Euripides, meaning to apply them to Alexander:—

"Are these your customs?—Is it thus that Greece
Rewards her combatants? Shall one man claim
The trophies won by thousands?"

The conqueror was now wholly beside himself. He seized a spear from one of the guards, and, at a plunge, ran it through the body of Clytus, who fell dead, uttering a dismal groan as he expired.

Alexander's rage subsided in a moment. Seeing his friends standing around in silent astonishment, he hastily drew out the spear, and was applying it to his own throat, when his guards seized him, and carried him by force to his chamber. Here the pangs of remorse stung him to the quick. Tears fell fast for a time, and then succeeded a moody, melancholy silence, only broken by groans. His friends attempted in vain to console him. It was not till after long and painful suffering that he was restored to his wonted composure.

Alexander had determined to carry on war with India, the richest country in the world, not only in gold, but in pearls and precious stones,—with which the inhabitants adorned themselves, with more luxury, indeed, than gracefulness. He was informed that the swords of the soldiers were of gold and ivory; and being now the greatest monarch that ever lived, and determined to excel all others in splendor,—he caused the swords of his soldiers to be set off with silver plates, put golden bridles to the horses, had the coats of mail adorned with gold and silver, and prepared to march for his enterprise at the head of a hundred and twenty thousand men, all equipped with the utmost magnificence.

All things being ready for the campaign, Alexander thought this a proper opportunity to reveal a design he had long meditated—to have divine honors paid him. To soothe and cherish this ridiculous pretension, there were not wanting flatterers, those pests of courts who are more dangerous to princes than the arms of their enemies. With this view he appointed a festival, and made a pompous banquet; to which he invited the greatest lords of his court, both Macedonians and Greeks, and many of the highest quality among the Persians. With these he sat down at table for some time, after which he withdrew.

Upon this, Cleon, one of his flatterers, began to speak, and expatiated very much in praise of the king—as had before been agreed upon. He made a long detail of the high obligations they owed to him; all which, he observed, they might acknowledge and repay at a very easy expense,—merely with two grains of incense, which they should offer to him as to a god, without the least scruple, since they believed him such. To this purpose he cited the example of the Persians, and added, that in case the rest should not care to do this justice to Alexander's merits, he himself was resolved to show them the way, and to worship him in case he should return into the hall. He added that all must do their duty, especially those who professed wisdom; these, indeed, ought to serve the rest as an example of the veneration due to so great a monarch.

It appeared plainly that the close of the speech was directed to Callisthenes. He was related to Aristotle, and had presented himself to Alexander, his pupil, that he might attend upon that monarch in the war of Persia. He was considered, upon account of his wisdom and gravity, as the fittest person to give him such wholesome counsels as were most likely to preserve him from the excesses into which his youth and fiery temper might hurry him. This philosopher, seeing that every one, on this occasion, continued in deep silence, and that the eyes of the whole assembly were fixed upon him, addressed himself to Cleon in the following words: "Had the king been present when thou madest thy speech, none among us would have attempted to answer thee, for he himself would have interrupted thee, and not have suffered thee to prompt him to assume the customs of barbarians, in casting an odium on his person and glory, by so servile an adulation: but since he is absent, I will answer thee in his name. I consider Alexander as worthy of all the honors that can be paid a mortal; but there is a difference between the worship of the gods and that of men. The former includes temples, altars, prayers, and sacrifices; the latter is confined to commendations only, and awful respect.

"We salute these, and look upon it as glorious to pay them submission, obedience, and fidelity; but we adore the former. We institute festivals to their honor, and sing hymns and spiritual songs to their glory. We must not, therefore, confound things, either by bringing down the gods to the condition of mortals, or by raising a mortal to the state of a god. Alexander would be justly offended, should we pay to another person the homage due to his sacred person only: ought we not to dread the indignation of the gods as much, should we bestow upon mortals the honor due to them alone? I am sensible that our monarch is vastly superior to the rest: he is the greatest of kings, and the most glorious of all conquerors; but then he is a man, not a god The Greeks did not worship

Hercules till after his death; and then not till the oracle had expressly commanded it. The Persians are cited as an example for our imitation; but how long is it that the vanquished have given law to the victor? Can we forget that Alexander crossed the Hellespont, not to subject Greece to Asia, but Asia to Greece?"

The deep silence which all the company observed whilst Callisthenes spoke, was an indication, in some measure, of their thoughts. The king, who stood behind the tapestry all the time, heard what had passed. He therefore ordered Cleon to be told, that, without insisting any further, he would only require the Persians to fall prostrate, according to their usual custom; a little after which he came in, pretending he had been busied in some affairs of importance. Immediately the Persians fell prostrate to adore him. Polysperchon, who stood near him, observing that one of them bowed so low that his chin touched the ground, bade him, in a rallying tone of voice, to strike harder. The king, offended at this joke, threw Polysperchon into prison. As for Callisthenes, he determined to get rid of him, and therefore laid to his charge a crime of which he was in no way guilty. Accordingly, he was thrown into a dungeon, loaded with irons, and the most grievous torments were inflicted on him, in order to extort a confession of guilt. But he insisted upon his innocence to the last, and expired in the midst of his tortures.

The unjust and cruel death of Callisthenes not only reflected the greatest dishonor upon Alexander, but by this dreadful example, he deprived all virtuous men of the opportunity of exhorting him to those things which were for his true interest. From that instant no one spoke with freedom in the council: even those who had the greatest love for the public good, and a personal affection for Alexander, thought themselves not obliged to undeceive him. After this, nothing was listened to but flattery, which gained such an ascendency over his mind as utterly depraved him, and justly punished him for having sacrificed to the wild ambition of having adoration paid him, the most virtuous man about his person. "The murder of this philosopher," says Seneca, "was a crime of so heinous a nature, as entirely obliterates the glory of all the conqueror's other actions."

Alexander now set out for the conquest of India. After a series of splendid achievements, he reached the country now called *Punjaub*, or the *Five Rivers*. Having reduced one of the Indian kings to submission, he rested his weary army at his capital of Taxila. He then marched forward to the banks of the Hydaspes.* Here he was met by Porus, an Indian king, with an immense army, in which were a large number of elephants. A bloody battle followed, in which Alexander was victorious and Porus made captive. "How do you wish to be treated?" said Alexander to the unfortunate monarch. "Like a king," was the brief, but significant reply. Alexander granted his request, restored his dominions, and much enlarged them, making him, however, one of his tributaries.

The conqueror, not yet satisfied, wished to push on to the Ganges; but his army refusing to go farther, he was forced to return. On his way back, he paid a visit to the ocean, and, in a battle with some savage tribes, being severely wounded he came near losing his life. On the borders of the sea, he and his companions first saw the ebbing and flowing of the tide—a fact of which they were before entirely ignorant. In this expedition the army suffered greatly: when it set out for India, it consisted of one hundred and fifty thousand men; on its return, it was reduced to one fourth of that number.

Coming to a fertile district, Alexander paused to recruit, and refresh his men. He then proceeded, keeping up a kind of bacchanalian fête, in which the whole army participated. His own chariot was drawn by eight horses: it consisted of a huge platform, where he and his friends revelled day and night. This carriage was followed by others, some covered with rich purple silk and others with fresh boughs. In these were the generals, crowned with flowers, and inebriated with wine. In the immense procession there was not a spear, helmet, or buckler—but in their places cups, flagons, and goblets. The whole country resounded with flutes, clarionets, and joyous songs. The scene was attended with the riotous dances and frolics of a multitude of women. This licentious march continued for seven days.

When he arrived at Susa, one of the capitals of Persia, Alexander married a great number of his friends to Persian ladies. He set the example by taking Statira, daughter of Darius, to himself, and gave her sister to Hephæstion, his dearest friend. He now made a nuptial feast for the newly-married people, and nine thousand persons sat down to the entertainment. Each one was honored with a golden cup.

On his return to Babylon, Alexander determined to make that place his residence and capital, and set about various plans for carrying this into effect. But his mind seemed haunted with superstitious fears. Every thing that happened was construed into an augury of evil. The court swarmed with sacrificers and soothsayers, but still, for a long time, peace could not be obtained by the monarch. At last he seemed to be relieved, and, being asked by Medias to a carousal, he drank all day and all night, until he found a fever coming upon him.† He then desisted, but it was too late. The disease increased, setting at defiance every attempt at remedy, and in the space of about thirty days he died, 323 B.C. Such was the lamentable end of Alexander the Great. His wife Roxana, with

* This is the modern *Jhelum*; and the bloody contest of *Chilliamwallah*, January, 1849, between the British and Seikhs, was nearly on the site of the battle between Alexander and Porus.

† Alexander appears by this time to have given himself up to frequent debauchery. On one occasion, having invited several of his friends and general officers to supper, he proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is, eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, i. e. about a thousand crowns, he survived his victory but three days. Of the rest of the guests, forty died of their intemperate drinking.

In the carousal which caused his death, Alexander drank to the health of every person in company, and then pledged them severally. After this, calling for Hercules's cup, which held an incredible quantity, it was filled, when he poured it all down, drinking to a Macedonian of the company, Proteas by name; and afterwards pledged him again, in the same furious and extravagant bumper. He had no sooner swallowed it, than he fell upon the floor. "Here, then," says Seneca, describing the fatal effects of drunkenness, "this hero, unconquered by all the toils of prodigious marches, exposed to the dangers of sieges and combats, to the most violent extremes of heat and cold,—here he lies, subdued by his intemperance, and struck to the earth by the fatal cup of Hercules." In this condition he was seized with a fever, which in a few days terminated in death.

the aid of Perdiccas, murdered Statira and her sister, and the empire of the mighty conqueror was divided between four of his officers.

The great achievement of Alexander—the grand result of his life—was the subjugation of the Persian monarchy, which lay like an incubus upon the numerous nations that existed between the Indus and the Euxine Sea, and at the same time intercepted the communication between Europe and Asia. It was an achievement far greater than it would be now to overthrow the Ottoman throne, and give independence to the various tribes and states that are at present under its dominion. That he accomplished this work from any good motive, we cannot maintain, for his whole course shows, that, like all other conquerors, his actions began and terminated in himself. But it must still be admitted that as a consequence of his career, Europe acquired an intellectual ascendency in the East to which the subsequent progress of civilization in that quarter must, in some degree, be attributed.

As we shall hereafter have occasion to return to Alexander, we defer our view of his character till we have completed his history. It is proper to remark here, however, that our hasty sketch of his expedition to the East presents but a feeble idea of his vast and varied operations. He crossed the Propontis in 334, and died in 323 B. C. In the space of eleven years, and at the age of thirty-three, he had overturned the greatest empire of antiquity, and by means which seem incredibly small. Nor were his achievements confined to mere marches and counter-marches, to sieges and battles. Wherever he went, he carried plans of improvement, indicating the liberal spirit and enlarged views of the statesman.

CHAPTER LXII.

221 to 280 B. C.

Empire of Alexander — His Successors — Division of the Empire — The Seleucidæ.

It now becomes necessary to take a survey of the immense empire of the Macedonian conqueror, at the time of his death. It extended, as we have said, from the Indus on the east to Macedonia and Greece on the west. It embraced the most populous countries and the most civilized nations of the globe. It included people of various races and languages, and of every complexion, and spread over considerable portions of three quarters of the globe — Asia, Africa, and Europe. It included some hundreds of states and monarchies, and probably had a population of at least a hundred millions.

Before his death, Alexander had taken efficient measures for securing and consolidating his unwieldy dominions. Having conquered a country, he bestowed upon it that kind of government which he deemed best suited to its condition. Among the Greeks of Asia Minor he established republics; in some places he confirmed the existing governments, making the satraps or governors his tributaries. His active mind was also directed to commercial intercourse as a means of binding together his European and Asiatic dominions. He accordingly selected various points where he established marts of commerce; and a strong proof of his sagacity is afforded in the fact that many of them continue to this day to be the chief seats of trade in the regions where they are placed.

It was in the midst of these large and enlightened schemes of policy that Alexander's career was suddenly arrested by death. He had not foreseen this event, and had made no preparation for its consequences upon his empire. He did not even name a successor; but as an intimation of his wishes, in his last agony, he gave his cygnet ring to Perdiccas, a Macedonian nobleman, who had succeeded Hephæstion in his favor.

Possessing no small share of the enthusiasm of his late illustrious master, tempered by policy and prudence, Perdiccas seemed the best fitted of all the generals to consolidate the mighty empire which Alexander had acquired. But the Macedonian nobles possessed a more than ordinary share of the pride and turbulence that distinguish a feudal aristocracy; they had formed several conspiracies against the life of the late monarch, by whose exploits and generosity they had so largely profited, and consequently they were not disposed to submit to one who had so recently been their equal. Scarcely had the regency been formed, when the Macedonian infantry, at the instigation of Meleager, chose for their sovereign Aridæus, the imbecile brother of Alexander. The civil war consequent on this measure was arrested at the very instant it was about to burst forth by the resignation of Arrhidæus, and, as his incapacity soon became notorious, all parties concurred in the propriety of a new arrangement. It was accordingly agreed that Perdiccas should be regent, but that Aridæus should retain the shadow of royalty; provision was made for the child with which Roxana, Alexander's widow, was pregnant; and the principal provinces were divided among the Macedonian generals, with the powers previously exercised by the Persian satraps.

During these dissensions, the body of Alexander lay unburied and neglected, and it was not until two years after his death that his remains were consigned to the tomb.* But his followers still showed their respect for his memory by retaining the feeble Arrhidæus on the throne, and preventing the marriage of Perdiccas with Cleopatra, the daughter of Philip — a union which manifestly was projected to open his way to the throne.

But, while this project of marriage occupied the attention of the regent, a league had secretly been formed for its destruction, and the storm burst forth in a quarter whence it was least expected. Alexander, in his march against Darius, had been contented with receiving the nominal submission of the northern provinces of Asia Minor. Impatient of subjection, these savage nations asserted their independence after the death of Alexander, and chose Ariarathes for their leader. Perdiccas sent against them Eumenes, who had hitherto fulfilled the peaceful duties of a secretary, and sent orders to Antigonus and Leonatus, the governors of Western Asia, to join the expedition with all their forces. These commands were disobeyed, and Perdiccas was forced to march with the royal army against the insurgents. He easily defeated these undisciplined troops, but sullied his victory by unneces-

* They were taken by Ptolemy to Egypt, and interred in a golden coffin, and divine honors were rendered to the mummy of the departed hero. The sarcophagus, taken by Belzoni from Egypt to London, bearing Alexander's name, has received this title without sufficient evidence.

sary cruelty. On his return, he summoned the satraps of Western Asia to appear before his tribunal, and answer for their disobedience. Antigonus, seeing his danger, entered into a league with Ptolemy, the satrap of Egypt, Antipater, the governor of Macedon, and several other noblemen, to crush the regency. Perdiccas, on the other hand, leaving Eumenes to guard Lower Asia, marched with the choicest divisions of the royal army against Ptolemy, whose ability he dreaded even more than his power. Antipater and Craterus were early in the field. They crossed the Hellespont with the army that had been left for the defence of Macedon, and, on their landing, were joined by Neoptolemus, the governor of Phrygia. Their new confederate informed the Macedonian leaders that the army of Eumenes was weak, disorderly, and incapable of making the least resistance. Seduced by this false information, they divided their forces; Antipater hastening through Phrygia in pursuit of Perdiccas, while Craterus and Neoptolemus marched against Eumenes. They encountered him in the Trojan plain, and were completely defeated. Neoptolemus was slain in the first onset, and Craterus lay mortally wounded, undistinguished among the heaps of dead. Eumenes, having learned the state of Craterus, hastened to relieve him. He found him in the agonies of death, and bitterly lamented the misfortunes that had changed old friends into bitter enemies.

Immediately after this great victory, Eumenes sent intelligence of his success to Perdiccas; but, two days before the messenger reached the royal camp, the regent was no more. His army, wearied by the long siege of Pelusium, became dissatisfied. Their mutinous dispositions were secretly encouraged by the emissaries of Ptolemy. Python, who had been formerly employed by the regent in the ruthless massacre of some Greek mercenaries for disobedience of orders, organized a conspiracy, and Perdiccas was murdered in his tent, 321 B. C. Had the news of the victory obtained by Eumenes reached the camp earlier, the regent's life might have been saved; but now the news served only to aggravate the malice of the insurgent satraps.

The struggle which followed between the rival aspirants to dominion continued for twenty years, and displayed the most shocking spectacles of intrigue, treachery, and bloodshed. At last, a battle was fought at Ipsus, in Phrygia, 301 B. C., between the contending parties, which ended in the defeat of Antigonus, who had hitherto been in the ascendant. The consequence of this was a new division of the provinces, and an erection of the satrapies into four independent kingdoms, the thrones of which were occupied by four of Alexander's leading generals.

Ptolemy became king of Egypt, including some contiguous territory in Asia. His dynasty, embracing thirteen kings, continued for about two hundred and ninety years, when Egypt was conquered by Rome. *Lysimachus* obtained Thrace, to which were attached the northern provinces of Asia Minor. *Cassander* took possession of Macedon and Greece, with the rich province of Cilicia.

Seleucus, surnamed *Nicator*, or *Conqueror*, received the dominion of Upper Asia, of which Babylon was the centre; and here, for a time, he had his capital. He extended his empire, which is said at last to have embraced all the nations conquered by Alexander, from Phrygia to the Indus. He was now at leisure to promote civilization. Accordingly, he built several cities, the most celebrated of which were Antioch, in Syria, and Seleucia, near Babylon. In peopling them he gave great privileges to the Jews.

From this period, the history of Seleucus belongs to Syria, as he removed his capital to Antioch, and considered Syria the central part of his empire. He was treacherously killed, 280 B. C., in the eighty-second year of his age, by Ptolemy Ceraunus, who had fled from Egypt, and whom he had hospitably received. His successors, called *Seleucidæ*, were twenty-one in number, and reigned over Syria till the country was conquered by the Roman general Pompey, 65 B. C.

Seleucus is much praised by ancient writers. He was endowed with great personal strength and courage, and seems to have possessed some generous qualities. His ability as a general, and wisdom as a statesman, were of a superior order, and placed him at the head of the successors of the great Macedonian.

This brief outline shows that the gigantic empire of Alexander continued in his own hands but about ten years. It then fell to pieces, and became the spoil of his greedy followers, in which not a single descendant of the founder was allowed to participate. The city of Alexandria, an enduring memorial of his policy, is the only conspicuous object which bears his name.

Beside the grand divisions of Alexander's empire already noticed, and whose history will be given in the course of our work, several small kingdoms sprung up in Western Asia of considerable historical interest. Among them were Pergamus, Bithynia, Paphlagonia, Pontus, Cappadocia, Greater Armenia, Lesser Armenia, to which may be added the commercial state of Petra and the republic of Rhodes. These also will be duly noticed in their place.

CHAPTER LXIII.

280 to 272 B. C.

Parthian Dominion in Persia — The Sassanians — Shahpoor — Hormisdas.

LEAVING the further history of Alexander's successors, we return to Persia. The authority of the *Seleucidæ* continued undisturbed for more than half a century, when, about 250 B. C., the Parthians made the first attempt to snatch the sceptre from them. *Arsaces*, a noble of that country, raised a rebellion, expelled the Macedonians from Parthia, and assumed the title of a king. In a moment of victory, however, he was mortally wounded, and died bequeathing his crown to his brother Tiridates, and his name to the Parthian dynasty. The history of this monarchy will be found in another part of our work.

The *Parthian dominion in Persia* endured nearly five hundred years. This long period is little better than a blank in the Eastern histories; yet, when we refer to Roman writers, we find this space abounding in events of which a gallant nation might well be proud. Parthian monarchs, whose names cannot now be discovered in the history of their own country, were the only enemies upon whom the Roman arms, in the fulness of their power, could make no permanent impression. But this, no doubt, may be attributed to other

causes than the skill and valor of the Parthians. It was to the nature of their country and their singular mode of warfare that they owed their frequent advantages over the disciplined legions of Rome. The frontier which the kingdom of Parthia presented to the Roman empire extended from the Caspian Sea to the Persian Gulf. It consisted of lofty and barren mountains, of broad and rapid streams, and of wide-spreading deserts. In whatever direction the legions of Rome advanced, the country was laid waste. The mode in which the Parthian warrior took his unerring aim, while his horse was carrying him from his enemy, baffled all the efforts of Roman skill and courage, and the bravest veterans of the empire murmured when their leaders talked of a Parthian war.

The commencement of the *Sassanian dynasty*, A. D. 226, forms a new era in the history of Persia. These monarchs were engaged in constant wars with the Roman empire, and the events recorded by the historians of Rome enable us to correct the accounts of Oriental authors. This dynasty was founded by *Ardeshir Babigan*, a descendant of Sassan, the grandson of Isfundear. A rapid rise in the service of the Parthian king intoxicated his ardent mind, and dreams, the offspring of ambitious hopes, confirmed his aspiring designs. Driven from court, he was received with acclamation by the nobility of the province of Fars. His resolution to aim at sovereign power was encouraged by the feebleness of the imperial armies. The Persians flocked around his standard. Arduan, the reigning king, took the field to quell the rebellion. The armies met in the plain of Hoormaz, a desperate battle ensued, Arduan lost his crown and his life, and Ardeshir was saluted on the field of victory with the title of *Shahan Shah*, or *King of Kings*—a name ever since assumed by the sovereigns of Persia.

Ardeshir took advantage of the impression made by this great victory not only to subdue the remainder of the empire, but to enlarge its limits, which he extended, if we may credit Persian authors, to the Euphrates in one quarter, and the kingdom of Kharism in the other. The fame of Ardeshir spread in every direction. All the petty states in the vicinity of his empire proffered submission, while the greatest monarchs of the East and West courted his friendship. He was one of the wisest princes that ever reigned over Persia. The revolution which he effected in the condition of his country was wonderful. He formed a well-consolidated empire out of the scattered fragments of the Parthian monarchy, which had been in an unsettled and distracted state for centuries. The name of *Parthia*, which Western writers had given to this empire after the death of Alexander, ceased at his elevation to the throne, and the kingdom which he founded was recognized as that of *Persia*.

Persian writers have preserved sayings of this prince which display both goodness and wisdom. "There can be no power," he remarked, "without an army; no army without money; no money without agriculture; and no agriculture without justice." It was a common saying of his, that "a ferocious lion was better than an unjust king; but an unjust king was not so bad as a long war." He was also accustomed to say that "kings should never use the sword when the cane would answer"—a fine lesson to despotic monarchs, whom it was meant to teach that they should never take away life when the offence will admit of a smaller punishment.

One of the characteristic features in the governmen of Ardeshir was his zeal to sustain the ancient religion, which had been neglected or degraded by the Parthian monarchs. This zeal was as much the offspring of policy as of piety. He summoned a great assembly of *mobuds* and priests from all parts of the kingdom, to assist in this religious reform; and the event is still regarded as most important, even in the history of the creed of Zoroaster. The testamentary advice which Ardeshir addressed to his son, as recorded by Firdusi, exhibits his views of religion and of the duties of a sovereign in a very favorable light.

Shahpoor, called by the Western writers *Sapor*, succeeded his father Ardeshir. He carried his arms into the Roman territories, and the emperor Valerian, then in his 70th year, marched against him. The Romans were defeated, and Valerian was taken prisoner. The treatment of the captive emperor has been the theme of many a singular tale. It is said that the Persian monarch exposed him to the public gaze as a monument of fallen greatness; that he used his neck as a footstool whenever he mounted his horse, and that he finally caused the wretched Valerian to be flayed alive, and his skin to be stuffed and preserved in the chief temple of the empire as a trophy of victory! These accounts are not well authenticated; but it is certain that the Roman emperor passed the remainder of his life in helpless captivity. Odenathus, prince of Palmyra, and after him the emperor Aurelian, avenged, at length, the Roman honor; but Shahpoor, after building various cities, and conquering many provinces, bequeathed his dominions, A. D. 271, to his son, *Hormisdas*.

The Persian histories relate a very extraordinary adventure of Hormisdas, before he ascended the throne. His father had appointed him governor of Khorosan, where he highly distinguished himself. His conduct, however, did not prevent some envious and designing men from exciting suspicions of his fidelity, in the breast of Shahpoor. Hormisdas was soon made acquainted with the success of his enemies, and resolved on a desperate action. He cut off one of his hands and sent it to his father, desiring him to accept that unquestionable proof of his devoted allegiance. Shahpoor was horror-struck at the rash act which his suspicions had led his son to commit. He recalled him to court, and from that time gave him his full confidence. This virtuous prince reigned but one year. He founded a city called by his own name, where, at this day, the inhabitants show an orange-tree believed to have been planted by him, and which, on this account, is universally venerated.

CHAPTER LXIV.

A. D. 272 to 579.

Baharam — Nushirvan — Decline of the Persian Empire.

The reign of *Baharam I.*, the *Varanes* of the Greek writers, is remarkable for the execution of Mani, the founder of the sect of Manichæans, who attempted to amalgamate the doctrine of Zoroaster, the metempsychosis of the Hindoos, and the tenets of Christianity into one religious code. Driven from

Persia, in the reign of Shahpoor, he ventured back in the time of Baharam, who, under pretext of hearkening to his instructions, seized the impostor, put him to death, and ordered his skin, stuffed with straw, to be hung up at the gate of the capital.

The virtues and talents of *Baharam V.*, his gallantry, his munificence, and his mild yet firm government, are favorite themes with the native historians. The patriarchal simplicity of his sway resembled that of an Arab chief rather than the rule of an absolute monarch. Fond, to excess, of the sports of the field, he was one day hunting a wild ass on the plain of Orjam, which abounds with deep morasses. In his heedless pursuit of the animal, the king plunged on horseback into a bog, and was never seen afterwards. In the reign of this monarch, music and minstrels were first introduced into Persia from Hindostan. One day, we are told, Baharam observed a merry group of people dancing without music. He inquired the cause, and was answered, "We have sent every where, and offered a hundred pieces of gold for a musician, but in vain." The king immediately ordered twelve thousand Hindoo musicians and singers to be invited into his dominions from Hindostan. He died A. D. 438.

Khosrou Nushirvan, a prince whose name is repeated with enthusiasm and reverence by all the Eastern historians, and which is still in the mouth of every Persian, as the symbol of wisdom, justice, and munificence, came to the throne A. D. 531. He made great reforms in the empire, built caravanserais, bazars, bridges, and other public edifices, founded schools and colleges, encouraged learning, and introduced at his court the philosophers of Greece. He carried on wars with the Greek empire of Constantinople, and compelled the emperor Justinian to purchase a peace by a tribute of thirty thousand pieces of gold. He conquered Syria, and extended the limits of his empire from the banks of the Phasis to the shores of the Mediterranean. But his victorious career in the West was checked by the talents of Belisarius. After his conquest of Syria, he transported the inhabitants of Antioch to the banks of the Tigris. Here he built, near Ctesiphon, a city exactly like Antioch, according to a minute plan drawn for that purpose. The resemblance was so perfect, that, on the arrival of the Antiochians at the new city, every man went as naturally to his own house, as if he had never left his native home!

Historians have dwelt on the magnificence of the courts which sought the friendship of Nushirvan. The emperors of China and Hindostan are the most distinguished. Their presents to the sovereign of Persia are described as exceeding in curiosity and value, any that were ever before seen. Eastern monarchs delight to display their wealth and grandeur in the splendor of their embassies; but this conduct has, in general, a better motive than vanity. It is from the style of his equipage, the magnificence of his presents, and the personal deportment of an ambassador, that ignorant nations judge of the power and character of the monarch whom he represents.

All the vigilance and justice of Nushirvan could not prevent corruption and tyranny among the officers of his government. During the latter years of his reign, an immense number of jackals, from the deserts of Tartary, invaded the northern provinces of Persia, and the inhabitants were greatly alarmed at the horrid screams and howlings of their new visitors. Intelligence of this was sent to court. The king, partaking in the superstition of the age, demanded of the chief mobud or high priest, what it portended. The officer gave a reply, which, while it shows him to have been a virtuous courtier, satisfies us that Nushirvan, with all his great qualities, was a despot to whom truth could only be spoken indirectly. "By what I have learned from the history of former times," said the pontiff, "it is when injustice prevails, that beasts of prey spread over a kingdom." Nushirvan, who well knew what was meant, immediately appointed a secret body of commissioners, in whom he placed complete confidence, and directed them to visit every province of the empire, and bring him a true report of the conduct of the inferior officers of the state. The result of this inquiry was the discovery of great abuses, and the execution of twenty-four petty governors, convicted of injustice and tyranny.

Whatever success attended the endeavors of Nushirvan to promote the happiness of his subjects, there can be no doubt that he was, personally, a friend to justice. A Roman ambassador, who had been sent to Persia with rich presents, was one day admiring the noble prospect from the windows of the royal palace of Ctesiphon, observing an uneven piece of ground, asked the reason why it was not levelled. "It is the property of an old woman," said a Persian noble, "she refuses to sell it, and the king is more willing to have his prospect spoiled than to commit injustice." The Roman replied, "That irregular spot, consecrated as it is by justice, appears more beautiful than all the surrounding scene." The Eastern histories are full of similar anecdotes of NUSHIRVAN THE JUST. The noble and firm character of this monarch resisted the influence of that luxury by which he was surrounded. He neither gave himself up to indulgence, nor permitted it in others; and the aged king of Persia was seen, shortly before his death, to lead his troops to battle with as active and ardent a spirit as he had shown in his earliest enterprises.

Nushirvan died A. D. 579. His brilliant reign may be regarded as the close of ancient Persian history.* He found the monarchy hastening to decay, and he attempted to restore its strength. His success was unparalleled, and his great genius preserved the declining empire during his own life. But, from the moment of his decease, the fortunes of Persia assumed an entirely new face, and the national history became stamped with a character unknown to former times.

CHAPTER LXV.

General Views of Ancient Persia — Extent of the Empire — Government and Religion of the Ancient Persians.

WE have already alluded to the vast extent of the Persian empire, in the time of its greatest prosperity. We need only add a few particulars respecting its central provinces. Its original territory of Elam, or Fars, was small, and from this the seat of empire was transferred to Babylon. Babylonia was a central province, and contiguous to it on the east, and

* In the preceding History of Persia, we have omitted several sovereigns whose reigns afford nothing of interest.

separated by the Tigris, was *Susiana*, of which Susa, or Shushan — the "City of Cities" — was the chief town. This was situated on the Choaspes River, and, though without walls, was a place of great strength, having a strong citadel called the *Memnonia*. Alexander, on his march towards India, here found fifty thousand talents of uncoined gold, besides silver, and precious stones, of great value. It is said that the prophet Daniel died here, and here the people pretend to show his monument. Here, also, Esther prevailed on Ahasuerus to spare the lives of the Jews, whom Haman had persuaded him to destroy. Here Alexander married a daughter of Darius, and ten thousand Macedonians wedded as many Persian women. *Khusistan*, the modern name of Susiana, is a corruption of its ancient title.

Persia Proper, the central part of modern Persia, was but a province of the empire. *Carmania* we have described as a province lying between Persia proper and Gedrosia. Its capital, *Carmana*, now *Kaman*, was in the interior. On the coast is the little island of *Tyrine*, now *Ormus*, and famed for the wealth of its commerce three centuries since.

Gedrosia, now *Beloochistan*, and *Aria*, or *Ariana*, now Afghanistan and part of Independent Tartary, were, at one time, provinces of Persia. The latter was famous for its mines. Here was anciently a tribe called *Evergetæ*, or *Benefactors*, in consequence of saving many persons lost in the deserts of the country. The people were formed into republics, and showed such evidences of intelligence, that Alexander conferred upon them special privileges.

In Aria was the town of *Prophthasia*, where Alexander caused Philotas, son of Parmenio, to be put to death. From one of the Arian tribes, called *Cabolitæ*, the modern city of Cabul derives its name. *Margiana* was a part of this territory, and celebrated for its grapes. Here many of the Roman soldiers, after their defeat under Crassus, were taken, and, intermingling with the people, refused to leave the country. These were among the more immediate and central provinces of ancient Persia, and constituted the heart of the empire.

From the earliest periods of history, Persia appears to have been under a despotic government. Of the precise form of this government we know merely that it was an hereditary monarchy, that the sovereign was absolute, and his person almost sacred. The Greek historians assert that ancient Persia was inhabited by a wise and enlightened race of men who lived under a just government; and we read in Scripture that the laws of the Medes and Persians were unchangeable. The kings of Persia, from the earliest ages. have assumed extravagant titles, and lived in great splendor; but they seem to have been subject to the occasional check, if not the control, of a military nobility, many of whom descended from the royal family, and held the richest provinces as principalities. These nobles were always assembled before a monarch was placed upon the throne; and their assent was, in fact, necessary, as they held, by right of birth, the several commands in the army.

The ministers of the crown seem, in ancient times, as at present, to have been generally chosen from men of learning and experience, but of low birth. The collection of the revenues was first settled by Darius Hystaspes, who divided Persia into twenty satrapies or governments, and fixed the regular contributions from each. This was an innovation. Cyrus the Great had no income but presents. Darius, in consequence, was nicknamed "the Merchant," while Cyrus was called "Father." Before the conquest of Lydia, the Persians are said to have had no money, and so little artificial wealth of any kind, that they had no clothing except the skins of beasts.

No religion except that of the Jews, has experienced so little change as that of the ancient Persians. Originating in an age when history is lost in fable, it maintained itself through good and bad fortune, till in our days it faintly appears in the persecuted sect of the Guebres, in Persia, or among the more fortunate and industrious Parsees of India. The primeval religion of Persia consisted in a belief in one supreme God, a pious fear, love, and adoration of him, a reverence for parents and aged persons, a paternal affection for the whole human race, and a compassionate tenderness for the brute creation. This belief was followed by the adoration of the host of heaven or the celestial bodies. To this worship succeeded that of fire. According to Herodotus, the Persians had neither temples, statues, nor idols, though they offered sacrifices to the Supreme Being on the tops of high mountains.

Zoroaster, if not the founder of the Persian religion, so perfected it as to make it identified with his own name. His history is obscure, and he had the reputation of being a great astrologer. His religious system has been pronounced the most perfect that was ever devised by unassisted human reason. He taught that God existed from all eternity, and was like infinity of time and space. He believed there were two principles animating the whole universe; the one good, named *Ormuzd*, and the other evil, named *Ahriman*. Each of these had the power of creation, but that power was exercised with opposite designs. From their united action, an admixture of good and evil was found in every created thing. The good principle alone was believed to be eternal, and destined ultimately to prevail. With these speculative tenets was combined a system of castes, the introduction of which is ascribed to Giamschid. The conservation of the ordinances regulating the public morals was entrusted to the Magians, who appear to have been originally a tribe of the Medes. Zoroaster reformed the institutions of this body, and made the priestly dignity accessible to men of every class, though few persons assumed the office who were not of Magian descent. The Persian court was principally composed of sages and soothsayers. The priests also were judges in civil cases, because religion was the basis of their legislation.

CHAPTER LXVI.

State of Civilization among the ancient Persians — Character, Manners, &c., of the People.

Many arguments for the ancient civilization and prosperity of Persia are founded on the extent and magnitude of its edifices: but amid these ruins we find few that were dedicated to purposes of real public utility. The polished fragments of vast palaces, and the remains of rich sculpture, prove only that the kings were wealthy and powerful monarchs — not that

they had happy or civilized subjects. The object of ambition among all Eastern kings is to enjoy grandeur, and to leave a great name. The luxury in which the sovereigns of Persia have always indulged, extended to the nobility, and, in prosperous times, it must have been generally diffused over the empire. That such luxury could not have existed without many of the arts of peace, and a certain progress in civilization, is obvious; but this progress was continually retarded by the internal wars consequent upon the system of the government.

That the ancient Persians inhabited towns and cities, is proved both by history and by the antiquity of some of the most extensive ruins now visible. In the earliest ages of which we have any knowledge, they must have depended more upon agriculture than on their flocks for support, as we are assured that they long held animal food in abhorrence. The ancient Persians were athletic and strong, and of a good personal appearance. Some of their descendants are now settled on the western coast of Hindostan: these persons are of pure blood, and never intermarry with any other race. But after a residence of eleven hundred years in an enervating climate, they are still superior to the modern inhabitants of Persia, who belong to a great number of mixed races that have poured into the kingdom since the overthrow of Yezdijird and the establishment of Mahometanism.

The Persian troops, in the days of Cyrus, were looked upon as invincible. This is ascribed to the temperate and laborious life to which they were accustomed from infancy. They drank only water; their food was bread and roots, and the bare ground generally their bed. They were also inured to the most painful exercises and labors. They were trained up to military service from their most tender years, by passing through different exercises. They served in the army from the age of twenty to that of fifty, and whether in peace or war, they always wore swords, as was the custom in most European countries till within a century. The hardy education of the Persians, however, belongs only to the age of Cyrus, and perhaps a short period afterward. When we compare the manners of these times with those of a later age, they hardly seem to indicate the same people.

The conquests of Cyrus led to the corruption of the Persian manners. The ancient, simple attire was exchanged for foreign apparel — shining with gold and purple. Luxury and extravagance soon rose to a ruinous excess. The monarch carried all his wives with him to the wars, and his chief officers followed his example. The most exquisite meats and costly dainties were provided for the commanders of armies during the whole of their campaigns. This luxury, we are told by Plato, was one of the causes of the decline of the Persian empire. Another was the want of public faith. The primitive Persians prided themselves upon keeping their word; but the servile flatterers of the great king relapsed into falsehood, deceit, and perjury, and sacrificed every thing to the humor of the despot.

The lesson taught by the history of Persia is the same as that which we gather from the annals of Greece and Rome. Corruption of public morals inevitably leads to political disease and dissolution. A sound moral basis is as essential to the durability of government as a good foundation to the stability of an architectural edifice.

CHAPTER LXVII.

Manners, Learning, Military System, &c., of the ancient Persians.

The manners of the Persians, it is true, were softened, and in some degree refined, by a spirit of chivalry which prevailed in Persia between the time of Cyrus and that of Alexander. Courage was hardly held in more esteem than generosity and humanity; and the first heroes in the Persian romantic histories are not more praised for valor than for clemency and munificence. If we may believe Firdusi, the laws of modern honor were well understood and practised by the ancient Persians. The great respect in which the female sex was held, was, no doubt, the principal cause of their progress in civilization. Women had an honorable rank in Persian society. The warriors, as an incentive to courage, often took with them to battle their wives and children.

The residence of the Persian kings varied with the season, during the early ages of the empire. The court was held generally about seven months at Babylon, three at Susa, or Shushan, and two at Ecbatana. At a later date, Persepolis became the chief capital. The royal palace in this city was very magnificent, and its furniture of inestimable value. According to the description of Herodotus, the walls and ceilings of the apartments were entirely covered with gold, silver, ivory, and amber. The throne was of fine gold, supported by four pillars richly adorned with precious stones. The same author describes a vine of gold, presented to Darius by Pythias, a Lydian, of which the trunk and branches were enriched with jewels of great value. The clusters of grapes which hung over the king's head, as he sat on the throne, were all composed of precious stones. Adjoining the palace were fine gardens, parks, &c.

Nushirvan was the first monarch whom historians mention as the founder of a college; but the *mobuds*, or priests, had their books of religion at an early period, and the chronicles of the kings of Persia were preserved with great care. It is not easy to ascertain how far learning was cultivated by the ancient Persians. Their wise men were distinguished for their knowledge of astrology, which implies some acquaintance with the science of astronomy; but this study, as well as most others, appears to have been confined to the priesthood. Whatever treasures in science and learning the ancient Persians may have possessed, they are now irrecoverably lost. The reign of Nushirvan is said to have been the Augustan era of Persian literature; but the learned men of Rome, who resorted to the court of that monarch, returned disappointed at not finding so advanced a state of knowledge as they had expected.

Persia, however, is the earliest country in which we find the use of regular *posts and couriers*. This invention is ascribed to Cyrus, and by some writers to Darius. As the empire, by conquests, had become greatly enlarged, it was essential that all the governors of the provinces should send accounts to the seat of government, at stated times, of every thing that passed in their several districts. To accomplish this with the greater despatch, post-houses were built, and messengers stationed in every province. At all these stations were large stables, with relays of horses, postmasters &c., so that the couriers were kept going day and night.

The Persian armies were a great source of evil to the country. An enormous military force was constantly maintained, and hordes of the wandering tribes, on the borders of the empire, were kept in pay. Every man capable of bearing arms was enrolled in his own district, and forced to become a soldier on the first summons. This military constitution enabled the Persians to make rapid conquests, but it prevented all stability in the government. The soldiers fought for pay or plunder, and were held together by no common principle save attachment to their leader. The death or flight of a commander in-chief instantly decided the fate of a Persian army. A heavy tax on the nation was required to support the vast military force, and maintain the barbarous splendor with which the kings and satraps deemed it necessary to surround their dignity. The exactions wrung from the cultivators of the soil rendered the Persian peasantry the most miserable in all Asia.

Of the agriculture and manufactures of the ancient Persians history says but little. The commercial power of the Babylonians fell into their hands, but they opened no new branch of trade, and scarcely maintained those which they found already established. They coined money at a very early period. The *daric* was a gold coin named from Darius, but whether Darius the Mede, or Darius Hystaspes, antiquarians do not agree. It was in value about ten dollars, and was stamped on one side with the figure of an archer clothed in a long robe, wearing a spiked crown, and holding a bow and arrows; on the other side was the head of Darius. All the other coins of the same weight and value, which were struck by the succeeding kings of Persia, whether of the native or of the Macedonian race, were called *darics*. The original
es were mostly melted down by Alexander the
queror.

CHAPTER LXVIII.

Antiquities of Persia —Persepolis — Shuster — Susa — Ctesiphon.

The antiquities of Persia may be divided into two classes, referring to different periods — those of an age previous to the conquest by Alexander, and those belonging to the era of the Sassanides. Of the former class, by far the most interesting and extensive are the ruins of Persepolis, called by the natives *Tchil Minar*, or the forty columns. This city is said to have been twenty-five miles in length. Its palace, filled with treasures, was set on fire by Alexander, as elsewhere related: this and a part of the town were destroyed. Persepolis was much injured, though it continued to be a place of importance. It has, however, long been reduced to ruins. Nothing can be more striking than the appearance of these relics, situated at the base of a rugged mountain overlooking a wide plain. They are enclosed on all sides by distant but dark cliffs, and watered by a river that once supplied a thousand aqueducts. But the watercourses are choked up, the plain is a morass or a wilderness, the great city has disappeared, and its gray columns rise in solitary and desolate grandeur.

The remains of the royal palace form the grandest part of these ruins. The imagination cannot picture a sight more imposing than the vast solitary and mutilated pillars of this edifice, which, founded in an age beyond the reach of tradition, have witnessed the lapse of countless generations, and seen dynasties and empires rise, flourish, and decay, while they still rear their gray heads unchanged. The palace seems to have been at the same time a citadel and a bulwark; the columns are disposed in a colonnade around a terrace. They are of gray marble, upwards of seventy feet in height. The capitals and decorations are very beautiful, although in a taste different from the Grecian.

Many parts of these ruins are covered with sculptures, which are very curious as illustrations of the ancient costumes and manners of the Persians. They represent trains of subjects from different parts of the kingdom bringing presents to the sovereign. Battles, single combats, and other incidents in the Persian history, are also depicted, sometimes according to nature, and at other times by symbols. Among the ruins have also been found inscriptions in the *arrow-headed* character, differing from those of Nineveh, and called *Persepolitan*. These are supposed to be in the Zend language, or sacred dialect of the Magians. As we have already stated, they have been a subject of much investigation with the learned of Europe.

The architecture of Persepolis is quite different from that of the more ancient cities of Babylon and Nineveh. In some respects it resembles that of Egypt, though in others it is quite distinct. There are tombs and sepulchral chambers cut in the face of rocks; but they are shallow, with porticos richly sculptured. The entire surface of the walls is covered with figures and inscriptions, the drawings being stiff and the representations generally in profile. Other parts of the architecture seem to resemble that of Greece. On the whole, it bears no distinct character, and seems rather a crude jumble than an original and peculiar style. The vast extent of the edifices, the high finish of the decorations, and the occasional beauty both of design and workmanship displayed, must, however, always render these ruins a matter of the deepest interest. Should the arrow-head writings ever be translated, they will doubtless throw great light upon the history of ancient Persia.

The ruins of Shuster belong to the Sassanian era. This city is said to have been founded by Shahpoor. A tradition, still extant, affirms that this monarch compelled his Roman captives to aid in building the city, and the natives point out to travellers the tower in which they believe Valerian was confined. What renders this city the most remarkable, in one respect among the ancient monuments of Persia, is the dike in its vicinity, which Shahpoor built across the Karoon, to turn the waters of that river into a course more favorable for agriculture. This dike is formed of hammered stone cemented by mortar and fastened together with iron clamps. It is twenty feet broad and twelve hundred in length. The work is the more deserving of notice from being almost the only one of a useful nature amid those vast ruins which bespeak the power and magnificence of the monarchs of Persia. As if preserved by its nobler character, it has survived all the sumptuous palaces and luxurious edifices of the same age.

The ruins of Shus, or Susa, consist, like those of Babylon, of large mounds composed of bricks and colored tiles. At the foot of one of these mounds stands the tomb of the prophet Daniel, which we have already mentioned. Here a number of dervishes watch over

Ruins of Persepolis.

the remains of the holy man, and are supported by the alms of those who resort to his sepulchre. These are the only human inhabitants of Susa, and wild beasts roam over the spot on which some of the proudest palaces of the earth have stood.

Of ancient Ctesiphon an arch is still standing, one hundred sixty feet in height, and eighty-five feet span. Of Seleucia not a fragment remains. Ruins of cities and bridges, of Persian origin, are scattered along the banks of the Tigris, and these abodes of ancient magnificence are now occupied by the scattered tents of Arabian robbers. A few miles from the city of Kermanshah are wonderful excavations in the rocky sides of a mountain, exhibiting sculptured figures in a style of excellence surpassing every other work of the kind in Persia.

CHAPTER LXIX.

Famous Men of Ancient Persia — General Remarks.

Zoroaster is the most celebrated name in ancient Persian history. There is much obscurity in what has been handed down to us respecting this personage. Some writers maintain that there were two individuals of the name, and others are of opinion that the title was assumed by a succession of lawgivers in Persia. The more common opinion is, that there were two Zoroasters. The first was a native of Rhe, or Rages, in Media, who established his religion in Bactriana under Cyaxares I., built a great fire-temple in Balkh, called *Azer Gushtasp*, and was put to death, wtih his priests, during the incursion of the Scythians, about the year 630 B. C. The second Zoroaster is supposed to have been a disciple of the prophet Daniel, who was made chief of the Magians by Cyrus, in which capacity he restored and confirmed the ancient religion of the country, and wrote or compiled the book called Zendavesta. He was believed by the Persians to be a great astrologer, who, from his knowledge of the heavenly bodies, could calculate nativities and foretell events. This knowledge, it was thought, descended to the priesthood of his followers.

The general maxims taught in the Zendavesta are moral and just, and well calculated to promote industry and virtue. The principal tenets of the faith of Zoroaster were pure and sublime, and inculcate the worship of an immortal and beneficent Creator. This lawgiver, however, artfully adapted his creed to the prejudices of his countrymen, by sanctioning the worship of fire as a symbol of the Deity, and in this way opened a wide door to superstition.

Feridoon, who lived about 800 B. C., was one of the most esteemed of the ancient Persian heroes. He escaped in an almost miraculous manner when his father, Giamschid, was murdered by Zohak, the Syrian usurper of the Persian throne. At the age of sixteen, he collected a large body of his countrymen, defeated and dethroned Zohak, and became the sovereign of Persia. His reign was marked by the strictest integrity. A Persian poet mentions him in the following language: "The happy Feridoon was not an angel: he was not formed of musk or amber. It was by his justice and generosity that he gained good and great ends. Be thou just and generous, and thou wilt be a Feridoon."

Bahram Gour flourished about A. D. 430. He was one of the best monarchs that ever ruled in Persia. During the whole of his reign, the happiness of his subjects was his sole object. His government was more simple and patriarchal than that of any other Persian monarch. His munificence, his virtues, and his valor, are the theme of every Eastern historian. His generosity was not limited to his court or capital, but extended all over his dominions. No merit went unrewarded. His first act, on ascending the throne, was to pardon those who had endeavored to deprive him of his birthright.

Shahpoor II., A. D. 310, distinguished himself by his successes against the Romans. His life is decorated with fables by the Persian historians; but it is evident that he raised his country to the greatest prosperity by defeating his enemies and extending the limits of the empire in every direction. He was alike remarkable for wisdom, valor, and military conduct. Some of his sayings which have been recorded display much penetration and knowledge of human character. He was accustomed to remark, that "words

may be more vivifying than the showers of spring, and sharper than the sword of destruction. The point of a lance may be withdrawn from the body, but a cruel word can never be extracted from the heart it has once wounded."

As we have not noticed all the sovereigns of Persia n our historical sketch, we shall subjoin a full list from the time of Cyrus, with the dates of their reigns. We may remark, that prior to the reign of Cyrus, Persia was a semi-barbarous country, sometimes independent, and at other periods a province of Media or Assyria. From the time of Cyrus it became a great empire, and so continued till the conquest of Alexander. From this period, a considerable intercourse was kept up with the Greeks: many persons of that country settled in Persia; Greek literature and the Greek language were diffused through Parthia and other kindred nations they had subdued. The Greek tongue became, to a certain extent, the official language, and was spoken by the nobles and other members of the court. The coins of the Arsacidæ, still extant, are marked with Greek inscriptions. Thus, for several centuries, the European intellect seemed to exercise a commanding influence, not only in this quarter, but in all Western Asia.

The reign of Ardeshir, the founder of the Sassanian dynasty, wrought a great change. The Greek mythology had, in some degree, become mixed with the Sabeism of the country, which now prevailed. The new king, a zealous Magian, restored the religion of Zoroaster, and, in crushing what he deemed the idolatries of the people, expelled also Greek literature and the Greek language. From this period, the dynasties of Persia became again thoroughly Asiatic. They have continued for sixteen hundred years; and though many able sovereigns have arisen, Persian society seems incapable of rising above a point of improvement which must be called barbarous. If these countries are ever to be regenerated, it would seem that the impulse must come from Europe.

In a general view of the sovereigns of Persia, we must remark that, while they retained the despotism, pride, and arrogance of their Assyrian and Babylonian predecessors, they manifested little of their wisdom and patriotism. The Persian kings seemed to aim at riches and power, as the means of displaying a gorgeous magnificence and enjoying licentious pleasures. The fruit of successful conquests was usually expended in the construction of palaces shining with precious metals, and harems filled with women whose beauty might vie with the gems that glittered upon their persons. In the long line of ancient Persian kings we find few who seem to have entertained the enlightened views which led the monarchs of Assyria and Babylonia to promote the interests of commerce, agriculture, and manufactures, as the true sources of national wealth and prosperity. We hear of splendid structures raised to gratify the personal wishes of the sovereigns, and fragments of these remain to attest their splendor; but we find among their performances few such monuments of public utility as the bridges, dikes, and reservoirs, constructed by the more ancient kings along the banks of the Tigris and Euphrates, serving to give impulse to all the diversified arts of peace.

It must nevertheless be admitted, that, if history speak the truth, many of the Persian kings, in the midst of their crimes, vices, and follies, frequently displayed pure sentiments and lofty conceptions. There is hardly a virtue which may not find example and illustration in the biographies of Cyrus, Xerxes, Darius, and their successors. We are told that the first of these sovereigns, when offered the hand of the only child of Cyaxares in marriage, with the assurance of succession to the throne of Media, tempting as was the proposition, deferred his acceptance till he had taken counsel of his father and mother. When he was twelve years old, his mother, Mandane, took him with her into Media, to his grandfather Astyages, who, from the many things he had heard said in favor of that young prince, had a great desire to see him. In this court, young Cyrus found very different manners from those of his own country: pride, luxury, and magnificence, reigned universally. All this did not affect Cyrus, who, without criticizing or condemning what he saw, was contented to live agreeably to his education, steadily adhering to the principles he had imbibed from his infancy.

He charmed his grandfather by his sprightliness and wit, and gained every body's favor by his noble and engaging behavior. Astyages, to render his grandson unwilling to return home, made a sumptuous entertainment, in which there was a profusion of every thing that was nice and delicate. All this exquisite cheer and magnificent preparation Cyrus looked upon with great indifference. "The Persians," said he to the king, "instead of going such a roundabout way to appease their hunger, have a much shorter to the same end; a little bread and a few cresses, with them, answer the purpose." Astyages desiring Cyrus to dispose of all the meats as he thought fit, the latter immediately distributed them to the king's officers in waiting; to one, because he taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took great care of his mother.

Sarcas, the king's cupbearer, was the only person to whom he gave nothing. This officer, beside the place of cupbearer, had that likewise of introducing those who were to have an audience of the king; and as he did not grant that favor to Cyrus as often as he desired it, the prince took this occasion to show his resentment. Astyages testified some concern at the neglect shown to this officer, for whom he had a particular regard, and who deserved it, as he said, on account of the wonderful dexterity with which he served him. "Is that all, sir?" replied Cyrus. "If that be sufficient to merit your favor, you shall see I will quickly obtain it, for I will take upon me to serve you better than he."

Cyrus was immediately equipped as a cupbearer; and, advancing gravely, with a serious countenance, a napkin upon his shoulder, and holding the cup nicely with three of his fingers, he presented it to the king with a dexterity and grace that charmed both Astyages and his mother Mandane. When he had done, he flung himself into his grandfather's arms, and kissing him, cried out with great joy, "O Sarcas, poor Sarcas, thou art undone! I shall have thy place." Astyages embraced him with great fondness, and said, "I am well pleased, my son; nobody can serve with a better grace; but you have forgotten one essential ceremony, which is that of tasting." And indeed the cupbearer was used to pour some of the liquor into his left hand, and taste it before he presented it to the king. "No," replied Cyrus, "it was not through forgetfulness that I omitted this ceremony."

"Why, then," said Astyages, "for what reason did

you omit it?" "Because I apprehended there was poison in the liquor." "Poison, child! How could you think so?" "Yes, poison, sir; for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived that all their heads were turned: they sang, made a noise, and talked, they did not know what: you yourself seemed to have forgotten that you were a king, and they that they were your subjects; and when you would have danced, you could hardly stand upon your legs." "Why," said Astyages, "have you never seen the same thing happen to your father?" "No, never," said Cyrus. "What then? How is it with him when he drinks?" "Why, when he has drunk, his thirst is quenched, and that is all."

Perhaps no higher model of a gentleman can be found than Cyrus, as portrayed by Xenophon. The mingled ease and dignity of his intercourse with his friends were indeed admirable. His self-discipline seems to have been perfect. Cicero remarks that, during the whole period of his reign, he was not known to speak a rough or angry word. His ideas of the nature and duties of government were of the most exalted kind. "It is the duty of a king," said he, "to work that his people may live in safety and quiet; to charge himself with anxieties and cares that they may be exempted from them; to choose whatever is salutary for them, and to reject whatever is hurtful and prejudicial; to place his delight in seeing them increase and multiply, and valiantly oppose his own person for their defence and protection. This is the natural idea and the just image of a good king. It is reasonable, at the same time, that his subjects should lend him all the services he stands in need of; but it is still more reasonable, that he should labor to make them happy, because it is for that very end that he is their king, as much as it is the end and office of a shepherd to take care of his flock.—I have prodigious riches," said he to his friends, "and I am glad the world knows it, but you may assure yourselves they are as much yours as mine. For to what end should I heap up wealth? For my own use, and to consume it myself? That were impossible if I desired it. No; the chief end I aim at is to have it in my power to reward those who serve the public faithfully, and to succor and to relieve those that will acquaint me with their wants and necessities."

Xerxes and his brother Artabazanes both claimed the succession upon the death of their father. This event occurred when Artabazanes was absent, and Xerxes assumed at once all the functions of sovereignty. But when his brother returned, he took off his crown, and went forward to meet him. They greeted each other cordially, and amicably referred their rival claims to their uncle. While the case was pending, they lived in a state of mutual kindness and confidence, and when at last it was decided in favor of Xerxes, Artabazanes bowed before his brother, and then led him to the throne.

Just before the battle of Cunaxa, in which Cyrus was contending for the crown against his brother Artaxerxes, the former was advised by Clearchus not to charge in person. "What," said the youthful prince, "at the time I am endeavoring to make myself king would you have me prove myself unworthy of being so?

We are told that Artaxerxes, being requested by an officer to confer a favor upon him, which would have involved an act of injustice, gave him a sum of money, saying, "Take this token of my friendship: this cannot make me poor; but if I complied with your wish, it would make me poor indeed, for it would make me unjust."

Such are some of the anecdotes handed down to us respecting the ancient Persian kings. Yet, in spite of these incidents, the reign of every one of these monarchs is marked with pride, vanity, and selfishness. "If you consider the whole succession of Persian kings," says Seneca, "will you find any one of them that ever stopped his career of his own accord, that was ever satisfied with his conquests, or that was not forming some new project or enterprise when death surprised him? Nor ought we to be astonished at such a disposition; for ambition is a gulf, and a bottomless abyss, where every thing is lost that is thrown in, and where, though you were to heap province upon province, and kingdom upon kingdom, you would never be able to fill up the mighty void."

Unhappily, sensibility is no substitute for principle. It is, indeed, a casual, not a steady light; and so far from being an infallible guide, it leads not unfrequently to error and crime. The greatest sentimentalists are frequently the greatest sinners. A lively perception of the beauty of truth and virtue is not necessarily connected with devotion to the one or the practice of the other. The history of Athens affords the most touching instances of friendship, love, piety, and patriotism, while the nation at large was steeped to the brim in licentiousness, treachery, and falsehood. The very people that could condemn an honest man and a patriot to death by poison, would on the morrow wreathe laurels on the brow of one who had saved the life of a fellow-being. The Persians resemble the Greeks; the history and the literature of these two nations show the same clear perceptions of the path of wisdom, with the same aptitude to walk in the path of folly. Experience, as well as faith, teaches us that man needs some authority higher than his own. Even if we can see the truth, we require a master to enforce its observation. Christian nations cannot too greatly estimate their privilege in possessing an authority which not only shows the way, but brings with it an influence which commands attention and enforces obedience. Let those who would reject or abate its power ponder well the lessons of history. The beautiful perceptions of the Persians, the philosophy of the Greeks and the grand political institutions of the Romans could not save society from destruction; for in each of these cases, it was built upon the sands.

Sovereigns of Ancient Persia.

DYNASTY OF CYRUS.

	Date of Accession.
Cyrus,	B. C. 550
Cambyses,	529
Smerdis Magus,	522
Darius Hystaspes,	521
Xerxes I.,	485
Artaxerxes Longimanus,	463
Xerxes II.,	425
Sogdianus,	424
Darius Nothes,	423
Artaxerxes Mnemon,	405
Artaxerxes Ochus,	360
Darius Codomannus,	336

GREEK SOVEREIGNS.

Alexander,	331
The Seleucidæ,	323 to 246

ARSACIDÆ.

Parthian dynasty of the Arsacidæ	246 B. C. to A. D. 229

SASSANIAN DYNASTY.

Ardeshir, founder of the dynasty,	226
Shahpoor,	240
Hormooz, or Hormisdas,	271
Baharam I.,	274
Baharam II.,	277
Baharam III.,	294
Narsi, or Narses,	294
Hormooz II.,	303
Shahpoor II.,	310
Ardishir II.,	381
Shahpoor III.,	385
Baharam IV.,	390
Yezdijird I.,	404
Baharam V.,	420
Yezdijird II.,	442
Hormooz III.,	458
Firose, or Peroses,	458
Palash,	486
Kobad,	488
Jamaspes usurps the throne, Kobad being deposed,	498
Kobad restored,	502
Khosrou Nushirvan,	531

Modern Persia.

CHAPTER LXX.

A. D. 579 to 632.

Decline of the Sassanian Power — Khosrou Purveez — Persian Conquests — Reign of Yezdijird.

From the history of ancient Persia we now pass to that of the modern kingdom.* The glory of the Sassanides, as we have already remarked, attained its height with Nushirvan, who died A. D. 579. *Hoormuz III.*, his son, a weak and vicious prince, in his short and disastrous reign excited a general disaffection, which was repressed only by the talents of his general Baharam Choubeen. This service was requited by ingratitude and affronts, under the influence of which Baharam put to death his unworthy sovereign, and aspired to the supreme authority. But he was unable to resist the power of the Roman emperor, *Maurice*, who raised to the throne *Khosrou Purveez*, the son of the murdered monarch. Maurice himself was soon after assassinated, and Khosrou, forgetful of the claims of gratitude, immediately invaded the Roman dominions with a large army. Syria was laid waste, Jerusalem taken, and the magnificent churches of Helena and Constantine were destroyed by the flames. The devout offerings of three hundred years were rifled in a single day. Ninety thousand Christians were massacred, and the true cross, or what was believed to be such, was carried off to Persia. The victorious hosts of Khosrou swept next over Egypt, from the pyramids of Memphis to the borders of Ethiopia, and the Persians advanced westward, through the sands of the Libyan desert, as far as Tripoli. Another army traversed Asia Minor, and penetrated to the Thracian Bosphorus. Chalcedon surrendered after a long siege, and a Persian camp was maintained above ten years in sight of Constantinople. Had Khosrou possessed a naval force, his boundless ambition would have spread slavery and desolation throughout Europe.

But Khosrou was neither a soldier nor a legislator. While his generals were carrying fire and sword into the heart of the Byzantine empire, the Persian monarch himself, instead of watching over the safety of his extensive dominions, and studying to promote the happiness of his people, was revelling in the most expensive luxuries. Every season of the year had its palace fitted up with appropriate splendor. His thrones blazed with gold and gems; his harem contained twelve thousand women, every one, if we may believe the Persian writers, equal to the moon in splendor and beauty; his stables had fifty thousand horses, among which historians have recorded the name of Shub Deez, his favorite Arabian charger, fleeter than the wind; twelve hundred elephants also formed a part of the royal equipage. All these, with his musicians and singers, are subjects on which countless volumes have been written by his countrymen.

For thirty years, the reign of Khosrou had been marked by an almost unparalleled course of prosperity. But this is in a great measure to be ascribed to the

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* Persia is divided into eleven provinces, each of which is under a governor called *Beglerbeg*. The provinces are subdivided into districts, governed by *Hakims*. The following is a list of the provinces, with their capitals: —

Provinces.	*Ancient Name.*	*Capital.*	*Ancient Name.*	*Present Pop.*
Irak Adjemi	Media	Teheran		130,000
Kumis and Taberistan	.....	Demavend		
Mazanderan	.....	Sari		30,000
Ghilan	Hyrcania	Resht		60,000
Azerbijan	Part of Media	Tabreez	Tauris	50,000
Kurdistan	Part of Susiana	Kermanshah		40,000
Farsistan	Persia, or Persis	Shiraz		30,000
Khusistan	Susiana	Shuster	Susa	20,000
Kerman	Carmania	Serjan, or Kerman		30,000
Khuhistan	Part of Aria	Sheheristan		
Khorassan	Part of Aria	Meshed		32,000

A considerable portion of the people of Persia are *Tadshiks*, or original Persians. There are also some *Koords*, *Bucharians*, *Turkomans*, *Armenians*, &c. Some of the people, along the northern borders of the kingdom, are nearly independent. *See map of Persia*, p. 90.

distracted condition of the Roman empire under the rule of the despicable Phocas, and during the feeble commencement of the reign of Heraclius. But the latter emperor, though effeminate and luxurious in the palace, was brave and skilful in the field. Roused at length to a sense of danger, he awakened Khosrou from his dream of pleasure by suddenly invading Persia. The wonderful success with which the Roman arms were crowned is fully related by the historians of the West, and is not contradicted by those of the East. In the space of six years, Khosrou lost all his foreign conquests. He saw Persia overrun by victorious enemies, who defeated his troops wherever they encountered them, and marched in one direction as far as the Caspian Sea; in another to Ispahan, destroying, in their progress, all his splendid palaces, plundering his hoarded treasures, and dispersing the countless slaves of his pleasure.

The Persian king beheld all this without making one effort to arrest the mighty work of ruin. At the approach of Heraclius, he fled alone, like a deserter, from his own troops. Yet, even in the wretched state to which he was now reduced, he rejected an offer of peace made by the generous humanity of his conqueror. But the subjects of Khosrou had lost all regard for a monarch whom they believed the sole cause of the desolation of their country. A conspiracy was formed against him, and, that his cup of misery might be full, he was seized by his eldest son, cast into a dungeon, and soon after put to death by the unnatural prince, who pretended that the clamors of the people had forced him to the parricidal act.

The events which immediately followed the death of Khosrou do not require a particular mention. They denote a state of anarchy in Persia. The elevation of a great number of pretenders to the crown shows that the management of public affairs was at this period a subject of contest among the chief nobles, who desired to veil their ambition under the garb of loyalty and attachment to the family of Sassan. The sovereign, for the time being, was merely an instrument in the hands of ambitious nobles. *Yezdijird III.*, called *Isdigertes* by Western writers, acceded to the throne A. D. 632. The character of this prince was feeble, his descent uncertain, and he remained, like his predecessors, a puppet in the hands of those who made him king. Yet his reign was distinguished by events infinitely more important than the fall of a tyrant or the change of a dynasty. The same torrent that swept the race of Sassan from a throne which they had occupied more than four centuries, abolished the ancient religion of Zoroaster, and established a new religion, which has effected the most remarkable changes in the Eastern world.

CHAPTER LXXI.

A. D. 632 to A. D. 641.

Rise of the Mahometan Power — Arab Invasion of Persia.

In the year 569 of the Christian era, and during the reign of the great Nushirvan, Mahomet was born — the prophet and lawgiver of Arabia. Forty years after his birth, he began the promulgation of those doctrines which were destined, in so short a time, to regulate the polity, the morals, and the religion of Asia. Twenty years after his death, the whole of Arabia, Egypt, Syria, and Persia, had been compelled to acknowledge his creed.

The reign of Yezdijird has obtained celebrity for having been that in which the ancient empire of Persia was overthrown by a band of naked *lizard-eaters*; for such was the contemptuous appellation formerly used by the Persians when they mentioned the Arabs. No slight cause could have produced such a revolution. Persian historians are alike disposed, from superstition and from patriotism, to pronounce it one of the greatest miracles by which the truth of the Mahometan religion has been attested. Those who take a philosophical view of this great event will discover that a monarchy like that of Persia, enervated by luxury, distracted by internal divisions, exhausted by foreign wars, and bending to its fall from age and weakness, was ill calculated to resist the enthusiastic robbers of Arabia, who, fired by the double hope of present and future enjoyment, rushed like an overwhelming torrent on the nations around them.

The first intelligence of the new religion reached Persia in the reign of Khosrou. On the banks of the River Karasu, that monarch received, from an unknown person calling himself "*Mahomet, the Camel-driver of Mecca*," a letter commanding him to abjure the errors of that faith in which his fathers had lived, and to embrace the religion of the only true God, whose prophet Mahomet declared himself to be. Indignant at a message so insulting, the king tore the letter, and threw its fragments into the passing stream. The zealous Mahometan historian who records this fact is certain that all the miseries which imbittered the last years of Khosrou were owing to this sacrilegious deed. He asserts, also, that the waters of the river, which till then had supplied the means of irrigation to a large extent of country, shrank in horror into their present deep and scanty channel, where, he observes, they have ever since remained useless and accursed.

The first invasion of Persia by the Arabs was during the reign of the Khalif Omar, who commanded one of his generals, Abu Obeyd, to cross the Euphrates. The first rencounter was furious; but the Arabian chief lost the victory by his imprudent courage. He observed a white elephant in the centre of the Persian host, and towards this animal, which he deemed the object of their superstition, he fought his way with irresistible valor, and, by one blow of his cimeter, struck off his trunk. Maddened with pain, the furious animal rushed upon his assailant, and trampled him to death. The Arabs, dispirited by the loss of their leader, fled in confusion. In another attempt to penetrate into Persia, they were again defeated; but this success encouraged the Persians to venture upon a third action, in which they were overthrown. They now ascribed their ill success to the incompetency of their sovereigns. Ruler after ruler was dethroned and murdered, until the elevation of Yezdijird, which gave a momentary hope to the falling nation. He proposed a negotiation to the Arabian commander, and the following conversation took place between the king and the Mahometan ambassador: —

"We have always held you," said Yezdijird, "in the lowest estimation. You Arabs have hitherto been known in Persia either as merchants or as beggars. Your food is green lizards, your drink salt water, your

clothes hair-cloth. But lately you have come in large numbers to Persia, you have tasted good food, you have drunk sweet water, you have worn good clothes. You have told your countrymen of these things, and they are flocking hither to partake of them. But, not satisfied with all that you have thus obtained, you wish to force a new religion upon us. You appear to me like the fox of our fable, who went into a garden where he found plenty of grapes. The generous gardener would not disturb a poor, hungry fox: but the animal, not content with eating his fill, went and brought all the other foxes into the garden; and the indulgent owner was forced to kill them to save himself from ruin. However, as I am satisfied that you have been impelled by want, I will not only pardon you, but load your camels with wheat and dates, that when you return you may feast your countrymen. But, if you are insensible to my generosity, and continue to remain here, you shall not escape my just vengeance."

To this the chief ambassador of the Arabs replied, "What you have said of the former condition of the Arabs is true. Their food was green lizards; they buried their infant daughters alive; nay, some of them feasted on dead carcasses and drank blood; they robbed and murdered, and knew not good from evil. Such was our state. But God in his mercy has sent us, by a holy prophet, a sacred volume which teaches us the true faith. By this we are commanded to war against infidels. We now solemnly require you to receive our religion. If you consent, not an Arab shall enter Persia without your permission, and our leaders will only demand the established taxes which all believers must pay. If you do not accept our religion, you are required to pay the tribute fixed for infidels. If you reject both these propositions, you must prepare for war."

CHAPTER LXXII.

A. D. 638 to 650.

Battle of Nahavund — End of the Sassanian Dynasty and Magian Religion.

These degrading conditions were rejected, and the war was renewed with all the vigor of which the declining empire was capable. At length a decisive battle was fought at Cadesia. The Persians were defeated with the loss of nearly one hundred thousand men, A. D. 638. The celebrated standard of the blacksmith's apron, which had been enlarged by successive monarchs to the length of twenty-two feet and the breadth of fifteen, and embroidered with jewels of inestimable value, fell into the hands of the conquerors, and was broken up for distribution. The booty obtained by this victory, and the sack of the city of Modayn, which immediately followed, was immense; and the naked robbers of the desert were enriched by the possession of wealth far beyond their comprehension. Silver they had seen; but gold was a metal of which they knew not the value; and the ignorant Arabs went round with their plunder, saying, "I will give any quantity of this yellow metal for a little that is white."

Yezdijird, notwithstanding this severe defeat, found means to assemble another army. The Arabian khalif sent reënforcements into Persia, intrusting the command of the whole army to a chief called *Noman*, with orders to destroy forever the impious worship of fire. On the plains of Nahavund the two armies continued in sight of each other for two months. The Persians were determined not to quit their intrenchments, and the zeal of the Arab leader became impatient of delay. He drew up his army in order of battle, and thus addressed them: "My friends, prepare yourselves to conquer or to drink the sweet sherbet of martyrdom. I shall now cry, 'God is great,' three times. At the first cry, you will gird up your loins; at the second, mount your steeds; at the third, point your lances, and rush to victory, or to paradise. As for me, I shall be a martyr."

Without a pause, the fanatical leader sounded the war cry. At the second call, every man was upon his horse; and at the third, which was repeated by the whole army, the Mahometans charged with a fury that was irresistible. Noman was slain, as he had predicted; but his army gained a decisive and memorable victory. Thirty thousand Persians were pierced by their lances; eighty thousand more were drowned in the deep trench by which they had surrounded their camp. Their general, with four thousand men, fled to the hills; but such was the terror on one hand, and confidence on the other, that he was pursued, defeated, and slain, by a body of not more than a thousand men.

The battle of Nahavund decided the fate of Persia, which now fell under the dominion of the Arabian khalifs. Yezdijird wandered for several years up and down the country, and at last fled to the city of Meru, on the northern frontier of the kingdom. The governor of that place invited a neighboring Tartar chief to seize the person of the fugitive monarch. He accepted the offer, entered Meru, and made himself master of the city. Yezdijird escaped on foot during the contest between the Tartars and the inhabitants. He reached a mill a few miles from Meru, and, by the present of his rich sword and belt, prevailed upon the miller to conceal him. But this person, tempted by the valuable robes and other equipments of his guest, murdered the unfortunate monarch in his sleep, and threw the corpse into the mill-stream. The governor of Meru, in a few days, began to suffer from the tyranny of the Tartars, and the inhabitants, seizing their arms, expelled the invaders from the city. A diligent inquiry was made after Yezdijird, and his fate was soon known. The treacherous miller fell a victim to popular rage, and the corpse of the monarch was embalmed, and sent to Istakhar, to be entombed in the sepulchre of his ancestors. Thus ended the dynasty of the Sassanides, and with it, as a national faith — the religion of the Magians.

CHAPTER LXXIII.

A. D. 650 to 900.

Mahometan Government in Persia — Rise of Yakoob ben Leis.

A new era now commences in Persian history. The army of the Mahometans effected a great revolution in this country. But, though its religion was completely changed, and the manners of its inhabitants were greatly altered, the government continued to be administered in much the same manner as before; at

least the Persian historians have neglected to record any facts that indicate essential alterations in this respect. Asiatic writers, indeed, seldom speculate upon changes in the manners of men, in the frame of society, or in the form of governments. They are entire strangers to the science of political economy, and never reason on any subject connected with the rise and fall of nations, except with reference to the personal character of their rulers. It must be obvious that such writers, though they may be more free from error than modern historians, can never attain any portion of that excellence which marks the writings of those who have mixed the wisdom of philosophy with the facts of history, so as to instruct future ages by a narration of the events of the past. The tale of despotism, which is the only one that Eastern annalists have to tell, is always the same; and the quick succession of absolute monarchs and servile ministers often renders the page of history a mere catalogue of names and crimes.

After the flight of Yezdijird, the Arabians overran the whole of Persia, from the Euphrates to the Oxus, destroying, with bigot fury, all that was useful, grand, or sacred. A great portion of the conquered people embraced the religion of the conquerors, to avoid death or oppression, while others fled into distant lands. The progress of the Mahometans was rapid and wonderful. Colonies from the burning deserts of Arabia were spread over the cold countries of Khorasan and Balkh; and they flourished in the soil to which they were transplanted. When the great conquest was completed, governors were appointed to the different provinces of the country, and Persia was held under the dominion of the khalifs for more than two hundred years. Its history during that period is to be found in that of its conquerors; and even there it occupies but a small and unimportant space. The only events of consequence are petty revolts of insubordinate governors, who, when the power of the khalifs declined, attempted to erect their provinces into hereditary principalities.

The fury of religious enthusiasm soon spent itself; and, when the person of the khalif was no longer held sacred, the sceptre of Persia was ready to fall from the grasp of the feeble successor of Omar and Ali. So dazzling a prize could not fail to tempt the ambitious chieftains of Persia; and it was soon obtained by a man who, born in the lowest ranks of life, was ennobled by his valor, generosity, and wisdom. *Yakoob*, or *Jacob*, *ben Leis*, was the son of a pewterer of Seistan. He worked, when young, at his father's trade; but all his gains were squandered among boys, with whom his boldness and prodigality made him a favorite. As he grew up, tempted by the distracted state of the country, he became a robber, and was followed by those whom his liberality from childhood had attached to his fortunes. The number of his attendants and the success of his enterprises soon gave him wealth. In such a state of society, the change from the successful robber to the chief of reputation, was easy and natural. The usurping governor of his native province solicited his aid, and he availed himself of the confidence reposed in him to seize at once the person of his ally and the authority which he had assumed.

The khalif gladly received the alliance of Yakoob, and gave him a commission to make war upon his rebellious tributaries; but the daring and unscrupulous adventurer again betrayed his trust, and made himself master of the greater part of Eastern Persia. The khalif sent an army under the command of his brother, who met and defeated Yakoob near Bagdad. But the latter, undismayed by a casual reverse, soon recruited his forces, and advanced to attack that capital. The khalif sent another mission to Yakoob, who, when it reached his camp, lay ill of a dangerous complaint. He commanded that the envoy should be brought into his presence, and that his sword, some coarse bread, and dried onions, should be laid before him. "Tell your master," said he to the envoy, "that if I live, this sword shall decide between us. If I conquer, I will do as I please; if I am defeated, this coarse fare will suffice for me." This speech, indicating his stern resolution, is the last act recorded of him. He died two days afterward, A. D. 877, leaving almost the whole kingdom of Persia to his brother Amer. Yakoob is described by all the Eastern authors as a person whose manners were most pleasant and conciliatory, and at the same time marked by great simplicity. The attachment of his followers to his person and fortunes was extreme; and the playmates of his boyhood rose to the highest stations in his government.

Amer, the brother and successor of Yakoob, showed a very different disposition by his conduct toward the khalif. He addressed him a respectful letter, and consented to hold the kingdom of Persia as the nominal slave of the Commander of the Faithful. For some years he prospered, sending annual presents to the khalif. But this loyalty was not permanent; disagreements and wars arose, and the khalif, unable to enforce his authority, instigated a chief of Transoxiana to attack his rebel vassal. Amer despatched one of his generals against him; but this officer was defeated, and Amer determined, contrary to the advice of his counsellors, to advance and cross the Oxus. He led an army of seventy thousand men in this expedition. The Tartar chief did not bring above twenty thousand into the field; but valor overcame numbers, and the Persians were completely routed. Amer fled; but, his horse having fallen, he was made prisoner.

The change of fortune caused by this defeat was immense; but the catastrophe was marked by an occurrence, so ludicrous, yet significant, that even the dethroned monarch was compelled to smile at the alteration which a few hours had made in his condition. While he sat on the ground, a soldier was preparing a coarse meal for him, and, as it was boiling, a dog thrust his head into the pot. The mouth being narrow, he could not draw it out again, and he ran away with the pot and its contents. Amer burst into laughter, and, when questioned as to the cause of his mirth, replied, "This morning the steward of my household complained that three hundred camels were not sufficient to carry my kitchen furniture; and now that dog has carried off not only my kitchen, but all my meat!"

With Amer fell the fortunes of his family. His grandson, *Taker*, struggled for power in his native province; but, after a reign of six years, his authority was subverted by one of his own officers, who seized and sent him prisoner to Bagdad. The only other prince of the family that attained any eminence was a chief named *Kuliph*, who established himself in Seistan, and maintained his power over that province till *Mahmoud of Ghizni* defeated and made him prisoner. From the downfall of the house of Ben Leis to the rise of Mahmoud is a period of nearly a century, during which Persia was divided between two families, the *Samanee* and *Dilemee*. The minute history of the

wars carried on by the monarchs of these houses, and by their dependants, would afford little instruction to the reader. We can only give a few anecdotes of some of the most distinguished of these princes.

CHAPTER LXXIV.

A. D. 900 to 1008.

The Samanees — The Gaznevide Dynasty — Mahmood.

Ismail Samanee, the first king of his race, traced his descent from *Bahram Choubeen*, the warrior who contended for the crown of Persia with Khosrou Purveez. All Eastern authors agree in the character of this monarch. He was brave, generous, pious, and just. He made Amer prisoner, and when that prince offered to ransom himself by revealing immense treasures, Ismail spurned the offer. "Your family," said he, "were pewterers: Fortune favored you for a day, and you abused her favors by plundering the faithful. That wicked act has rendered your fall as rapid as your rise. Seek not to make my fate like yours, as it would be if I soiled my hands with such sacrilegious wealth!"

But the virtue of Ismail endured a still more severe trial. His army, after he had taken the city of Herat, was in great want of money. Ismail had given his word not to levy a contribution on that city, but his soldiers clamorously demanded that he should consider their merits and necessities before a pledge that had been too hastily given. Ismail, however, was firm; and as the army became every hour more distressed and seditious, he ordered them to march away, lest the temptation to violate his word should be too great. He pitched his camp at a distance from Herat, and here a singular accident relieved his wants. A vulture, hovering over his tents, espied a ruby necklace worn by one of his ladies: mistaking the redness of the precious stones for meat, he made a stoop at it, and carried it off. The flight of the vulture was watched, and he was seen to deposit the jewel in a dry well, which was immediately searched. The necklace was recovered, and in the same spot were found several boxes of treasure, which proved to be part of the wealth of Amer, which had been stolen by one of his servants from the palace of Seistan. Ismail rejoiced at this boon of fortune; he paid his soldiers, and bade them learn, from what had happened, that God would never desert the man who withstood temptation and preserved his faith inviolate.

The Dilemee family received that name from their native village. They traced their descent to the ancient kings of Persia, but the first of the race mentioned in history was a fisherman of Dilem. His son *Ali Buyah*, who held a command in the Persian army, defeated the governor of Ispahan, who held his authority under the khalif of Bagdad. By the immense plunder obtained by this victory, Ali became at once a leader of reputation and power. He expelled the khalif from his capital; but, by a treaty with that potentate, he received the appointment of viceroy of Fars and Irak. His advancement in power was promoted by two singular accidents.

Ali had taken possession at Shiraz of the palace of Yakoot, the former governor of Fars. One day, while reclining on a couch, he observed a snake thrust his head through a crevice of the wall and draw it back again. To get rid of so dangerous a visitor, he ordered the wall to be taken down. In doing this, a large quantity of treasure was found, which Yakoot had caused to be carefully boxed up in the masonry. On another occasion, a tailor, who had served the former governor, came to make Ali some clothes. The latter called for a stick, meaning a measure; but the guilty conscience of the tailor gave another interpretation to the word. He threw himself on the ground, exclaiming, "Be merciful! do not flog me to death, and I will discover all the cloth belonging to Yakoot." The surprised Ali bade him do so, and the tailor produced seventeen chests of cloth, which he had stolen upon the flight of the governor. This discovery led to further search, and enormous quantities of hidden wealth came to light. By these fortunate discoveries, Ali was enabled to enlarge his territory, and he was left, without a rival, in possession of all the countries from Khorasan to the vicinity of Bagdad. This dominion, after a few generations, became transferred to Mahmood of Ghizni.

The *Gaznevide empire* derives its name from Ghizni,* a city in Afghanistan, about sixty miles south of Cabul. It has been usual to include the history of the Gaznevide sovereigns in that of Persia, though their dominions were not always comprised within the limits of Persia proper. The founder of this empire was *Abustakeen*, a noble of Bokhara, who, about the year 976, renounced his allegiance to Munsoor, a prince of the house of Saman, and withdrew to Ghizni, at the head of seven or eight hundred followers. By successful wars with the Persians, he was enabled to establish a petty principality, of which Ghizni became the capital. Subuctageen, one of his successors, turned his arms against Hindostan, to which country he was invited by the desire of fame, of plunder, and of fulfilling the commands of the prophet in converting or destroying idolaters.

Subuctageen defeated Jypaul, the sovereign of Northern India, captured Cabul, and overran the fine province of the Punjaub, in his first campaign. He was still more successful in the second. Jypaul, after suffering a severe overthrow, made submissions, and agreed to pay a yearly tribute to the princes of Ghizni. The zeal of young Mahmood, the son of Subuctageen, spurned these offers. He vehemently urged his father to enter into no compact with idolaters. The Hindoo prince, when he heard of Mahmood's intolerance, bade him beware how he drove brave men to despair. "My followers," said he, "who appear so mild and submissive, will, if they are irritated, soon change their character. They will murder their wives and children, burn their houses, loosen their hair, and rush upon your ranks with the energy of men whose only desire is revenge and death."

Subuctageen knew there was truth in this, and refused to listen to his son. But hostilities could not long be suspended, and the armies of Ghizni within a few years overran the territory of Jypaul with terrible slaughter. Subactageen died soon after this, and was succeeded by his son *Mahmood*, A. D. 977. This monarch came to the throne at a ripe age, when his

* This name is also spelt *Gazna* and *Ghuznee*.

powers were matured by experience both in war and government. His ruling passions were devotion to religion and love of glory. They had both become ardent from restraint, and blazed forth on his accession to power with a splendor which, to use the words of a Mahometan author, filled the whole world with terror and admiration.

Mahmood, after securing the friendship of the khalif, and connecting himself by marriage with the ruler of Tartary, commenced a religious war against the idolaters of Hindostan, which occupied the greater part of his reign. In his first two campaigns he was completely successful. Jypaul, unable to defend his country, determined, by an heroic sacrifice of his own life, to propitiate the gods whom he adored, in hope of seeing the divine interposition manifested for the defence of the national religion. He delivered over the government to his son, and, mounting a funeral pile, prayed that his death, amid the flames, might expiate those sins which he conceived had drawn the vengeance of Heaven on his unhappy kingdom.

Anundpal, the son of this devoted sovereign, was not more successful than his father. His army, encamped near the Indus, is said to have exceeded three hundred thousand men. Mahmood appears to have regarded it with some apprehension. He remained in sight of it forty days without coming to an action, defending his camp by a deep intrenchment. His enemies at length resolved to attack him. The trench was carried by the fury of the first assailants, and great numbers of the Mahometans were slain. But in the midst of this success, the elephant of Anundpal took flight, and, retreating at full speed, carried dismay and confusion among the ranks of the Hindoos, who instantly abandoned the field. They were pursued for two days, and above twenty thousand were slain. Mahmood improved this success by advancing into Hindostan, destroying temples and idols in his progress, and seizing the wealth of those whom he had vanquished. On his return to Ghizni, he celebrated a festival, at which he displayed to the admiring and astonished inhabitants golden thrones, magnificently ornamented, constructed from the plunder of twenty-six thousand pounds of gold and silver plate, with fourteen hundred and eighty pounds of pure gold, seventy-four thousand pounds of silver, and seven hundred and forty pounds of set jewels.

Mahmood's next expedition was directed against Jannaser, a celebrated site of Hindoo worship, seventy miles north of Delhi. The temple at this place was destroyed by the fanatic zeal of the Mahometan conqueror; its famous idol, Jugsoom, was broken, and the fragments were sent to Ghizni to be converted into steps for the principal mosque, that the faithful might tread on the mutilated image of superstition, as they entered the temple of the true God. The next two years were devoted to the conquest of Cashmere and the hilly provinces in its vicinity. A great proportion of the inhabitants, as in all the countries which Mahmood annexed to his government, were compelled to embrace the religion of the conqueror.

Hindostan obtained a short respite of a year, while Mahmood was establishing his authority in Khorasan. When this was accomplished, he prepared to attack the famous Hindoo city of Kinoge. The distance was great, and the obstacles were numerous, but Mahmood commenced his march at the head of one hundred thousand horse and thirty thousand foot — the best soldiers of his army. So rapid were his movements, that the city was completely surprised, and fell an easy prey to the invader. His next conquest was Meerut, a great and opulent principality. Muttra, a holy city of the Hindoos, fell into his hands: he broke all the idols in the place, but the complete destruction of its great and solid temples, we are told, was beyond his power. But it seems more probable that his bigotry was restrained by his love of the arts, as he gave in the letters which he wrote to Ghizni the most enraptured account of the architecture of this beautiful edifice. When he returned to his capital, his own share of the plunder was estimated at two million two hundred and fifty thousand dollars in money, fifty-three thousand captives, three hundred and fifty elephants, and an immense number of jewels! The private spoil of the army was much greater.

CHAPTER LXXV.

A. D. 1008 to 1028.

Further Conquests of Mahmood of Ghizni.

After this success, Mahmood, as if sated with conquest, seemed inclined to indulge himself with a period of repose. Part of the wealth which he had accumulated was laid out in adorning his capital. The nobles imitated the example of their king, and Ghizni soon rivalled in the beauty and magnitude of its public and private buildings, the proudest cities of the East. The grand mosque which Mahmood erected surpassed every other edifice. The beauty of the marble of which it was built, and the superior style of the architecture, were not more admirable than the richness of the carpets and the golden branch-lights with which it was ornamented. The vanity of the monarch was flattered by hearing this favorite edifice called by the lofty title of the "Celestial Bride." He sent an account of his victories, written in verse, to the khalif of Bagdad, with a variety of valuable presents. The poetic eulogy was read publicly at the capital of the khalif, and all means were used that could stimulate the pride and bigotry of the conqueror to further exertions in the cause of Mahometanism.

The fanatic zeal and avarice of Mahmood required no stimulant. He had heard of a rich Hindoo temple in Guzerat, the priests of which boasted of the power of their famous idol Somnauth, and attributed all the misfortunes of Northern India to the impiety of the inhabitants. Mahmood determined on the destruction of this last refuge of idolatry, as it was then termed. He directed his march to Somnauth, which is described by Persian authors as a lofty castle situated on a narrow peninsula, defended on three sides by the ocean. The sultan had scarcely encamped near it when a herald from the castle informed him that the god Somnauth had brought the Mahometans before the walls of his temple that he might blast them with his wrath. Mahmood smiled at the threatened vengeance of the idol, and gave orders for the assault the next morning.

The Hindoos were driven from the ramparts at the first attack, and thronged to their idol, imploring his aid — but in vain. Finding no supernatural relief at hand they rushed upon their foes with all the fury of despair

Their efforts were not unavailing, and they forced the assailants back from the walls. Night ended the dreadful carnage, and the attack was renewed the next morning with increased vehemence. Every where the Mahometans mounted the ramparts, but every where they were cast headlong down by the Hindoos, whose eyes, we are told, were streaming with tears, while their bosoms were burning with rage. They believed themselves abandoned by the god they adored, and had no desire for life but as it enabled them to take vengeance on the authors of their misery. Their desperate valor was for a time successful. Mahmood drew off his dispirited troops, having resolved to raise the siege rather than hazard another attack.

But Fortune seemed resolved not to desert her favorite. The Hindoos received an unexpected reënforcement, and the battle was renewed. The defeat of the Mahometans appeared certain. Mahmood saw his troops exhausted and giving way before the enemy. He sprang from his horse, and, prostrating himself on the earth, implored God to favor one who had no desire but to advance the glory of his mighty name. In an instant he remounted, and, seizing one of his bravest generals by the hand, invited him to charge the enemy, and gain either the crown of martyrdom or a glorious victory. His soldiers, when they saw their prince resolved not to survive defeat, determined to share his fate, and rushed again into action, with a fury that was irresistible. The Hindoos gave way in every direction, and a complete victory crowned the determined valor of Mahmood.

The inhabitants of Somnauth, who had watched the battle with trembling solicitude, seeing that all was lost, abandoned those walls which they had before so bravely defended. Great numbers of them put to sea with their families and property; but they were pursued and captured. The spoil found in the temple was immense. But the glory which Mahmood claimed was the destruction of the celebrated idol — a gigantic image fifteen feet in height. The sultan, after giving it a blow with his mace, ordered it to be broken, and that two fragments of it should be sent to Ghizni, one to be placed at the threshold of the great mosque, the other in the court of his palace. Two pieces were to be transported to Mecca and Medina. At this moment a number of Brahmins came forward, and offered several millions of money if he would spare the idol. Mahmood was advised by his officers to accept the ransom; but he exclaimed that he desired the title of a breaker, not of a seller, of idols, and ordered that it should be demolished instantly. The idol was burst open, and discovered an immense quantity of rich jewels concealed within, the value of which far exceeded the ransom that had been offered!

To detail the many conquests and adventures of Mahmood would fill a volume. He enlarged his territories, till the monarchy of Ghizni equalled in power the empire of Shahpoor and Nushirvan. It extended on the north to Bokhara and Cashgar, to Bengal and the Deccan in the east and south, and to Bagdad and Georgia on the west. Mahmood breathed his last in a magnificent edifice, which he had vainly called "The Palace of Felicity." Immediately before he expired, he took a last and mournful view of his army, his court, and the enormous treasures which he had accumulated by his unparalleled successes. He is said to have burst into tears at the sight, which may have proceeded either from a sense of the vanity of all earthly glory, or from a reluctance to abandon his vast wealth and power.

The court of Mahmood was splendid beyond example. The edifices which he raised were noble monuments of architecture, and he gave to learned men and poets the most liberal encouragement. It is to his love of literature that we owe all that remains of the history of ancient Persia contained in the noble epic poem called the *Shah Nameh*, or *Book of Kings*, by Firdusi — which we have already noticed. The dark shades of his character are love of war and religious persecution. In every country that he subdued, the horrors of war were increased by religious fanaticism. The desolation caused by his armies is illustrated by a popular tale. The sultan's vizier pretended to know the language of birds. One day, as these two persons were walking in a forest, they espied a couple of owls perched together on a tree. The sultan desired to know what was the subject of their conversation. The vizier, after pretending to listen to the birds, said, "The old owl is making a match with the other for her daughter. She offers a hundred ruined villages as her dowry, and says, 'God grant a long life to Sultan Mahmood, and we shall never want for ruined villages.'"

CHAPTER LXXVI.

A. D. 1028 to 1587.

Fall of the Gaznevide Dynasty — The Seljukian Turks — Restoration of the Persian Line — Paper Money in Persia.

Mahmood died in 1028. His successors merit but brief notice; for the rise of this dynasty was not more rapid than its downfall. *Masoud*, his son, made several incursions into Hindostan, to maintain the tranquillity of those possessions which his father had acquired. But he was disturbed in his own dominions by the inroads of the Seljukian Turks, and, at length, completely overthrown. His brother, *Madood*, succeeded him, and in his reign the monarchy declined with a rapid pace. Its history, for more than a century, presents an uninteresting and disgusting detail of petty wars, rebellions, and massacres. In the reign of *Byram*, Ghizni was captured by Souri, an Afghan prince of Ghour. But, after a short time, Byram, favored by the attachment of the inhabitants, recovered the city, and made his enemy prisoner.

Unfortunately for himself and his subjects, Byram knew not how to use his victory. He sought to retaliate the disgrace he had suffered by inflicting the most cruel punishment on his captive. He ordered him to be stripped, painted black, then mounted upon a lean bullock, with his face to the tail, and, in that condition, to be carried through the streets of Ghizni. These orders were obeyed, and Souri, after he had been exposed to all the insults which a senseless and cowardly mob could offer to a brave man, was put to death by the most cruel torture. His head was sent, as a token of triumph, to Sanjar, the king of the Seljukian Turks.

Allah, the brother of Souri, no sooner learned his fate, than he called his mountaineers to arms, who advanced to Ghizni, breathing vengeance against the murderers of their prince. The fury of the Afghans

was irresistible. Byram, thrown from his elephant, with difficulty saved his life, and fled to Hindostan. His army was completely routed, and the victorious Allah entered Ghizni, and abandoned that noble city, for seven days, to the fury of his soldiers. The horrors which they perpetrated cannot be described. Neither age nor sex was spared. The humble shed, the lofty palace, and the sacred temple, were all mixed in one common ruin. But the appetite for vengeance was not sated. A number of the nobles and priests, who had been taken prisoners, were carried to Ghour, and there publicly put to death. Their blood was used to wet the mortar for repairing the walls of the city!

The cruelty of Byram was visited on his descendants. His grandson *Khosrou II.*, was made prisoner by Allah, and put to death. Khosrou was the last of a dynasty whose fame in history may be solely ascribed to Sultan Mahmood. They were overthrown by a family which had long submitted to them, but whose uncertain allegiance was the source of constant uneasiness; for the princes of Ghour, who derived their descent from Tobak, and who boasted that their ancestors had successfully opposed Feridoon, submitted with reluctance to the rulers of Ghizni. The situation of their country, amid rugged and barren mountains, was favorable to insurrection, and their power increased as that of the successors of Mahmood declined, till they at last rose on their ruin, not only to the throne of Ghizni, but of Hindostan. In the year 1160, the Gaznevide empire came to an end, and the Seljukian Turks were masters of Persia.

The Tartar or Turkoman tribe of *Seljukee* derive their name from Seljuk, a chief of great reputation, who had been compelled to quit the court of Bighou Khan, the sovereign of the Kapjack Tartars. He wandered, with his tribe, to the plains of Bokhara, where he died at a very advanced age. His son, Michail, became known to Sultan Mahmood, and was greatly honored by that monarch. The numbers of this tribe and their adherents may be estimated from the following relation: It is said that Mahmood asked the ambassador of the barbarian chief what force the tribe could bring to his aid. "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and fifty thousand horse will appear." "Is that all?" asked Mahmood. "Send this other," replied the Turk, "and an equal number will follow." "But," continued the Sultan, "suppose I was in extreme distress, and wanted your utmost exertions." "Then," replied the ambassador, "send my bow, and two hundred thousand horse will obey the summons." The proud conqueror heard with secret alarm the terrifying account of their numbers, and we are told that he anticipated the future overthrow of his empire.

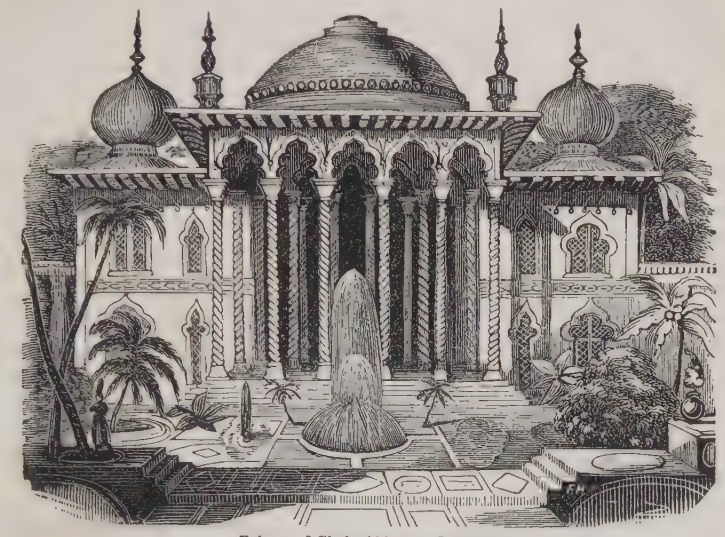
In the year 1042, *Togrul Beg*, the Seljukian chief, made himself master of Khorasan, and assumed the state of a sovereign at Nishapour. In less than twenty years, he extended his dominion over all Persia. Bagdad was taken, and the khalif became the prisoner of Togrul. Nearly all Asia Minor, Syria, and Egypt, fell under the Seljukian dominion. The history of this power will occupy a separate place in another part of our volume. These monarchs reigned more than a century and a half over Persia, when they were succeeded by the *Attabegs*, petty princes, who disputed among themselves, for a time, the authority over the principal provinces of the empire. The anarchy of the Attabegs was followed by the invasion of the *Mongols*, under Zingis Khan, Hulaku, and Timour, which will be described in the chapters devoted to Mongolian history.

The short and inglorious reign of *Kei Khatou*, who occupied the throne of Persia from 1291 to 1299, would not merit notice from the historian, were it not for one measure which, from its singularity, must preserve it from oblivion. When his unexampled prodigality had exhausted his treasures, and left him so overwhelmed with debt that money could not be raised to defray the expenses of his household, a plausible but novel scheme was laid before him to introduce a paper currency into his dominions. The author of this scheme was an officer of the revenue, named *Ezuddeen Mazuffer*, and he is supposed to have taken the hint of it from the Chinese, who, at that time, used a paper medium of exchange. We are told, by the Persian historians, that Ezuddeen and the vizier held a correspondence with the minister of the emperor of China and Tartary, before they communicated their plan to the sultan. The proposal was eagerly grasped at by the monarch, who was now burdened with a debt of above ten millions of dollars, and was ready to adopt any measure that promised to relieve him from his embarrassment.

A proclamation was immediately issued prohibiting the use of gold and silver either as a medium of value in trade or as a material of manufacture. It was expected that this measure would, without injuring individuals, cause all the precious metals in the country to flow into the royal treasury. To provide a circulating medium, it was ordained that banking-houses or stamp-offices should be established in every large town in Persia. It was at the same time provided that all goldsmiths, embroiderers, and money-changers, who might be deprived of employment by the operation of this system, should be indemnified by annual stipends, paid in bank notes. This plan was carried into execution. Banking establishments rose in every quarter: they were called *Tshau Khanah*, or "stamp-houses." *Tshau*, the name given to the bank note, is evidently a Chinese word, and affords testimony that this scheme was really copied from the Chinese. From the description, also, it appears that the note was an oblong piece of paper, like a modern bank bill, bearing a short inscription in Chinese characters. In the middle was a circle containing the value of the note, the date of its issue, and a mandate of the sultan for all his majesty's subjects to receive it as money, on pain of condign punishment in case of refusal.

In a kingdom like Persia, where the instruments of government have ever been rude and misshapen, — where there is always much of natural liberty, turbulence, and latent sedition, — such a scheme could hardly fail to ruin the most powerful monarch. The first attempt to carry it into effect caused a general clamor throughout the kingdom. All classes of people joined in execration of the paper money and its authors. The indolent and irresolute sultan took the alarm, and immediately gave up the scheme, after a trial of three days, during which Mazuffer was torn in pieces by the mob. But Kei Khatou could never regain the public confidence which he had lost by this attempt. A few months afterward, the resentment of a personal injury led Baider Khan, one of the princes, to rebel against his authority. The unfortunate sultan, after a short struggle, was made prisoner, and put to death by a confederacy of his own disaffected nobles.

It was not till the beginning of the 16th century that the sceptre of Persia was again wielded by a native prince. *Ismael Suffee*, in 1503, became the founder of the *Suffavean* dynasty. He was descended from Sheik Suffee, a hermit or holy Mussulman of the town of Ardebil. Ismael, from small beginnings, saw his power increase till the whole of Persia submitted to his authority. Selim, the Turkish sultan, advanced from Constantinople, to crush the rising power of his rival. Ismael was defeated in a great battle on the frontiers; but the death of Selim shortly afterward enabled him to retrieve his losses, and subject even Georgia to his sway. He is venerated to this day by the Persians, as the restorer of their national independence.



Palace of Shah Abbas at Ispahan.

CHAPTER LXXVII.

A. D. 1587 to 1722.

Reign of Shah Abbas, the Great.

The reign of *Shah Abbas*, the most brilliant in modern Persian history, commenced in 1587. This was the period when the English first opened an amicable intercourse with Persia. Sir Anthony Shirley, with his brother Sir Robert, and twenty-six followers, repaired to the court of Abbas, in the character of military adventurers, and were favorably received. Their military skill enabled the shah to discipline his army in a superior manner, and to oppose an effectual resistance to the Turkish power, which till then had been so formidable to Persia. At the battle of Erivan, one hundred thousand Turks were defeated by little more than sixty thousand Persians. In consequence of this victory, all the Turkish territories on the Caspian Sea, in Azerbijan, Georgia, Koordistan, Bagdad, Mosul, and Diarbekir, were reannexed to the Persian empire.

Abbas studied to improve the administration of Persia, and his exertions proved beneficial to his subjects. The revenues of the kingdom were spent upon useful public works. Caravanserais, bridges, aqueducts, bazaars, mosques, and colleges, arose in every quarter. Ispahan and other cities were splendidly embellished. Even at this day, if a stranger sees an edifice of more than ordinary beauty or solidity, and inquires who was its founder, the answer is likely to be, "It is the work of Shah Abbas, the Great!

The Portuguese, in the mean time, had passed the Cape of Good Hope, and penetrated into the Indian Seas. On the Island of Ormuz, at the mouth of the Persian Gulf, they had founded a rich commercial settlement. The opulence of this place excited the envy of Abbas. In conjunction with the English East India Company, who were jealous of their commercial rivals, Abbas attacked Ormuz, which was unable to resist these powerful enemies. This capture proved fatal to the place, and Ormuz, once the richest emporium of the East, soon relapsed into its original insignificance.

Abbas, however, was generally liberal in his foreign policy. He granted toleration to the various religions of those who resorted to his dominions, though he professed to be a devout Mussulman. As a parent and a relative, his character appears in a less amiable light. He had four sons, on whom he doted so long as they were children. But when they approached manhood, they became objects of his jealousy; for the bitterest foes of an absolute prince are those of his own household. The eldest of his sons, Suffee Mirza, a brave and high-spirited youth, fell the first victim of parental suspicion. He was stabbed as he came out of the bath, by order of his unnatural father, who shortly after was stung with remorse, and put to death the nobles who had poisoned his mind against his son. Repentance, however, wrought no change in the gloomy soul of Abbas. One of his sons had died before the murder of Suffee Mirza, and the eyes of the rest were put out by their inhuman parent. The eldest of these had two children, one of whom, Fatima, a lovely girl, was the delight of her grandfather.

The father of this child, goaded to desperation by the loss of his eyes and other misfortunes, seized her, one day, as she came to caress him, and, with maniac fury, deprived her of life. He then groped for his infant boy; but the shrieking mother fled, and carried her child to Abbas. The rage of the distracted monarch at the loss of his favorite gave a momentary joy to the miserable father, who concluded the horrible tragedy by swallowing poison. Such appalling scenes are of frequeut occurrence in the palace of an Eastern despot; yet Shah Abbas is the sovereign whom the Persians most admire; and so precarious is the tenure

of arbitrary power, that monarchs of a similar character alone have successfully ruled the nation. The prosperity of Persia ended with the reign of Abbas, A. D. 1627.

The perpetration of crime seems too often the dreadful obligation of that absolute power to which an Oriental monarch is born; and it is therefore the character of the government, more than that of the despot, which merits our abhorrence. There have been few sovereigns who have done more substantial good to their country than Abbas the Great. He established an internal tranquillity throughout Persia that had been unknown for centuries. He put an end to the annual ravages of the Uzbeck Tartars, and confined them to their own territories. He completely expelled the Turks from his native land, of which they held some of the finest provinces when he ascended the throne. Justice was administered according to the laws of religion, and the state seldom interfered, except to support the law, or to punish those who thought themselves above it. In short, he raised Persia to a height of prosperity beyond what it had known for ages.

In the reign of *Hussein*, who came to the throne about the close of the 17th century, the Afghan tribes, who had long been subject to Persia, broke out into rebellion. At the same time, the Uzbeck Tartars ravaged Khorasan, and tribes of wild Koords overran different parts of the country. Hussein was totally incompetent to the government of the kingdom in such a conjuncture; and, to add to his perplexities, the astrologers predicted the total destruction of Ispahan by an earthquake. This caused a universal panic. The shah, with his court, fled from the capital, and the priests assumed the management of affairs, prescribing every measure that fanaticism could suggest to avert the vengeance of Heaven.

In this state of things, it was announced that an Afghan army of twenty-five thousand men, under Mahmood Ghiljee, had invaded Persia. The inhabitants heard this as the signal of their doom, but made no adequate preparations to meet the enemy. The invading army advanced with great rapidity. They amounted to scarcely twenty thousand men, while the forces of the shah exceeded fifty thousand. The Persians shone in gold and silver, and their pampered steeds were sleek from high feeding and repose. The Afghans were mounted on horses lean, but hardy, and nothing glittered in their camp but swords and lances. The two armies met at Gulnabad, nine miles from Ispahan. The Persians were defeated, and fled in disorder to the city, which was immediately besieged by the victors. The misery of the inhabitants during the siege was indescribable; they were compelled to eat human flesh; the streets, the squares, and the gardens, were covered with putrefying carcasses. After enduring these miseries for seven months, Ispahan surrendered, October 21, 1722.

Hussein was deposed by the Afghans, and thrown into prison, where he was soon put to death. Mahmood, amazed at his own success, adopted, at first, conciliatory measures; but, finding the inhabitants recovering from their apathy, he became gloomy and suspicious, and resolved upon the frantic enterprise of exterminating all the conquered people. He began by massacring three thousand of Hussein's guards and three hundred nobles. Next, every person who had been in that sovereign's service was proscribed. For more than a fortnight, the streets of Ispahan flowed with blood; and so utterly was the spirit of the people broken, that it was a common thing to see one Afghan leading three or four Persians to execution.

But the practice of these horrid massacres soon drove Mahmood to insanity. He shut himself up in a dungeon for a fortnight, fasting and practising the severest penances, with the hope of propitiating Heaven. This only increased his madness; and at length his mother, compassionating his sufferings, caused him to be smothered. *Ashruff*, his cousin, succeeded to his authority.

CHAPTER LXXVIII.

A. D. 1725 to 1848.

Nadir Shah — Aga Mohammed — Futeh Ali — Nessur ud Doon Shah.

Nadir Shah.

The fortunes of Persia were soon retrieved, and Ashruff encountered a rival in a quarter where he least expected opposition. *Tamasp*, the son of Hussein, had assumed the nominal sovereignty of the kingdom, and was supported by a chief named Nadir Kouli, who, from the condition of a common laborer, had risen to the head of the tribe of Affshar, and now declared his resolution to drive every Afghan from the soil of Persia. Ashruff prepared for war, but in three great battles he was defeated by Nadir, and at length the whole Afghan force was compelled to evacuate Ispahan. They were overtaken by Nadir at Persepolis, where they were again defeated, and fled to Shiraz. Their numbers still amounted to twenty thousand, but, their leader having deserted them to save himself, they dispersed, and very few reached their homes. Ashruff was overtaken in Seistan, and slain by a Belooche, who sent his head, with a large diamond which he wore, to Tamasp. Such was the close of the Afghan invasion, which cost Persia the blood of a million of its inhabitants.

Nadir, whose ambition was insatiable, soon deposed the puppet of a sovereign whom he had served, and caused himself to be proclaimed shah of Persia in 1736. He drove the Turks out of the country, reduced Khorasan, Candahar, Balkh, and Afghanistan.

He next invaded Hindostan, and by a single victory became master of the great Mogul empire. Delhi, its capital, was plundered, and the Persian army returned home with a booty estimated at three hundred and fifty millions of dollars. The proud days of Persian dominion seemed to be restored, and the boundaries of the monarchy, as in former days, were the Oxus, the Indus, the Caspian, the Caucasus, and the Tigris.

But Nadir, like Abbas, in the midst of his glory was rendered miserable by domestic calamities. Ambition had rendered him haughty, while avarice made him suspicious and cruel. He put out the eyes of his son Reza, whom he suspected of having attempted his life. "It is not *my* eyes you have put out," said the prince to his father, "but those of Persia." The prophetic truth sunk deep into the heart of Nadir, who became from that moment a prey to remorse and gloomy anticipations. He never afterwards knew happiness, nor desired that others should enjoy it. The remainder of his life offers a frightful succession of cruelties. Whole cities were depopulated by his murders, and people leaving their abodes fled for safety to caverns and deserts. At length, his madness rose to such a height, that he designed to put to death nearly every Persian in his army. His own officers were compelled to assassinate him, to save their own lives, A. D. 1747.

Persia relapsed into anarchy on the death of Nadir. The Afghans and Uzbecks asserted their independence. The crown of Persia was contested by various competitors. *Kerim Khan* held the chief sway from 1759 to 1779, and fought successfully against the Ottoman and Turkoman enemies of Persia. But the troubles of the kingdom were renewed at his death, and the Russians took advantage of this anarchy to seize Georgia in 1783. At length, *Aga Mohammed Khan Khajar* established his authority in 1795, and became the founder of the present dynasty of Persian sovereigns.

Aga Mohammed removed the seat of government from Ispahan to Teheran. He then invaded Georgia, captured Teflis, the capital, and gave it up to pillage and massacre. But his tyrannies caused his own men to assassinate him, and he was succeeded by his nephew Futeh Ali in 1797. The early part of the long reign of this monarch was distinguished by the rival intrigues of the French and English at his court. He next became involved in two disastrous wars with Russia, the first of which lasted from 1804 to 1813, and ended in the treaty of Gulistan, by which Persia lost most of her provinces on the Caspian Sea. The second war broke out in 1806, and continued two years, ending in the cession to Russia of Erivan and all the country extending to the Araxes. Futeh Ali, however, recovered Khorasan from the Uzbecks.

On the death of this king, in 1834, England and Russia interfered in the struggle between his sons, and placed the crown on the head of *Shah Mohammed*, his grandson. Some of the relatives of this individual contested his claims, and a civil war was the consequence. Mohammed, however, was enabled, by the help of a British auxiliary force, to crush his opponents, who were barbarously put to death by order of the shah. His reign was not marked by any political events worth recording. He died in September, 1848, and was peaceably succeeded by his son *Nessur ud Doon Shah*, a youth but eighteen years of age.

Although the internal tranquillity of Persia has not been seriously disturbed since the beginning of the reign of Mohammed Aga, yet the political condition of the kingdom is embarrassing. Great Britain and Russia have long been jealous of each other's designs upon this country, and the shah's court is the constant theatre of intrigues in which these two powers attempt to circumvent each other. Unable to resist either, it seems hardly possible for this kingdom to avoid the fate of ultimately becoming the vassal of the one or the other, or perhaps of being partitioned between the two unscrupulous rivals. At all events, the decaying strength of Persia, and its peculiar situation between two mighty empires, appear to render it impossible that this ancient monarchy should ever again assume that important rank which it formerly occupied amongst the countries of the East.

CHAPTER LXXIX.

General Views — Military Strength — Inhabitants and Government of Persia.

The great events which have occupied the attention of the reader in the preceding chapters, and the imposing magnificence of the details — perplexing the imagination with images of countless multitudes of people, exhaustless wealth, and almost boundless power — naturally lead to the conclusion that Persia must be populous, fertile, well cultivated, and abounding in every source of prosperity. Yet this is far from being the fact. The dazzling pages of history, the recollections of Darius and Xerxes, and the pomp and splendor of the Great King, produce impressions which are strengthened by contemplating the mighty scale of conquest which characterizes Asiatic history. These impressions have been the means of throwing over the events of this quarter of the world a delusive brilliancy. In estimating the power of this monarchy, it must be recollected that its most successful sovereigns did not draw their riches from Persia alone, but from Asiatic Turkey, Egypt, Bactriana, Kharism, Cabul, and Tartary, as well as from the trade with Hindostan and China.

Two centuries ago, Chardin who resided a long time in Persia, estimated the population of the kingdom at forty millions. At the present day, it is thought not to exceed twelve millions. The military force, as in all other Eastern monarchies, has always varied, both in numbers and quality, with the character of the reigning sovereign. Previous to the reign of Shah Abbas, there were no troops immediately paid by the crown, but each province supplied a fixed number of horsemen. There were also the registered militia of the country, which constituted a very uncertain body, both as to discipline and numbers. The militia were enrolled from among all denominations of the people; they provide their own arms and clothing, and are maintained by their respective provinces or villages, receiving, when in service, a small pay from the public treasury. They have no pretensions to discipline, obey only their own officers, and in fact are rather a species of police than a body of regular soldiers. Besides the several classes whose profession is arms, every man carries weapons of some sort or other, so that the whole male population may be called into the field by a warlike sovereign. The physical character of the Persians is fine, both as to strength

and beauty; but they possess no very strongly marked features. So many migratory nations have settled in this country, that it retains only a fragment of its native race. The complexion, according to the climate, varies from an olive tint to a deep brown. The inhabitants of the towns are denominated *Sheherees* by the rural tribes, who hold them in contempt as a mongrel race. They are a mixed breed of Turks, Tartars, Arabians, Armenians, Georgians, &c., engrafted on the stock of the ancient Persians. The merchants are numerous, and often wealthy, though, with the caution of those who know the hazard, they do not often display their riches. Traders throughout the East enjoy a peculiar degree of favor, being protected both as a source of revenue, and as a medium for maintaining useful relations with foreign states.

The government of Persia is perhaps the most absolute in the world. The despotic principle inculcated in the Koran, by which the sovereign exercises what is deemed a divine right over the persons and property of his subjects, is fully recognized here. All the resources of Oriental exaggeration are exhausted by the grandees in the lofty epithets with which they address the monarch, and the humble appellations which, in his presence, they apply to themselves. There has seldom been such a thing as a popular commotion in Persia; the people seem never to have suspected that their own will ought to exert any influence in the regulation of the government. The word of the reigning sovereign is law, in this country; and, in exercising unlimited control over every thing in the kingdom, he is liable to no check but the fear of exciting rebellion or provoking assassination. It is therefore the feeble who suffer most, while the strong and the bold find means for their own protection.

Yet, though there are no legal restrictions, there are some actual, though rude limits to the royal authority. The khans of the upland districts, ruling over tribes attached to them by ties of kindred and clanship, enjoy permanent and hereditary rights to which the sovereign seldom attempts to refuse his sanction. They pay merely a tribute and furnish their quota of troops in war, but are allowed to rule their own districts without molestation. As these khans form the military strength of the empire, the sovereign has the less inclination to offend them; and as, from motives of personal attachment, caprice, or ambition, they are often ready to espouse the cause of different pretenders to the throne, they have a powerful influence in perpetuating those evils of disputed succession to which Persia is liable.

The authority of the sovereign is also supreme in his own family; and, although custom requires him to recognize the son of his legitimate wife as successor to the crown, yet, if he choose, he may nominate the offspring of a slave, and secure the realm from civil broils after his own decease by cutting off the heads or putting out the eyes of all the rest of his progeny. Such was the frequent practice in former times. No Persian pretends to dispute the right of the shah to decapitate any person at his pleasure. "There," said Futeh Ali one day to the British envoy, in conversing upon the difference between a king of England and a shah of Persia,—"there stand Solyman Khan Kajar and several more of the chiefs of the empire; I can cut off their heads if I please, can I not?" added he, addressing them. "Assuredly, Point of the World's Adoration, if it is your pleasure," was the submissive reply. "Now that is real power," continued the shah; "but it has no permanence. My sons, when I am gone, will fight for the crown, and it will fall into the hands of the best soldier."

The precarious tenure by which the sovereign holds the throne induces him to employ strange and barbarous methods of crushing the attempts of rival claimants. Mutilation and putting out the eyes are employed against all who are suspected of any ambitious design. The daughters of the shah are given in marriage, not to the nobility, but to the priesthood, excluded by their profession from all pretensions to the royal authority.

Yet, unlimited as the power of a Persian sovereign may appear, there are few reigning monarchs who are more controlled by the pressure of business. He must not only watch against foreign aggressions and internal conspiracies, but he must sit in the judicial tribunal and administer the laws. Every day he holds a court of justice in his hall of audience, receives petitions, and decides such cases as come before him. The duties of religion oblige him to rise early, and almost every hour has its prescribed occupation.

Persia is treated by its sovereign, not as his native country, but as his conquest. His systematic aim is to combine the two objects of breaking down the power of the nobility, and of amassing wealth. The governments of all the principal provinces are bestowed, if possible, upon members of the royal family. The object of all the princes is to secure a treasure for the anticipated struggle at their father's death; that of the parent to provide at the public expense for the maintenance of his children, and to make them collectors for his own coffers. The shah fixes a sum to be remitted from each province, and this is rigidly exacted. The governors force their agents to raise the money; these persons are equally peremptory with the collectors of districts, who enforce the system in the same manner through all the gradations of office below them. Each officer raises enough beyond the required sum to leave a remnant in his own hands, and in this manner the peasantry suffer enormous oppression. The condition of a province is rarely inquired into until the revenue begins to fail, or the cry of distress deepens into the muttering of disaffection. The smallest expense in the way of public improvement is avoided; or, if any thing of this sort be done, the district or town where the money is to be laid out is sure to be made answerable for it. Even the palaces and royal gardens are frequently suffered to fall into decay, as no fund adequate to their maintenance has ever been regularly provided.

The ministers of state are usually selected from the class called *mirzas*, or secretaries, or, as the word may be more accurately translated, *men of business*. These individuals are, in general, citizens who have devoted themselves to duties which require a good education. They are mostly free from the arrogance of the nobility, and are often highly accomplished; but they are equally versed in deceit, and not very remarkable for strict morality. Nothing more strikingly illustrates the degrading influence of despotism in Persia, than the insensibility to disgrace which it produces among all classes of people — a callousness quite remarkable even among courtiers. A minister, or governor, offends the shah, or is made the object of accusation, justly or unjustly. He is condemned, perhaps unheard, his property is confiscated, his family and wives are insulted, and his person is disgraced

or mutilated by the executioner's knife. Nothing can be imagined more complete than such a degradation, and nothing apparently could be more deadly than the sufferer's hatred and thirst for revenge. Yet these reverses are considered merely as among the casualties of service, as clouds obscuring for a while the splendor of courtly fortune, but which will soon pass away, and permit the sun of prosperity to shine again in its fullest lustre; and experience proves that these calculations are correct; for the storm often blows over as rapidly as it came on. Royal caprice receives the sufferer again into favor, and he is reinstated in the government which he had lost, carrying with him a sentence of disgrace for his successor, to whose intrigues he owed his fall. When an officer of state has fallen under displeasure, or when the shah wishes to extort money from him, he is frequently put up to sale, the price being fixed at the sum demanded of him. In this way, an intriguing courtier may purchase his rival, who immediately becomes his slave.

The numberless contests for power which have marked the domestic history of this country, have been carried on merely by the princes and their adherents: the people, in such cases, look on as spectators, ready to be transferred to the one master or the other, as the fortune of war may decide.

CHAPTER LXXX.

Persian Cities.

Ispahan was once the capital of Persia, though the court has been recently transferred to Tehran. From the earliest known times, it has always been a great city, and some authors suppose it to be the same with the Ecbatana* of ancient history. Placed in the centre of the Persian empire, and surrounded by a fertile and beautiful plain, it became a mart for the inland commerce of Asia, and attained, at one period, to a height of prosperity unrivalled in the western part of that continent. The Persians, with their usual vanity, believed that no city in the universe could equal it in size and splendor, and it was a common proverb with them that "Ispahan is half the world." The country, for thirty miles round, was richly covered with gardens, orchards, and cultivation of every kind; and fifteen hundred well-peopled villages poured their daily supplies into the capital. So closely invested was Ispahan by these orchards, and so numerous were the rows of the noble chenar-trees within the walls, that scarcely any buildings were discernible from a distance, except the domes and minarets which rose above the foliage. The population of the city, in the time of Chardin, was estimated to be equal to that of London. But since the capture and sack of Ispahan by the Afghans, in 1722, it has rapidly declined; and, in consequence of the removal of the court, no efforts have been made for its restoration. A man may now ride through parts of it for miles without seeing an inhabited house, and its proudest edifices exhibit only piles of rubbish. It is still, however, a great city, with an extensive trade and some flourishing manufactures, particularly of gold brocade. Its population is about 150,000.

Tehran, in the north, was selected for the residence of the shah on account of its situation near the Russian frontier, which has lately been the theatre of almost constant war. The city, apart from the circumstance of its being the capital, merits little attention. The shah's palace is the only building of any consequence. The private houses are plain but comfortable. The population varies with the movements of the sovereign. During his stay here, it amounts to 100,000; at other times, it sinks to 30,000. Shiraz, though neither a very large nor ancient city, has long been one of the boasts of Persia, from the beauty of its environs, and the polished gayety of its inhabitants. It has also been the favorite seat of the Persian muse, and near it are still to be found the tombs of Hafiz and Saadi, the chief national poets. Its wines are celebrated as the most valuable in the East, and it is the seat of a considerable trade. It is about five miles in circuit, but one fourth of the houses are in ruins. The population is about 30,000.

Mushed, the capital of Persian Khorasan, rose out of the decay of the ancient city of Toas, the ruins of which are not far distant. Nadir Shah lavished great wealth upon the shrine of Imam Reza, a Mussulman saint, whose tomb may still be seen in this city. It is a splendid structure, surrounded with a double row of arched niches, all superbly ornamented with lackered tiles; and at each end stands a lofty gateway, embellished in the same fashion, which is thought to be the most perfect specimen of the kind in the world. Neither Christian nor Jew is permitted to enter the enclosure of this mausoleum under pain of death.

* The general opinion has been that *Hamadan* is the site of the ancient Ecbatana; but it seems probable, from recent investigations, that Ispahan is the true site of that celebrated capital.

CHAPTER LXXXI.

Domestic Life — Manners and Customs — Agriculture — Commerce — Manufactures and Architecture of the Persians.

The Persian women, of the better ranks, are often exceedingly fair, of good complexion, generally full formed and handsome. The strong admixture of Georgian, Circassian, and Armenian blood has tended to improve the Tartar physiognomy of the rural tribes, and the somewhat heavy figure and sallow complexion of the aboriginal Persians. The occupations of the sex are few and uninteresting. Ladies of rank meet to talk gossip and tell stories, to show each other their finery and jewels, to listen to singing-women and see them dance, or to hold parties of pleasure at each other's houses. But the bath is the chief scene of relaxation and enjoyment, where each, secure from interruption, lays aside restraint, and gives full scope to merriment and scandal. Of the manner in which they educate their children little is known. The harem is a sort of prison, and its secrets seldom transpire. In the middle and lower orders, however, the jealous tyranny of the men disappears, and the wives and daughters of the peasantry pursue their occupations like the same class of persons in Europe.

Like all other Moslems, the Persians are restricted

to four legitimate wives; but the number of irregular female associates is only limited by their means or desires. All females not within the prohibited degrees of kindred may be legally taken into the harem in one of three ways — by marriage, by purchase, or by hire. The parties are often betrothed in infancy, though they never see each other till they stand before the priest. The nuptial ceremony must be witnessed by two men, or one man and two women. Weddings are occasions of great and almost ruinous display. The period of feasting occupies from three to forty days, according to the condition of the parties. When the bride is carried into the room allotted for her reception, the husband appears, and sees her face for the first time in a looking-glass. He then takes a bit of sugar candy, and, biting it in halves, eats one himself, and gives the other to his bride. He then takes her stockings, throws one over his left shoulder, places the other under his right foot, and orders all the spectators to withdraw. By the Mahometan law, a man may divorce his wife at pleasure; and the only check to this arbitrary power is the scandal which appears to attach to the measure, and the necessity of returning the dower.

Agriculture is not practised with much science in Persia; yet such is the fertility of the soil in those parts susceptible of cultivation, that the profits of the husbandman are high. Their houses are comfortable and neat, and are seldom found without a supply of good wheaten cakes and cheese. Their wives and children, as well as themselves, are well clad; and, if a guest arrives, there are few who cannot display a *numed*, or felt carpet, in a room for his reception. In fact, the high rate of wages proves that the rewards of the cultivator are ample, while food is cheap. In addition to the peasantry, who occupy fixed habitations, there are wandering tribes, of nomadic habits, warlike, rude, quarrelsome, eager for plunder, despising the pacific drudges that dwell on the cultivated tracts and in the cities. These people wander almost at will over pathless deserts, like the wild ass in his plains, uncertain in their loyalty, idle and profligate, yet hospitable and generous. Being exceedingly poor, they are frugal in their diet. They dwell in tents, and generally grow up in ignorance of every thing but martial exercises and stealing. The domestic animals most common in Persia are the horse, the camel, the ass, the mule, the cow, and the sheep. No people in the world better deserve the appellation of a nation of horsemen than the Persians; and in no country, not even in England, where so much science and expense are lavished on the stable, is greater attention paid to the management of horses. There are various breeds in Persia; but the most esteemed are those of the Turkoman tribes, mingled with Arab blood. The ass of Persia is generally a poor and miserable drudge, as in other countries. The mules are a superior race; they are not large, but their strength and powers of endurance are prodigious. The camels are of several sorts, and are well adapted to the peculiar character of the country.

Manufacturing industry appears never to have received much encouragement in Persia. The carpets of this country are the only article of manufacture by which the Persians are known to other nations. Coarse China and glass are made at various places. The sword-blades of Herat, Mushed, and Shiraz, are highly esteemed. Cashan is known for its manufacture of lackered tiles, which ornament many of the gorgeous domes and minarets in Persia. Inkstands and small boxes are made at Shiraz and Ispahan, and adorned with paintings skilfully executed. Stone and seal cutting are practised with considerable skill. Gold and silver brocade, and silks of much beauty, are produced in many parts of the country.

There are many natural obstacles to commerce in Persia. The roads are bad; navigable rivers are unknown; and the seaports are few and unimportant. Goods are transported on the backs of camels, mules, and horses; hence the prices of all commodities become greatly enhanced by the expense of carriage. The chief exports are silk, cotton, tobacco, rice, grain, fruits, sulphur, horses, wax, gall-nuts, &c. The principal commercial intercourse is carried on with Russia, Turkey, Arabia, and the Uzbecks and Turkomans. The imports are English cloths, muslins, calicoes, and hardware. The coin in circulation consists of Spanish dollars, French and German crowns, and Persian *tomans*, the value of which is about one pound sterling. Accounts are kept in *dinars*, an imaginary money, less than a cent in value. The common weight is the *maund*, which is not quite seven pounds avoirdupois.

The Persian architecture, in general, is monotonous and wanting in the picturesque. The common houses are mostly built of mud, with flat roofs. They do not differ in color from the earth on which they stand; and, on account of their lowness and irregular construction, they resemble casual inequalities on the surface rather than human dwellings. Those of the higher classes seldom exceed one story, and the lofty walls which surround them produce a blank and cheerless effect. There are commonly no public buildings in a Persian town except the mosques, colleges, and caravanserais; and these are usually mean structures, like the rest, lying hid in the midst of the mouldering relics of former edifices. The general prospect embraces an assemblage of flat roofs, little rounded cupolas, and long walls of mud, thickly interspersed with ruins. Minarets and domes of any magnitude are rare, and few possess claims to elegance or grandeur. The only relief to the monotony of the scene is afforded by the gardens adorned with chenar, cypress, and fruit-trees, which are seen near all the towns and villages in Persia.

On approaching these places, even such of them as have been capitals of the empire, the traveller casts his eye around for those marks of human intercourse, and listens for that hum of man, which never fail to cheer the heart and raise the spirits of the wayfarer; but he looks and listens in vain. Instead of the well-ordered road, bordered with hedgerows and enclosures and gay habitations, and leading to an imposing street of lofty and substantial edifices, he finds a narrow and dirty lane, rugged as the bed of a torrent, and confined by ruinous mud or brick walls. He must pick his uncertain way among heights and hollows, the fragments of old buildings, and the pits which have supplied the materials for new ones. Entering the ruined walls, he finds himself in a confusion of rubbish as shapeless and disorderly as that without. In vain he looks for streets; even houses are scarcely to be discerned amid the heaps of mud and ruins which are burrowed by holes, resembling the perforations of a gigantic ant's nest, rather than human abodes. The residences of the rich and great, whatever be their internal comfort or luxury, are carefully secluded by high mud

walls; and around them, even to the very entrances, are clustered the hovels of the poor.

Among these unsightly heaps, the stranger makes his way through lanes and passages so narrow, that a loaded ass gets along with difficulty. The bazaars are the only thoroughfares that deserve the name of streets. Some of them are spacious, lofty, solidly built, and, comparatively speaking, magnificent. A paved pathway, from ten to sixteen feet in width, runs between two rows of small shops or cells, where the vendors of commodities sit on a platform with their goods beside them. The vaults contain the rest of their stock. The whole is arched over with masonry or clay, or, in very inferior establishments, with branches of trees and thatch, to keep out the sun. Smiths, braziers, shoemakers, saddlers, potters, tailors, cloth-sellers, &c., are generally found together. Attached to the bazaars, in the larger towns, are usually several caravanserais for the accommodation of travelling merchants.

CHAPTER LXXXII.

Religion, Philosophy, Fine Arts, Science and Literature, Amusements, Food, Dress, &c., of the Persians.

The Persians are Mahometans of the Sheah sect. A strong religious hatred exists between them and the Turks, who are of the rival sect of the Sunnees. These two nations, in the fierce bitterness of superstitious rancor, doom each other to everlasting perdition. With this exception, the Persians display little of that bigoted and persecuting spirit which reigns among the nations by whom the Mahometan faith is professed. Europeans, in traversing the country, are not viewed as objects of horror and opprobrium; and even the long and cruel persecution practised against the Guebres, or ancient worshippers of fire, has now ceased; about four thousand of them still remain in Persia. Mahometanism, in fact, is on the decline every where. In Persia, the indications of this are very strong. Unbelievers are numerous; and there is a class known by the name of *Suffees*, whose tenets are peculiar, and who have frequently exercised a singular influence on the political as well as religious condition of Persia.

The doctrines of Suffeeism, as far as they can be reduced to definite terms, appear to be as follows: The almighty Creator of the universe is diffused throughout creation. The essence of his divinity, emanating from him continually, as rays from the sun, vivifies all nature. The souls of men are scintillations of this essence, and therefore are on equality with God. The Suffees represent themselves as constantly engaged in searching after truth and admiring the perfections of the Deity. An ardent but mystical love of the Creator, which frequently breaks forth in the most extravagant manner, and toward the most extraordinary objects, in which they fancy the divine image to be reflected, is the soul of their creed, and reunion with him their ultimate object.

The *Mahometan Suffees* pretend that the founder of their religion professed the doctrines of Suffeeism. Even the patriarch Abraham is declared by them to have been one of their teachers. They are strict predestinarians; many of them deny the existence of evil, holding the belief of it to be an impious arraignment of the perfection of God. This doctrine, indeed, presents an infinity of shapes, according to the taste and genius of its professors. It is the superstition of the freethinker, and is often assumed as a cloak to cover entire infidelity. Like scepticism in general, it attacks all existing religion, and unsettles all belief, without offering any substitute on which the harassed soul may lean. The origin of Suffeeism may be traced to the aspirations of an enthusiastic temperament, which dispose the mind to abstruse metaphysical inquiry. Dissatisfied with existing opinions, minds so constituted presumptuously plunge into that ocean of mystery whose shores are wisely hid from human investigation. Suffeeism, in fact, has existed, in one shape or another, in almost every age and country. Its mystical doctrines are to be found in the schools of ancient Greece, and in those of the modern philosophers of Europe and America. With us it is known as Pantheism.

Zeal and enthusiasm are the characteristics of the *Persian Suffee*, and he is ready to perish for his opinions. Those who thus suffer are accounted martyrs, and many fables are related of them. One who had been flayed alive for raising a dead man to life, continued to walk about, carrying his own skin on his arm! Such are the stories believed in Persia of these devotees. Solitude, prayer, and long fasts, are held in high esteem by them; but the real learning of many Suffees appears to have elevated their doctrine above all superstitious observances. The finest poets of Persia have been among the most distinguished of their teachers; for we are told that poetry is the very essence of Suffeeism; and the works of the moral Saadi, the divine Hafiz, and the celebrated Jami, may be termed the Scriptures of Suffeeism. The doctrines which they profess to inculcate are piety, benevolence, virtue, forbearance, and abstemiousness, although the terms in which these lessons are conveyed might startle the Christian reader, and induce him to imagine he was perusing an exhortation to sensuality and profligacy. Some of these people reject the doctrine of future rewards and punishments. Others promise to the virtuous a purer bliss than the sensual paradise of Mahomet, and condemn the wicked to the horrors of a visionary hell. It has been estimated that there are between two and three hundred thousand professed Suffees in Persia; but beside these there are vast numbers of ostensible Mahometans who are secretly inclined to infidelity.

Painting and sculpture can meet with little encouragment in Mahometan countries, as it is forbidden by the Koran to make any representation of the human form. The Persian artists are ignorant of the first principles of drawing and perspective. Geography is very little understood. In astronomy, the Persians adopt the system of Ptolemy, with some fanciful additions of their own. Astrology is a favorite study; and no Persian will undertake the most trivial affair, far less any enterprise of moment, without consulting a professor of this delusive art. Their metaphysics and logic are puerile. Mathematics are taught on better principles; for the Persians are acquainted with the works of Euclid. Chemistry is unknown; but alchemy leads many in an eager search after the philosopher's stone. In their knowledge of medicine, the Persians are deplorably deficient. They declare themselves pupils of Galen and Hippocrates, called by them *Jalenoos* and *Bocrat*. But their practice is the most wretched imaginable. They are totally ignorant of

anatomy and the circulation of the blood; so that their surgery is no better than their medicine. Though they admire the skill of Europeans, they adhere obstinately to their own practice.

With the exception of the Chinese, the Persians are the most literary people among the Asiatics, at least of modern times. The modern literature is chiefly confined to works on theology. There are rude treatises on the various sciences we have mentioned, as well as works on history, poetry, and romance; but little improvement has been made in these branches for centuries. Neither bard nor historian has appeared in these latter days like those who adorned the age of the Gaznevide sovereigns and the monarchs of the house of Seljuk. The Persian historians are too numerous to mention. They are sometimes affected with a taste for florid and hyperbolical ornament; but they generally relate with accuracy the events within their own knowledge, and are free from political prejudices, except when recording the actions of their sovereigns or patrons.

Poetry is with the Persians a ruling passion; and, in this department of literature, they have displayed an Oriental softness and luxuriance of imagery which have been admired even in European translations. The Persian poets are very numerous. Sir William Jones mentions a native work containing the lives of one hundred and thirty-five of the finest bards of this nation, who have left very ample collections of their works; but the versifiers are without number. The Persian people, from the highest to the lowest, have an exquisite relish for poetry. Not only do persons of education repeat whole poems, but the very muleteers and grooms will thunder out a passage from Firdusi, or chant an ode of Hafiz. The poetry of Persia may be divided into epic, didactic, and lyric. Firdusi is at the head of the epic poets. He is, as we have said, the Homer of Persia. His *Shah Nameh*, or *Book of Kings*, comprises a series of narratives describing the history of the country for thirty-seven hundred years, from the most ancient period down to the Arabian conquest. The whole contains sixty thousand couplets, making a poem longer than the Iliad. In this work, the most critical European reader will meet with numerous passages to gratify his taste. The narrative is generally perspicuous, the characters are various and striking, the figures bold and animated, and the diction every where sonorous, yet noble, — polished, yet full of fire. Next to Firdusi, in the same style of writing, may be mentioned Nizami, who wrote a life of Alexander the Great — displaying great genius and richness of imagination. Among the didactic poets, Saadi ranks the highest.

Hospitality is a virtue common to many Asiatic nations, and enjoined by the precepts of the Koran. In Persia, a very extensive exercise of its duties may be remarked, not only among the peasantry and wild tribes, but also in towns and cities. The Persians are cheerful and social. The visits of private individuals are as unceremonious as those of Europeans. In larger parties and public meetings, more attention is paid to established rules of behavior; but there is nothing of that taciturnity and lifeless abstraction which characterize an assembly of Turks. Smoking is common at a meeting of friends; after the pipe, coffee, usually strong, and without milk or sugar, is presented in small China cups. This is followed by a cup of sweet sherbet, or of sweetened tea.

The food of the Persians varies according to the means of the individual. The lower classes live on very simple diet, generally vegetables. The tables of the rich are loaded with pillaus, stews, sweetmeats, and other delicacies. The cookery is excellent; but there is, throughout the whole arrangement of a Persian dinner, a mixture of refinement and uncouthness highly characteristic of the country. Persians, like other Orientals, eat with their fingers; and the meat is cut into convenient mouthfuls, or stewed down, so as to be easily torn to pieces. Wine is forbidden by the Koran; yet the wine of Shiraz is in high repute, and the Persians are well acquainted with its good qualities.

Domestic repose and the company of his wives are the enjoyments highest in the estimation of a Persian noble. Next are the diversions of horses, arms, dress, and equipage. The Persians love splendid apartments covered with red carpets, perfumed by flower-gardens, and refreshed with sparkling fountains. The other amusements are illuminations, fireworks, wrestlers, jugglers, buffoons, puppet-shows, musicians, and dancers. But the bath is of all other luxuries the most extensively enjoyed; and a few copper coins enable the poorest people to avail themselves of this healthful pleasure — so necessary to those who are not over nice in the use of their linen.

The Persian male dress varies much, according to the rank and taste of the individual. In general, it consists of flowing robes and loose trousers. The female dress is simple, comprising trousers, a jacket or pelisse, with a shawl, cloak, or furs, according to the state of the weather. Round the head is an immense silk handkerchief, wound in a peculiar shape, like a turban. When women go abroad, they wear a wrapper of blue checked stuff, which envelops them from head to foot. No husband can recognize his own wife, should he meet her. This custom pertains to the cities; in the country, the sex are less restrained.

CHAPTER LXXXIII.

Celebrated Men of Modern Persia — General Remarks.

Firdusi, the great epic poet of Persia, was born about the year 930. He spent the greater part of his life in his native village of Shadab, in Khorasan. At about fifty years of age, he was attracted to Ghizni by the encouragement which Sultan Mahmood gave to literature and the fine arts. That sovereign received him honorably at his court, and engaged him to write the history of the kings of Persia in verse, promising him a piece of gold for every couplet. Firdusi devoted thirty years to this labor, and produced his celebrated *Shah Nameh*, of sixty thousand couplets. But he was deprived of his reward by the intrigues of certain courtiers, who persuaded the sultan that the poet had insulted the religion of Mahomet by the praises which he bestowed on Zoroaster. Under this prejudice, Mahmood sent him only a paltry sum, which the indignant poet immediately gave away. The sultan condemned him, for this insult, to be trodden to death by an elephant; but Firdusi, with great difficulty, obtained a remission of this sentence. After this, he wandered from country to country, persecuted by the sultan, and at length died in his native village, in the 89th year of his age. Mahmood is said to have re

pented of his ingratitude when it was too late; and the daughter of the poet refused the sixty thousand pieces of gold which were offered to her by the tardy justice of the sultan.

Massoom Ali Shah was a remarkable religious or philosophical teacher. He preached the doctrines of Suffeeism during the 12th century. His followers at Shiraz soon amounted to more than thirty thousand; and he gave such alarm to the orthodox Mahometan priests, that they persuaded the sultan to banish him from the city. Notwithstanding this, his disciples increased so rapidly, that the priests raised a cruel persecution against them, and great numbers of the most eminent Suffees were punished with the loss of their noses and ears. Massoom was compelled to make his escape. He fled to Khorasan, and from thence to Afghanistan; but, not finding a safe asylum, he was obliged to return to Persia, where he was shortly after murdered by the fanatical multitude in a popular commotion, which was stirred up by the high priest of Kerman Shah.

Hafiz, the celebrated lyric poet of Persia, was born at Shiraz about the beginning of the 15th century. He was well educated, and paid great attention to the study of Mahometan theology and jurisprudence. He afterwards applied himself to poetry, and became so celebrated that he was invited to court. He appears, however, to have remained in his native city during the greater part of his life. His Persian biographers describe an interview which he had with the celebrated Timour, who conquered Shiraz in 1387. The date of his death is uncertain; but a splendid monument was erected to his memory at Shiraz.

During the long period which we assign to the history of modern Persia, this country has been under a variety of dynasties, and a long list of sovereigns. After the termination of the Sassanian line, it fell under the khalifs, and, for nearly two hundred years, furnishes little of interest for the page of the historian. After the Mahometan rule, Persia experienced a variety of fortune, till the thirteenth century, when it was subjugated by the Mongols, and became a part of the Mongol empire. The Suffavean dynasty succeeded in 1523, and has come down to the present time.

Among the various Persian kings, whose dominion covers a space of more than twelve hundred years, we find several who appear to have entertained enlightened views; but we are struck with the ephemeral character of all improvements in this country, and the constant tendency, even after a period of considerable progress under an able king, to return to that state of barbarism which blends certain mental and moral refinements with general ignorance, superstition, and degradation. There seems to be a certain point of progress which this nation has often reached, but beyond which it can never permanently advance.

The days of Shah Abbas are often referred to as a golden period in the history of Persia, and this sovereign is among the favorites of the nation. The sketch we have given shows his character, and what qualities are required by public opinion in Persia. The following anecdote exhibits him in a pleasanter light: —

When the shah was on a hunting excursion one morning, just at the dawn, he met a very ugly man, at the sight of whom his horse started so violently, as nearly to unseat the monarch. Abbas, who, like most of his countrymen, was superstitious, deeming this a bad omen, ordered the man's head to be struck off. The poor peasant was immediately seized, and the cimeter was drawn for his execution, when he begged that they would inform him what crime he had committed. "Your crime," said the shah, "is your unlucky face, which is the first object I saw this morning, and which had nearly caused me to break my neck." "Alas!" said the man; "by this rule, what must I say of *your majesty's face*, which was the first object that *I* saw this morning, and which is about to cause me to lose my head?" The shah was so diverted with the man's wit and presence of mind, that he not only spared his life, but made him a liberal present.

The following shows the extent to which family influence is carried at the Persian court: —

Hajee Ibrahim was a noble of Ispahan a few years ago. A shopkeeper of the capital went, one day, to the brother of Ibrahim, who was governor, to request the abatement of a tax which he was unable to pay. "You must pay, or leave the city," replied the governor. "Where shall I go?" asked the shopkeeper. "To Shiraz," was the reply. "Your nephew rules that city, and all your family are my enemies," said the shopkeeper. "Then to Cashan." "But your uncle is governor there." "Then complain to the shah." "But your brother Hajee is prime minister." "Then go to the lower regions!" exclaimed the governor, in a passion. "But your pious father is dead," retorted the shopkeeper. Ibrahim burst into a laugh at the witty impudence of the man, and said, "Then I will pay your tax myself, as my family keeps you from all means of redress, both in this world and the next."

Kings of Modern Persia.

SASSANIAN DYNASTY.
Date of Accession to the Throne.

A. D.
579. Hoormuz III.
590. Baharam.
591. Khosrou Purveez.*
628. Shiroueh.
631. Pooran Dokt.
632. Shenendeh.
632. Yezdijird.

THE KHALIFS.

641. The khalifs reign for near 200 years.
877. Yakoob ben Leis.
900. Amer.
901. The Samanees and Dilemees.
976. Abustakem.
977. Subuctageen.
977. Mahmoud of Ghizni.
1028. Massoud.
1041. Madoud.
1055. Toghrul.
1184. Khosrou II.
1185. The Atta Begs.

THE MONGOLS.

1253. Hulaku Khan.
1281. Abaka Khan.
1284. Argoon Khan.
1291. Kai Khatou.
1294. Ghazan Khan.
1303. Mahomed.
1316. Abu Seyd.
1356. Hoossein Boozoorg.
1356. Aweis.
1356. Jellal ud Deen.
1387. Timour.
1406. Peer Mahomed.
1406. Khulleel Sultan.
1408. Shah Rokh.
1446. Ulugh Beg.
1456. Baber.
1468. Abu Seyd.
1468. Hoossein Mirza.
1468. Kara Mahomed.
1420. Secunder.
1464. Jehan Shah.
1466. Hussun Ali.
1499. Shah Ismael.

SUFFAVEAN DYNASTY.

1523. Tamasp.
1576. Ismael Mirza.
1577. Mahomed Mirza.
1582. Abbas the Great.
1627. Shah Suffee.
1641. Abbas II.
1666. Shah Soliman.
1694. Hoossein.
1722. Mahmoud the Afghan.
1725. Ashruff.
1736. Nadir Shah.
1747. Adil Shah.
1750. Suliman.
1756. Kerreem Khan.
1779. Abool Fatteh Khan.
1781. Ali Moorad Khan.
1789. Lootf Ali Khan.
1796. Aga Mahomed Khan.
1796. Fatteh Ali Khan.
1834. Shah Mohammed.
1848. Nussur ud Doon Shah.

* Not only did the ancient Greeks and Persians give different names to the same individual, thus causing some confusion in history, but, in the names of modern sovereigns, we find great diversity of orthography among different authors. The following are some of these instances of various spelling: Shapoor, Shapur, Sapor; Kobad, Cobades; Khosrew, Khosrou, Chosroes; Firou, Firose, Peroses, &c; Hormuz, Hormooz; Khosrou Purveez, Khosrou Perwiz; Bahran, Baharan, Baharam, &c.
Amid such diversity, we have generally chosen the most common orthography.

Palestine.

CHAPTER LXXXIV.

Geographical View of Palestine — Physical Geography — Mountains — Rivers — Lakes — Animals — Vegetables — Soil — Climate — Political Divisions — Glance at the History of Palestine — Towns and Cities.

THIS celebrated country has borne various names at different periods. Its earliest title was *Canaan*, from the son of Ham of that name, whose posterity settled here. It was called the *Promised Land*, because it was promised to Abraham and his descendants. It was called the *Land of the Hebrews*, from *Eber*, the ancestor of Abraham. It was called the *Land of Israel*, from Israel, or Jacob; the *Holy Land*, it being the residence of God's chosen people; *Judea*, from the tribe of Judah; and *Palestine*, from a portion of its ancient inhabitants — the Philistines.

Palestine lies at the eastern extremity of the Mediterranean Sea, at a distance of about five thousand miles from New York. It is in the same latitude as Georgia and Alabama. Its extent was small for a country so renowned — as it is only about one hundred and seventy-five miles long, and from fifty to ninety wide. It contained thirteen thousand five hundred square miles, which is less than one third the extent of the state of New York.

On the west, Palestine is bounded by the Mediterranean; on the north by Phœnicia and Syria;* on the east by the Syrian Desert, which extends to Mesopotamia; on the south by the Arabian Desert. The position of this country, in relation to others, may be seen by looking at the map of The East, p. 70. This topic will be further explained by the following

TABLE,

Showing the Distance and Direction of various Places from Jerusalem.

Places.	Dist. from Jerusalem.	Direction from Jerusalem.
Memphis, in Egypt,	300	Nearly west.
Thebes, Upper Egypt,	400	South-west.
Alexandria, in Egypt,	500	Nearly south-west.
Mount Sinai, in Arabia,	280	Nearly south.
Petra, in Edom or Idumea,	150	South.
Babylon, in Chaldea, or Babylonia,	450	Nearly east.
Nineveh, in Assyria,	450	Nearly north-east.
Persepolis, in Persia,	900	Nearly east.
River Indus, in India,	1750	East.
Ecbatana, in Media,	700	Nearly north-east.
Mount Ararat, in Armenia,	600	North-east.
Antioch, in Syria,	300	North.
Damascus, in Syria,	200	Nearly north.
Cæsarea, in Asia Minor,	500	Nearly north.
Smyrna, in Asia Minor,	900	Nearly north-west
Ephesus, in Asia Minor,	850	Nearly north-west.
Byzantium, or Constantinople,	950	North-west.
Athens, in Greece,	1500	Nearly north-west.
Rome, in Italy,	2000	Nearly north-west.
Carthage, in Africa,	800	Nearly west.

* At the present time, the ancient Syria, Phœnice, and Palestine, are included under the general name of *Syria*. To the view of that country we refer for various geographical particulars.

An examination of the map at p. 70 will show that Palestine, and the adjacent territory of Syria, lay in the natural route of land travel between Egypt, Arabia, Persia, and Assyria, on one side, and the countries of Asia Minor and Europe on the other. It therefore was the pathway of the great armies which in ancient days were led by conquerors from one side of the continent to the other; and hence this territory has been involved in nearly all the great struggles which for forty centuries have agitated Asia.

The natural features of Palestine are striking. It is covered over with mountains, hills, and valleys. Two ranges of mountains traverse nearly its whole length

from north to south: of those on the west side of the Jordan, *Lebanon* is the most remarkable. It is very elevated, and its tops are covered with perpetual snow. Its cedars, so celebrated in ancient days, are nearly stripped from its sides. In former times, Lebanon was the abode of eagles, lions, leopards, and other savage beasts.

The most famous of the mountains on the east of the Jordan, are *Hermon*, *Bashan*, *Gilead*, and *Abarim*. The former is covered with snow: great quantities of this was anciently carried from Hermon, as well as Lebanon, to Tyre, and sold as a luxury. Bashan was famed for its rich pastures, its fine cattle, and its stately oaks. Gilead was noted for its medical gum or balm. South of Gilead are the Abarim Mountains, on the highest peak of which, called *Pisgah*, Moses had a view of the Promised Land. *Carmel*, on the sea-coast, is noted as the residence of the prophets Elijah and Elisha. North-east from Carmel is *Mount Tabor*, on whose summit it is supposed our Savior's transfiguration took place. North of this is the *Mount of the Beatitudes*, where Christ delivered the sermon on the mount. *Mount Gilboa*, in this region, is famous for the battle in which the sons of Saul were slain.

The principal river of Palestine is the *Jordan*, which rises at the foot of Mount Hermon, and, flowing southwardly one hundred and forty miles, empties into the Dead Sea. It is deep and rapid, and about a hundred feet in width toward its mouth. The Jabbok, Gadara, and Heshbon are the principal tributaries of this stream.

The *Dead Sea*, or *Sea of the Plain*, or *Lake Asphaltites*, is a salt lake, remarkable for being fourteen hundred feet below the level of the Mediterranean. Its waters are bitter, and destitute of fish. No bird frequents its bosom or its shores. All around is still, desolate, and barren. The Sea of Galilee, Sea of Genesareth, or Sea of Tiberias, is surrounded by beautiful scenery. The River Jordan passes through it. This lake is the scene of some of the most interesting passages in the New Testament.

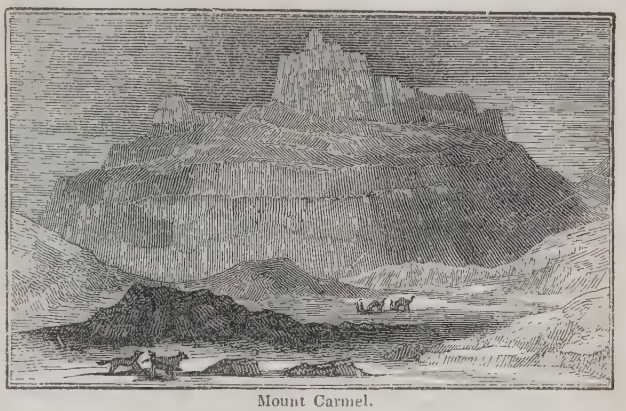
The mountainous regions of Palestine, abounding in limestone, are filled with caves, which in early times were the abodes of large numbers of persons, and even whole tribes. They were often resorted to for concealment or defence, in times of trouble, war, and persecution.

The term *wilderness*, in Scripture, is often applied to fields and high plains reserved for pasture. Many of the plains of Palestine, as Esdraelon, or Megiddo, Sharon, the Jordan, and Rephaim, were exceedingly fertile.

The climate of Palestine is warm, like that of South Carolina, though the high and hilly regions are more temperate. In spring, and late in autumn, the rains are copious; in summer, there is no rain, but the dews are heavy. In the latter part of this season, the east wind dries up vegetation and withers the herbage. The physical features of this country furnish to the sacred writers an unbounded source of beautiful and striking imagery.

In ancient times, Palestine was a prolific

View of Mount Lebanon.



Mount Carmel.

Mount Tabor.

Camel, Ox, and Ass.

country; the pastures were teeming with flocks; the valleys were covered with corn; and the hill sides were clothed with vineyards. Solomon had forty thousand stalls of horses for his chariots, besides dromedaries. The children of Reuben, Gad, and Manasseh took fifty thousand camels from the Arabs. Asses and mules were numerous, and the white ass, or *atun*, was an object of peculiar value and high regard. We are told that Job had no less than a thousand of these. The fatlings of Bashan are often mentioned in Scripture. Sheep and goats were abundant.

Among the wild animals were the bear, fox, wolf,

White Ass.

lion, leopard, and jackal. The latter animal, seeming a compound of the dog and wolf, was common, and went about in prowling bands, destroying the sheep, robbing the graveyards, hanging upon the skirts of armies, and even entering the houses — carrying off leather harnesses, boots, and shoes, for food. In pursuing their dreary hunt, they were accustomed to cheer each other with a desolate yell, like that of wailing

Jackal.

children. It is conjectured by some learned men, that the foxes of Samson, which set fire to the fields of the Philistines, were jackals.

Among the remarkable vegetable productions of this quarter of the world, we may mention the stately cedars of Lebanon; the palm-tree, one of the noblest products of the forest; the mustard plant, that here grows to such a height as to cover a tent; the pomegranate, a delicious fruit; the mandrake, to which the Jews attached many superstitious notions; with other trees, plants, and shrubs, common to this region.

The fertility of Palestine, of which we have spoken, was, to a great extent, the result of cultivation; for at the present day, large portions of the country, once covered with crops, are absolutely barren and desolate. A few valleys and districts are still productive; but, on the whole, this portion bears the same general aspect of waste and poverty which belongs to the other dominions of Turkey. The present population of Palestine is hardly a million, while in the time of King David it was from five to seven millions.

In order to understand the many changes in the political divisions of this country, it is necessary to glance at the course of its history. Abraham, having removed from Mesopotamia, settled in Canaan, which at that remote period — previous even to the settlemen of Greece — was filled with various populous tribes. Long after, when the Israelites returned from Egypt and entered the country under the command of Joshua, about 1450 B. C., it was occupied by nations, some of which had large cities, and were considerably advanced in the arts. A sketch of these, with a map, will be found in Chapter XCI., beginning at p. 154.

An account of the distribution of the conquered territory among the twelve tribes, will be found at p. 165. For several hundred years, the tribes continued either under the government of the Mosaic law, or the sway of judges, who were remarkable persons, coming into notice by the call of emergency or necessity.

Under Saul, the first king, all the tribes were united, and David, who succeeded, extended the boundaries of the kingdom, and raised the nation to its highest pitch of wealth and power. Solomon succeeded, and during his reign the country continued to flourish. This was the period of the Greek poet Homer, — about 1000 B. C. At this time, the ancient empires of Assyria and Babylonia were in all their splendor; Phœnicia was the great leader in commerce; Egypt had, perhaps, passed its zenith of power and glory; Asia Minor and Greece were peopled, and many petty kingdoms were rising into notice.

Under Rehoboam, the son of Solomon, the Israelitish nation was divided into two kingdoms, *Judah* and *Israel*, (975 B. C.) Judah consisted of the tribes of Judah and Benjamin, and Jerusalem was the capital. The other ten tribes adhered to Israel, of which Samaria was the capital. Israel continued for about two hundred and fifty years, when it was conquered by the king of Assyria, and the people mostly carried into captivity, (729 B. C.) The kingdom of Judah was an independent kingdom for more than a century after; but Jerusalem was taken, the temple destroyed, and the inhabitants carried into captivity by Nebuchadnezzar, king of Babylon.

For a long space, the Jews were subject successively to the Persians, Greeks, Egyptians, Syrians, and at last to the Romans. It was in the year 63 B. C. that Palestine was conquered by Pompey, and for many centuries it was a portion of the Roman empire. It was conquered by the Saracen khalifs in the seventh century, and finally it came under the dominion of the Turks, which continues to the present day.

In the time of the Romans, Palestine was divided into four districts — *Judea*, *Samaria*, and *Galilee*, west of the Jordan; and *Peræa*, east of the Jordan.

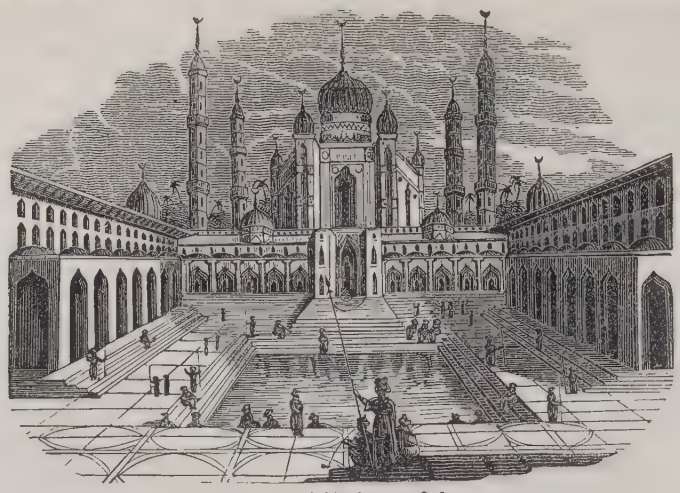
The towns and cities of Palestine have undergone mutations which seem almost incredible. *Jerusalem*, once containing a million of inhabitants, is an inferior place, with fifteen thousand people; *Gaza*, which withstood Alexander for seven months, is little more than a large village, every trace of its ancient strength having disappeared; *Jericho*, once second only to Jerusalem, and under the Romans possessing an amphitheatre and a hippodrome, is one of the dirtiest and meanest villages in the country. *Joppa*, the seaport

Joppa, or Jaffa.

of Jerusalem, now called *Jaffa*, is a place of high antiquity. It is built on an eminence, which projects into the sea. It is now an insignificant town, though few spots on the globe have witnessed more stirring events. *Cana*, of Galilee, where Christ wrought his first miracle, is so nearly lost that its site is matter of dispute. *Bethlehem*, the birthplace of David and Jesus Christ, and *Nazareth*, where our Savior lived the first thirty-three years of his life, are identified, and, like most other places in Palestine, memorable as being connected with his history, are marked by churches, or temples, which are attended by priests and monks. *Samaria*, the capital of the kings of Israel, raised to great splendor by Herod, who made it his residence, is a heap of ruins, occupied by miserable Arabs. A recent traveller here found an Arab turning his plough around one of the columns of the very palace erected by the haughty Herod!

Ruins of Askelon.

Askelon, one of the strong cities of the Philistines, is a mournful scene of desolation — a mass of uninhabited ruins. Its massive walls are thrown down, and its port is filled up with stones. "The king shall perish from Gaza, and Askelon shall not be inhabited," said the prophet Zechariah; and the event conforms to the prediction. Ashdod, which withstood the Egyptian king, Psammeticus, for twenty-nine years — the longest seige on record — is a miserable village, amid heaps of ruins



Mosque of Abraham at Orfa.

CHAPTER LXXXV.

1996 to 1821 B. C.

Calling of Abraham — His Migration to Canaan.

THE people who now claim our attention have been known by several names; as, *Hebrews*, *Israelites*, and *Jews;* these having been given to them in the successive periods of their history. The last is the name by which they have generally been called for many ages past, and is derived from *Judah*, who was the head of the principal tribe.

This nation, without reference to its religious belief, is among the most remarkable in the annals of mankind. It sprang from one definite stock, at an early period of the world, and has ever since retained its individual, isolated character amid an infinite variety of fortune. The Jews have ever been known as a peculiar people, whether united in national sovereignty under varying forms of government, or expelled from their native land, and dispersed among other nations. They constitute, perhaps, the only unmingled race which can boast a very remote antiquity; and, though hated, scorned, and oppressed, in most countries, they subsist a numerous and often a thriving people. In all the changes of manners and opinions around them, they preserve their time-hallowed institutions, their national spirit, and their deathless hope of restoration to grandeur and happiness in the home of their fathers.*

The religious history of this people is also peculiar and extraordinary. It informs us in regard to opinions and ceremonies, events and transactions, of a kind widely different from any others, and instructs mankind in a mode unknown to other narratives, because it brings directly into view the supernatural operations of the Creator. Throughout the whole history, the divine design seems to be kept in view, in setting apart one family from the rest of the nations; and that is, to preserve the true religion in the world, and to prepare the way for the great development, by Jesus Christ, in after ages. The national faith, amid all its exposures and temporary suspensions, is identified with the history of the nation. To a Jew, state and church are ever the same; his government is his religion, and his religion is his government.

The father of the Jewish nation was *Abraham*, at first called *Abram*, born in the year 1996 B. C. He was a member of a pastoral family, whose head was Terah, and whose brethren were Nahor and Haran. Haran, probably the eldest, died early, leaving a son named Lot. Abram was married to Sarai, daughter of Terah by another wife. Nahor married Milcah, a daughter of Haran.

The native place of this family was Ur,† a district of Chaldea. This region, though well suited for pasture, was not adapted to tillage, as it was an open, dry and barren country. It could not, therefore, support a numerous people, as the descendants of Abraham were destined to be. The nature of the country, as well as the design of God, as will hereafter appear, would not admit of the continuance of this household where they had hitherto resided. Aside from its

* "If we speak of pedigrees, the Talbots, Percys, and Howards, are like mushrooms of yesterday! Show me a Jew, and you show me a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his Oriental countenance, of the authenticity of his descent through hundreds of successive generations.

"You see him a living argument of the truth of divine revelation. In him you behold the literal fulfilment of the prophecies. With him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light which to his nation was a 'cloud by day and a pillar of fire by night.' In him you see the representative of the once favored people of God, to whom, as to the chosen of mankind, he revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, forever in the pleasant places allotted him. You trace him by the peculiar mercy of his God, in his transition state from bondage to freedom, and, by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion.

"Following him on, you find him the serf of Rome. You trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer in all lands; the persecutor of Christ, you find him the persecutor of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiffnecked, and gainsaying, hoping all things; 'For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own lands; and the strangers shall be joined with them, and they shall cleave to the house of Jacob.'" — *Blackwood.*

† The city of Orfa, in Mesopotamia, is imagined to be the birthplace of Abraham; and here a splendid mosque is erected to his memory, as we have stated in the introduction to Assyria.

uncongenial soil, it was the locality and the inspirer of a false worship. On its spacious plains of Chaldea, where the nights are cool and serene, a pastoral people would naturally direct their attention to the heavenly bodies. Hence, not only was the science of astronomy first cultivated here, but the earliest form of idolatry was adopted, viz., the worship of the sun, moon, and stars, which we have already mentioned under the head of *Sabeism*.

A change of location, so common to the nomadic tribes of the East, at length took place among the family of Terah, which migrated to Charræ, or Haran — a barren region lying west of Ur. Here they had not long been settled, before Abram, by the command of God, set forth to establish an independent tribe in a distant country. It was a separation, as already intimated, for high religious purposes, and occurred 1921 B. C. Lot, the son of his brother, Haran, chose to accompany him. Abram was now in his 75th year, and he had already, while in Ur, received a divine communication on the subject of his removal into a new region, and the future destinies of his posterity. He had the promise of a numerous race, and a mysterious intimation was added, that some portion of his future progeny should exercise a most important influence on the destinies of the world.

The family of Abram at this time included a group of several persons; and, with all their servants and flocks, they commenced their removal. He must have taken a north-western direction, over a part of the desert of Syria. It was a long journey of at least three hundred miles from his home. Tradition says that he dwelt some time near Damascus. According to the Bible, the first part of Palestine in which he settled was *Sichem*, a valley five hundred yards wide, between the mountains Ebal and Gerizim, running into a fine plain, seven or eight miles long and one or two broad, on the east. Then he moved to a mountain on the east side of Bethel; afterwards, he journeyed towards the south. When he first came into the country, we learn, from the sacred record, that "the Canaanite was in the land." It was the land of Canaan, therefore, to which he was called, and which was promised to him and his descendants.

The first inhabitants of this country were descended from Canaan, the son of Ham, and the eleven sons of that patriarch. Here they flourished exceedingly; trade and war seem to have been their first occupations. These, with manufactures, gave rise to their riches, and to the several colonies settled by them subsequently over almost all the islands and maritime provinces of the Mediterranean. That they were an ingenious people, and somewhat advanced in the arts even in the time of Abram, is not to be doubted. Including the Phœnicians, they must be considered as among the more early civilized communities, however rude they were in comparison with some nations who followed them.

Among this people were the different classes of merchants, artificers, soldiers, shepherds, and husbandmen. Those who resided on the sea-coast were merchants and artificers — occupations in which the neighboring Phœnicians were engaged. They who resided inland, in fixed abodes and walled places, cultivated the land. Shepherds and soldiers led a more wandering life. In war, they manifested courage and craft. Their religion seems to have been uncontaminated to the days of Abram, when Melchizedek, being among them, was a priest of the most high God; but, as will be seen in due time, they must have rapidly degenerated. From the earliest times, the Phœnicians were addicted to learning. The sciences of arithmetic and astronomy were invented or improved by them, and they are known to have introduced letters into Greece. In manufactures and architecture they had made some progress at a very early period. From the brief account which the Scriptures give of the dealings of Abram with the Canaanites, it would appear that the arts of the Phœnicians were spread among them, for they were acquainted with the use of money, and other inventions, which indicate a degree of advancement in intellectual culture.

The occurrence of a famine in Canaan, soon after he arrived in the land of Canaan, induced Abram to remove into Egypt, one of the earliest and most productive corn countries of antiquity. Here his domestic peace was exposed and invaded, partly by means of his own disingenuousness, and partly through the cupidity of the Egyptian monarch. Fearing that his fair wife might be seized and transferred to the harem of Pharaoh, and that he might be slain on her account, he adopted the precaution of making her assume the name of his sister, she being in fact his step-sister.

The artifice, however, brought him into difficulty, for Sarai was taken and narrowly escaped being added to the number of the king's wives. The divine visitation upon the latter, for his breach of hospitality to the stranger, induced him at once to restore her to her husband; and Abram returned to Canaan with all the possessions he had acquired in Egypt, including large presents which he had received from Pharaoh on account of his wife. Abram's wealth is described as being very great, consisting not only of flocks and herds, usually the principal property of a pastoral chieftain, but of gold and silver.

Abram first re-occupied his former encampment between Bethel and Hai, and offered sacrifice for his safe return from Egypt. As the former inhabitants doubtless possessed much of the best land, the remainder could not, in one district, support such large flocks as were owned by Abram and Lot. This circumstance created a difficulty between the herdsmen of the two patriarchs. Fearing this might prove prejudicial to their interests among the native clans, they put an end to it by agreeing to separate. Lot departed eastward into the fertile valley of the Jordan, which had within its borders a large and flourishing population, dwelling in cities and towns. After the separation, — which was an event propitious to the isolation of the chosen family, — the Lord renewed his promise to Abram of a countless race to proceed from him, and of the fair land which was to be their inheritance. Abram again changed his residence, and the tents of his tribe were pitched in the "plain of Mamre, that was in Hebron."

At this juncture occurred the first wars the details of which are recorded in history, and in them the head of the Hebrew nation became implicated. Lot, who had not been long in his new location, was taken captive with others, when Sodom — the place in which he lived — and all the adjacent region was ravaged and subdued by the arms of Chedorlaomer, king of Elam. This prince, joining in a confederacy of kingdoms, or predatory tribes, on the Euphrates and Tigris, had, thirteen years before, attacked the princes of the valley of the Jordan, and subjected them to the payment of tribute. They were invaded again in consequence

of endeavoring to throw off the yoke, and with the same success on the part of the invaders.

When the news of Lot's disaster was conveyed to Abram by one who had escaped, he immediately collected three hundred and eighteen of his own servants, and with some of his confederates in the vicinity, he pursued the enemy to a place near the fountains of the Jordan. Here he made a night attack upon them, dispersed them, and brought back Lot and the captives in safety. He recovered also the booty which the depredators had taken away. He was greeted, on his return, as a victorious leader. One extraordinary personage paid him a peculiar honor. Melchisedek, the king of Salem,—probably Jerusalem,—who united in his person the offices of king and priest, and worshipped the one true God, brought forth bread and wine, and blessed the deliverer of his country.

View on the Shores of the Dead Sea.

CHAPTER LXXXVI.

1996 to 1821 B. C.

History of Abraham, continued.

Prosperous in external circumstances, still the pious patriarch had no heir. Notwithstanding the divine assurances given on the subject of a numerous posterity, he began to indulge some anxiety. He was, therefore, again confirmed, through a divine vision, in the expectation which he had been led to form, preceded, indeed, by an audible voice from heaven. The vision was of a prophetic character, and the fate of his descendants, through several succeeding ages, was briefly pictured to him. At the same time, the whole territory, from the Euphrates to the sea, was insured by covenant to his offspring.

In despair of having children, the custom of the East was adopted, by Sarai, of substituting a slave in her place, whose children were entitled to all the rank and privileges of legitimacy. Hagar, an Egyptian servant, was thus substituted, and the son which she bore to Abram was called *Ishmael*. To this child Abram was strongly attached, and, though assured, some years afterwards, by a new revelation, that Sarai would have a son, he desired to transfer the blessing to Ishmael, rather than to the unborn. But such was not the divine will; the race of Abram was to have no taint of illegitimacy. He was now commanded to assume the name of *Abraham*,—father of a multitude,—or the progenitor of a great people, who were to become masters of Palestine. Distinguished, from this period, by the rite of circumcision, they were to be constituted, in this special sense, likewise, a peculiar nation. At this same period, the name of *Sarai* was changed to *Sarah*.

Subsequent to these transactions was the destruction of Sodom, Gomorrah, Admah, and Zeboim, the licentious cities among whose people Lot had taken up his abode. The intercessions of the benevolent patriarch for the preservation of these places would have availed, had ten righteous persons been found within their precincts; but the guilt was universal, and the ruin became inevitable. The event, with its causes and consequences, is minutely narrated in the sacred volume, which gives a vivid picture of the violation of the sacred laws of nature and hospitality of which the people were guilty, on a certain occasion, and of the fiery inundation that swallowed them up. Physical causes, directed by Providence, were doubtless employed to effect the ruin of this portion of the valley watered by the Jordan. Present appearances, as well as the records of history, show the reality and the nature of the catastrophe here described. All who visit the region of the Dead Sea unite in their testimony as to the peculiarities of the whole region; the precipitous crags hanging over dull and gloomy waves, the apparent purity of the water, and yet the bitter saltness of its taste, the unwholesome fogs that envelop the surface, and the clots of asphaltus, which are continually rising up from the bottom. Evident traces of volcanic action appear throughout the valley.*

* The Dead Sea, of which so many strange stories have been told, is about forty-four miles long and eleven broad. Some make it considerably more, some rather less. It lies in a deeply depressed hollow, having mountains of twenty-five hundred feet on the east, and fifteen hundred on the west. From its great depth, and the concentration of heat over it, increased by the glare from its whitish and naked borders, it has been compared to a seething caldron. Its surface is many hundred feet — accounts vary from five hundred to fourteen hundred feet — below that of the Mediterranean Sea; and

Lot providentially escaped from the devoted city where he dwelt, but his wife, lingering behind, became a victim of the divine displeasure, being changed into a pillar of salt. Lot fled from the devoted city, first to Zoar, which was spared at his instance; afterwards he took refuge in the adjacent mountains, where his daughters betrayed him, during a state of intoxication, into gross iniquity.

Soon after this period, Abraham removed from the plains of Mamre into the country of the Philistines, where the licentious designs of King Abimelech, in respect to Sarah, were arrested by a direct monition of God, in consequence of which Sarah was sent back to her husband, with many valuable presents. At the appointed time, the child of promise, afterwards named Isaac, was born, in the year 1896 B. C., Abraham being a hundred years old. The birth was an occasion of unwonted joy, and was celebrated by a household feast. An alloy to this happiness sprang up, at length, from the jealousy which the free-born child occasioned to Hagar and her son; for the former had scarcely attained his seventh year, when his mother, perceiving that Ishmael treated him with disrespect, resolved to part them forever. Sarah's request, enforced by divine sanction, induced the patriarch to send Hagar and her son away. Though the son of the bondwoman might have no share in the inheritance, yet, according to divine promise, Ishmael was to become the father of a great nation.*

About twenty-five years after this event, Abraham's faith and obedience were put to the most severe trial, as he was commanded by the great Disposer of life to take his beloved son to a certain mountain, and there offer him up as a burnt sacrifice. Abraham prepared to obey, and had actually proceeded so far as to raise the sacrificial knife in order to give the fatal blow, when his arm was arrested, and an animal was substituted in the room of Isaac. The place of this transaction was Mount Moriah, which Abraham called *Jehovah Jireh*— the Lord will provide. In this case, the conduct of the patriarch is to be regarded as a simple though signal act of faith, in no respect analogous to the impious offering of the first born, in the worship of Moloch.

Abraham's honorable and quiet demeanor toward his neighbors was well calculated to conciliate the affection of the surrounding tribes, so that, on the death of Sarah, he found no difficulty in procuring her sepulture in the territory of a neighboring prince. He had lived with her about thirty-six years from the birth of Isaac. The place which he purchased for the purpose was the cave of Machpelah, with the field belonging to it, the property of Ephron the Hittite. He gave four hundred pieces of silver for it, and there he deposited the remains of his wife. From the beginning, the Hebrew people were to be separate from every other, and this separation was to be observed in the article of sepulture. It was on this account that Abraham refused to accept the generous offer of the chiefs of the tribe of Heth, to bury his dead in their national sepulchres. This might have the appearance of a formal union between the clans. He even refused it as a gift, and insisted on purchasing a separate field.

The Abrahamic family, in the progress of its history, is marked by another instance of isolation — and that pertains to its marriages. The wife of the now marriageable Isaac, who was in his fortieth year, must

its level varies ten to fifteen feet, at different seasons, the evaporation being, of course, immense.

Precipitous crags, of frowning grandeur, hang over this remarkable sea; a solemn desolation is the characteristic feature of its scenery; the shadow of death seems to rest upon it. Yet there are, on its shores, occasional patches of verdure, where a fresh water stream, of which there are several, flows into it. In such spots reeds and palms are found, and at Engedi are also cultivated fields. Excellent drinking water is found by digging in the dark brown sand of the shore.

A writer belonging to the expedition sent by our government, in 1848, to survey this sea, gives us the following facts: Near the northern end, the sea was found to be two hundred and forty feet deep; near the middle, ten hundred and eighty; at the south bay, one to five feet. The bottom is of mud, slime, or salt crystals. The water is very salt and bitter, transparent, and surprisingly buoyant; so much so, that a horse led in had his legs lifted to the surface, and was thrown over upon his side. The extreme density of the water was further manifested, not only by the boat's drawing less water than when floating on the Jordan, but by the solid thumping of the waves, in a storm, against the boats. This the iron boat was able to bear; but the copper boat was so battered as to require repairs; a wooden boat would probably have been destroyed.

Lavoisier's analysis gives, in one hundred grains of the water, six and a quarter of chloride of sodium, and about thirty-eight and a seventh of muriated lime, and muriate of magnesia. On bathing in it, the skin becomes covered with an oily substance, occasioning prickling and very uncomfortable sensations, till washed off in fresh water. While the surveyors were floating on this sea, so completely was the atmosphere saturated, that even their clothing became salt, and the skin of the hands and face, during the day, became stiff, disagreeable, and oily, with a prickly feeling. Common salt would not dissolve in the water, and it is said to preserve vegetable and animal substances, immersed in it, from decay. The stones of the beach were incrusted with salt; and in the course of an hour, fresh footprints in the sand were covered with an incrustation. This was in the month of April.

No living thing was found in the sea; the fish that the fresh and salt streams—for there were several of both, warm as well as cold — brought into the sea, — and the streams contained plenty, — were suffocated on coming into its waters, and floated dead upon the surface. Fish, too, that were taken alive, in the streams, by the party, and thrown into the sea, immediately perished. Ducks, however, were seen swimming and playing upon the water, and birds flying over it.

At the extreme south point of the Dead Sea is a ridge of rock salt, one hundred to one hundred and fifty feet high, and five miles long. Here is found what the Arabs traditionally deem to be Lot's wife, transformed into a pillar of salt. It is a column of *crystallized rock* salt, sixty feet high and forty in circumference. All, however, that we actually know of the disaster of Lot's wife, is from the sacred record, which simply states that "she became a pillar of salt." We may *suppose* a shower of nitro-sulphurous particles from the atmosphere, and a setting on fire of the hollow, asphaltic plain, with its cities built of combustible bitumen; and that, bewildered and suffocated by her too long delay, or attempt to return, the unfortunate woman became an incrusted salso-bituminous heap or pillar, a *monument of salt*, or lasting memorial of the effects of disobedience.

* It is said of Ishmael, in Scripture, that he shall be a "wild man." The Hebrew is, literally, a "wild ass of a man." What is said of the wild ass (Job xxxix. 5—8) is the best description of the descendants of Ishmael — the Bedouins and wandering Arabs. God hath *sent them out free; loosed* them from political restraint. *The wilderness is their habitation*, and in the *parched land*, where no other human beings could live, they *have their dwellings*. *They scorn the city*, and therefore have no fixed habitations; for their *multitude* they are not afraid, and when they make depredations on cities, they retire with such precipitancy, that all pursuit is eluded: in this respect, the *crying of the driver is disregarded*. They may be said to have no lands, their soil not being portioned out to individuals in fee simple; yet the *range of the mountains is their pasture*, — they pitch their tents and feed their flocks where they please; they *search after every green thing*, — every kind of property they meet with is their prey. — *Dr. Adam Clarke.*

be sought among his father's relatives in Charran. Accordingly, one of the patriarch's most faithful servants was commissioned, under the solemnity of an oath, to undertake the procuring of a wife for Isaac, in pursuance of certain instructions which he had received on the subject. The servant proceeded with all possible speed to Charran, where Abraham's brother, Nahor, resided; and partly by rich presents, partly by the favorable account he gave of Abraham's wealth and greatness, he easily obtained the fair Rebekah, daughter of Bethuel, Nahor's son, for his young master. Having acquitted himself of his commission, the messenger, with Rebekah, reached in safety the encampment of Abraham, where Isaac conducted his betrothed into, and put her in possession of, the tent of his mother, Sarah. The marriage relation commenced from this period.

Several years after the death of Sarah, Abraham married Keturah, by whom he had six sons. Those he afterwards specially portioned, that they might not interfere with Isaac's inheritance. They accordingly lived apart from the latter, in the Eastern country, probably in Arabia, where some traces of their names are supposed still to be found. Their descendants are frequently recognized among the people noticed in the Jewish history, but always as aliens from the stock of Abraham. Nothing more is recorded of this renowned man than that he died at the age of one hundred and seventy-five years, and was buried by his sons, Ishmael and Isaac, in the sepulchre of Machpelah.*

Such is the history of their great ancestor, preserved in the national records of the Jewish people, remarkable for its simplicity and historic truth, when compared with the mythic or poetic traditions of almost all other countries. The genealogies of most nations, particularly the Eastern, are lost among their gods. It is impossible to define where fable ceases and history begins, and the higher we ascend, the more indistinct and marvellous is the narrative. In the Hebrew record, it is precisely opposite. God and man are separated by a wide and impassable interval. Abraham is the emir of a pastoral tribe, migrating from place to place, his stations marked with geographical accuracy and with a picturesque simplicity of local description; here he pitches his tent by some old and celebrated tree; there, on the brink of a well known fountain. He is in no respect superior to his age or country, excepting in the purity of his religion. He is neither demi-god, nor mighty conqueror, nor even sage, nor inventor of useful arts. His distinction is the worship of one God, and the intercourse which he is permitted to hold with this mysterious Being.

Society, during the times of Abraham, appears in all its primitive character. What it was, compared with a preceding era, that immediately after the flood — what its progress was — we are not able to say, as we have no means of making a comparison. The brevity of the scriptural record does not admit it. We only know that the human family, at a very remote period, were sufficiently advanced to enter upon the construction of such a work as the tower of Babel. In respect to the condition of society in the time of Abraham, and in the countries where he mostly dwelt, nothing could exceed its simplicity. In reading the few incidents of his life, we are thrown back into a state of society not merely different from modern usages, but from those which prevailed among the Jews after their departure from Egypt. Every thing is plain, unadorned, natural, primeval. Every thing breathes the free air of the wide and open plains of inland Asia, where the inhabitants are spreading, without opposition or impediment, with their flocks, herds, and camels, over unbounded regions. Mankind appear in their infancy, gradually extending their occupancy over territories either entirely unappropriated, or as yet so recently and sparsely peopled, as to admit, without difficulty, the new swarm of settlers which seem to come from the birthplace of man, in the heart of Asia. They are peaceful shepherds, tending their flocks, or travelling on their camels from place to place, and pitching their tents as convenience or necessity requires, or as richer pastures invite. Wherever they settle, they sink wells, and thus render the unpeopled districts, habitable. The camel and the ass are the only beasts of burden; the war horse is unknown among the mere nomadic countries.

* No personage of antiquity is more renowned than Abraham. The Arabs boast their descent from the "father of the faithful," the "friend," as they call him; and he is equally venerated by Christian, Jew, and Mahometan. He was selected from that nomadic race, which, under various names, stretches from the north-eastern extremity of Asia to the north-western shore of Africa.

This race, of a stubborn but simple character, of a rude but indomitable energy, from the habits incident to their condition as rovers of illimitable plains, not settled with cities, and fit only for pasturage, and that precarious, have never fallen into that grossness of idolatry which has infected all the civilizations bordering upon them, — that is, all the civilizations of the earth. Their minds, though stupid, were, and are, mostly unsophisticated by false science, false doctrine, falsities of education.

On the other hand, a settled condition, a fertile soil, and the wealth consequent thereupon, together with the misapplied learning and leisure of a well endowed priesthood, have sooner or later led more highly civilized nations into idolatry; and this so corrupted their intellect and affections, that, in fact, the "common sense of mankind" — the educated part of it — in Abraham's time, and long before, repudiated, as ridiculous, the idea of one God. The central idea being false, all other truths, which are but derivatives of it, became more or less distorted and falsified also.

Abraham, whose simple, unadulterated mind had become impregnated, by divine revelation, with the central truth, the one idea, became the proper witness of it to the chief nations of the earth with which he was respectively brought into contact, especially, if Ur was, as some maintain, on the borders of Northern India. He was, in fact, a princely missionary from country to country, between nation and nation.

CHAPTER LXXXVII.

1821 to 1716 B. C.

The Life and Times of Isaac.

The tenor of Isaac's life was more even than that of his father, and hence furnishes a less prolific theme for the historian. It is also the less necessary to dwell upon it, in order to the right understanding of the Jewish history. It is, however, the same truthful, simple, and vivid narrative, including the incidents of the lives of his children, Esau and Jacob, and their families, until nearly the time of the migration into Egypt. Though married agreeably to his wishes, and happy in his marriage, he remained a long time childless; but the hopes of the descendant of Abraham, and the heir of the promise, were at length fulfilled in

the birth of a twin offspring, Esau and Jacob, in the year 1837 B. C.

With the earliest tokens of a struggle for superiority, as would appear from the sacred account, these were destined thereafter to be the heads and representatives of two hostile races. In temperament and disposition they were opposite. Esau was fierce, reckless, restless, and sensual; Jacob was gentle, cautious, quiet, and calculating. The red-haired, rough Esau was a hunter, and delighted in the ruder exercises and scenes of life. The smooth Jacob sought the pastoral occupation, and cherished the peaceful, practical thoughts which it inspired; he was, of course, far better fitted to become the father of a united and settled people than his brother. Though the descendants of Esau, the Edomites reached a higher civilization, or rather were less removed from barbarism, than the Bedouins, who sprung from Ishmael; yet, in their scattered condition, and continual wars, either among themselves or with others, they must be viewed as antagonistic to the purposes that were sought in the isolation of the Abrahamic race. According to the expressions of holy writ, they would live, as their progenitor did, by the sword and by the bow.

As Jacob was destined to inherit the blessing, or the privilege of the first born, which seems to have consisted in the acknowledged headship of the tribe, and as he probably knew the fact through his mother, to whom it was revealed, he took advantage of the earliest opportunity to secure it. After a day of unsuccessful hunting, and consequent hunger and exhaustion, Esau sold his right of primogeniture to his brother for a mess of herbs. In addition to this advantage, the latter obtained, by craft, in connection with his mother's counsel and directions, the solemn blessing of his father — a blessing which at least confirmed the right of primogeniture. "Be thou lord over thy brethren, and let thy mother's sons bow down before thee." There was now a pretext for a deadly feud between the brothers, the elder swearing revenge on account of these repeated injuries. The blessing could not be recalled; but the life of the subject of it might be rendered insecure and miserable through the anger of a powerful brother and chieftain. The management, however, which secured for Jacob the blessing, provided the way for his temporary escape, at least, from the threatened evils.

With a view to this object, Jacob is sent to the home of his ancestors in Mesopotamia, connected, also, with the purpose of seeking a wife among their descendants; for the isolation of the chosen race must continue to be maintained. The marriage connection even of Esau with the race of Canaan, which had previously been consummated, was a subject of grief both to Isaac and Rebekah — so great was the aversion of the descendants of Abraham to the people of Canaan. The sacred record states that Jacob went out from Beersheba, which is in the southern part of Palestine, and that he journeyed to a certain place, where he had a singular and animating vision. The place he called *Bethel*, though it had borne before the name of *Luz*. It was about eight miles north of Jerusalem; so that he had come some forty miles in a northerly direction from Beersheba.

Encouraged by the vision, which was that of a flight of steps reaching from earth to heaven, with ministering angels perpetually ascending and descending, symbolical of the universal providence of God — Jacob pursued his long journey into the land of the people of the East. His course, after leaving Bethel, lay, for the most part, in the north-eastern portion of Palestine, where he crossed the Jordan, and towards the north-western frontier of Mesopotamia. Here, it is believed, Padan-aram was situated.

The description of the primitive and picturesque scenes of his meeting with Rachel, the daughter of Laban, the brother of his mother; his reception by the family, and his numerous other adventures among his nomadic ancestors, will not here be attempted. It can appear only in its real simplicity and beauty in the language of Scripture. We need but state that, after both good treatment and bad, hospitality and churlishness, honesty and treachery, — after a series of services of twice seven years for his two wives, and six years for his cattle, — the various difficulties of his protracted exile were surmounted, and Jacob set out on his return, with wives, and children, and servants — a man of affluence, and one on whom the Divinity had stamped the seal of his favor. This event occurred 1739 B. C.

But, on his journey homeward, he would meet his vindictive and powerful brother, Esau. The latter was to be appeased, if possible; and accordingly, when Jacob had reached the borders of the land of Canaan, at a place called *Mahanaim*, and which was situated on the brook Jabbok, he sent messengers to announce his approach, as far as Seir — a district extending from the foot of the Dead Sea. The messenger found Esau already gone forth with four hundred men to meet Jacob, and, upon their return, so informed him.

Although Jacob had been cheered by a vision, yet, to meet the emergency, he made such a disposition of his company and effects, as a wise caution, mingled with fear, might suggest; having in view the ultimate safety of that portion of them which he most valued. With this preparation, he passed over the brook Jabbok, which lay in front. During the night that followed, he is assured by another vision, in which he supposes himself wrestling with a mysterious being, from whom he extorts a blessing, and also receives the name of Israel — *The Prevailing*. But his anxious, careful arrangements, together with his munificent presents in preparation, proved not to have been necessary.

Esau met his brother with every token of kindness and affection; so entirely had Providence turned the heart of the violent, but perhaps generous, hunter The latter accepted the gifts, after strong solicitation and, at length, the two brothers separated. Jacob instead of going to Seir, turned off towards the Jordan, encamped first at Succoth, and then crossed the above named river, and settled near Shalem, or, perhaps, Shechem. This place was west of his former position, and nearly central in Palestine; that is, about forty miles north of Jerusalem. Here he purchased a field of the inhabitants, and resided in security, until an event happened which drove him and his family away.

Isaac, in the mean time, had continued to reside in the southern border of the promised land; he had commenced the cultivation of the soil, the results of which were highly profitable. His wealth, doubtless, was even greater than that of his father; and the dignified quiet in which he passed his days, presents a beautiful picture of rural life in those times. Isaac seems to have surpassed the native population in one most useful art,—

that of sinking wells. It was invaluable in a region like that of Palestine; and though he was forced to leave, in one instance after another, the favored localities where a convenience of this kind had been procured, yet he was content to try others. The fact that he was driven by the native herdsmen from place to place, in order to enjoy the fruits of his labor, indicated their want of skill, or at least of success, in providing for themselves. He finally sunk a well where there was no strife, and he called it *Rehoboth*, — intimating hereby that the Lord had made room for him and his family, where they would be fruitful in the land.

Such had been his manner of life from the time of his early domestic settlement. It was little varied by adventure or exposure. The risk he ran, in one instance, of losing his wife, through the curiosity or mistake of Abimelech's people, was similar to that of his father, and was incurred by a similar, though greater deceit; and a covenant which he made with Abimelech, at Beersheba,* was a token, as it was also a means, of their mutual peace and good neighborhood in time to come.

The event referred to above, in Jacob's family, was the violation of Dinah, his only daughter, by Shechem, the son of Hamor, the great chieftain of the tribes occupying the part of Canaan where Jacob then sojourned. It is a sentiment impressed on the Eastern mind, especially on that of the Arabian tribes, that an outrage of this kind is a wound inflicted most of all on the brother of the female, and is to be by him resented as an indignity offered to the tribe, or family. The steps taken by two of the sons of Jacob, Simeon and Levi, to avenge the affront, were evidently fraught with evil; they were a great trial to Jacob, and, as an indication of divine disapprobation, a degree of odium attached to the names of the perpetrators. Jacob, in his last vision, reprobated Simeon and Levi as violent and bloodthirsty men; and, as if their descendants had inherited this trait, the latter are dealt with in a somewhat retributive manner, by receiving a smaller and divided portion of the Canaanitish territory.

Jacob retired to Luz, some twenty miles to the south, where he had formerly parted from his brother Esau. He was, however, previously careful to remove from his family every trace of the idolatries of Mesopotamia, some emblems of which they had brought with them. These, consisting of small images of the deities, and ear-rings, probably considered as amulets, were delivered up to Jacob, who buried them under an oak near Shechem. This removal of Jacob and his family seems to have been a kind of flight, for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." At Luz, he raised an altar, and called the place *El Bethel*, the Lord at the same time renewing the promises made to his ancestors, Isaac and Abraham. From Bethel, Jacob removed to Ephrath, which is the same as Bethlehem, a few miles south-west from Jerusalem, where David, as well as our Savior, was afterwards born.

Near this spot, and while on the journey, Rachel, the favorite wife of Jacob, died, on giving birth to a child, afterwards called Benjamin. Having raised a monument over her grave, the patriarch sought a new settlement beyond the tower of Edar, the site of which is unknown, but is supposed to have been near Jerusalem. Here he was disturbed by the iniquity of Reuben, his eldest son. At length, Jacob removed south to Hebron, "where Abraham and Isaac sojourned," and from whence the plain of Mamre is spread out to the view. Isaac was still alive, but his end was at hand. Having attained to the very great age of one hundred and eighty years, he died, "and was gathered unto his people." With filial piety, both Esau and Jacob paid due respect to his venerable remains.

From this period, an entire separation ensued in Isaac's family. The two sons were possessors of more wealth than was compatible with their contiguous settlement. Esau occupied the country about Mount Seir, where also his descendants, the Edomites, continued. Their history will be found in another place. Jacob remained in Canaan with his opulent and powerful family, until dissensions among his sons gave a turn to their destiny of a most remarkable kind, separating for a long period the chosen people from the Land of Promise, — ever the bright star of their hopes, — and yet at length bringing to them the entire possession of that inheritance.

By the conclusion of this period we may notice some advance in the state of society from that of the Abrahamic age. The progress of improvement is incidentally revealed in the brief summary of the Scripture record. The transactions are such as we might expect in those primitive times, under the circumstances that existed. They show that natural advancement from the simple and rude state to that which implies a higher degree of art and refinement. Abraham finds no impediment to his settling wherever fertile pastures invite him to pitch his camp. It is only in a place of burial that he thinks of securing a proprietary right. Jacob, on the contrary, purchases a field where he may pitch his tent. When Abraham is exposed to famine, he appears to have had no means of supply but to go down himself to Egypt. In the time of Jacob, a regular traffic in corn existed between the two countries, and caravanserais were established on the way. Trading caravans had likewise begun to traverse the Arabian deserts with spices and other products of the East, and with slaves, which they imported into Egypt. Among the simple nomads of Mesopotamia, wages in money were unknown; among

* The present appearance of this locality, so often and long the residence of the Hebrew patriarchs, is thus truthfully described by Messrs. Robinson and Smith. Approaching Canaan from the south, across an elevated plateau of the desert, one comes upon an open, undulating country. All around are swelling hills, covered, in ordinary seasons, with grass and rich pasturage, but now, April 12, arid and parched with drought. The site of Beersheba is on the north side of a *wady*, (a ravine dry at some seasons, at others the bed of a stream,) which, running by Hebron south-westerly, makes a wide curve to the south, and then tends north-westerly to the Mediterranean. Near the watercourse of the ravine are ten circular wells of fine water, more than forty feet deep. They are surrounded with drinking troughs of stone, for the use of camels and flocks. On the higher ground, north of the wells, are ruins extending over a plain of a half by a quarter of a mile.

Here, then, is the spot where Abraham, Isaac, and Jacob often lived; here Samuel made his sons judges; and here Elijah went out into the desert, and sheltered himself beneath the rethem, a broom shrub, as do the Bedouins, nightly. To Hebron is twelve and a half hours, about thirty miles, north-east by east. After an hour and a half, we come out upon an open plain covered with grass, but now parched with drought. Fields of wheat and barley are seen all around, and before us are the hills, the beginning of the mountains of Judah. At Dhoheriyeh, the first Syrian village, the hills around are covered with mingled flocks of sheep and goats, and herds of neat cattle, horses, asses, and camels, in the true patriarchal style of ancient days.

the richer Phœnician tribes, gold and silver were already current.

So, in regard to the matter of hospitality, the usages of Abraham are more rude and primitive. He kills the calf with his own hands, and uses no beverage but that possessed by the mere owner of flocks, viz., milk. Isaac, a tiller of the ground, and commanding more comforts around him, is able to gratify his taste with savory meats and with wine for ordinary use. His village also exhibits something new in the management of the domains of nature, for his hundred fold increase showed that he turned up a hitherto unbroken soil. Even the characters of the different personages are singularly in unison with the state of society described There is the hunter, the migratory herdsman, and the incipient husbandman. These incidents, apparently inconsiderable, still serve to show, with some clearness, the gradual advance of the human mind, and the improvement of society, in the lapse of a few ages, during the infancy of the race.

The Cup found in Benjamin's Sack.

CHAPTER LXXXVIII.

1716 to 1577 B. C.

The Fortunes of Jacob and his Sons in Egypt.

THE migration of Jacob and his family into Egypt occurred in the year 1706 B. C., ten years after the death of Isaac; but as the circumstances which led to this event, transpired a few years previously, it is necessary to go back for a brief space, in order to notice those circumstances.

Among the sons of Jacob there were rivalries and jealousies of an unhappy nature, particularly on account of Joseph, who happened to be the favorite of his father. Several of Jacob's other children had been guilty of criminal conduct, and brought calamity both on him and themselves; but Joseph was faultless in disposition and character; he was, moreover, beautiful in person, and the son of the beloved Rachel. These circumstances influenced very greatly his parental affections, and he was, unhappily, but too ready to evince his partiality by external tokens of regard. Thus he habited his favorite in a coat of many colors, and so distinguished him from his other sons. This injudicious manifestation awakened the envy of Joseph's brethren. Their feelings were further irritated by two successive dreams, experienced by Joseph, which, in the frankness of his disposition, he was free to make known to them. These dreams were of such a character as naturally seemed to intimate his future superiority over the whole family of Israel.

Jealousy and hatred, thus rankling in their bosoms, soon induced them to seize an occasion to revenge themselves of their supposed wrongs, either by taking his life, or removing him from their sight. The former project was first resolved upon, but the opposition of Judah saved them from the guilt of fratricide. As a caravan of Arabian traders happened to pass by, while they were in the act of burying him in a pit, he proposed to his brethren to sell Joseph to them as a slave. To this they acceded; but the results were only known in the councils of Him who governs the future. They meant it for evil, but he intended it for good; their cruel intimation of his death, by carrying the bloody coat of Joseph and presenting it to Jacob, as though the child had been destroyed by a wild beast, had well nigh distracted the doting father; but he lived to see, as the end of this very crime, such a happy reversion of the designs of the perpetrators, as credulity itself could have scarcely believed.

By a variety of incidents, beautifully told in the sacred narrative, Joseph, being taken to Egypt, rose from the condition of a slave, to that of the grand vizier, or chief minister, of Pharaoh. He was placed in this station as well by his personal merit and signal abilities, as to meet the exigency of the seven years of famine, that, according to Joseph's predictions, were to be experienced throughout the kingdom of Egypt. As these years were to be preceded by an equal period of unexampled plenty, it was necessary to make provision for the days of want, by laying in store of the superabundance which was first to flow upon the land. Joseph was appointed to conduct this operation, and finally his superintendence of public affairs seemed to be limited only by the extent of the kingdom.

The famine soon began to be felt, not only in Egypt, but in all the adjacent countries; and among the first who came to purchase corn, appeared the ten sons of Jacob. Joseph knew them, although they knew not him. He conversed with them by an interpreter, and by various inquiries satisfied himself respecting the

condition of his father, and younger brother, Benjamin, who remained at home. He then contrived, by several innocent artifices, to try their sincerity and fidelity; and, as they were obliged to visit Egypt several times for the purchase of grain, he at last brought them into a position of great difficulty, by causing a cup to be placed in the sack of Benjamin, and then sending a messenger to overtake them, and find the cup; thus making it appear as if they had been guilty of theft.

When the brethren were all gathered before him in distress and confusion, by reason of what had taken place, the scene was too affecting for the magnanimous brother longer to endure. He at once made himself known: "And he said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life, and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt." It would seem that the inimitable pathos of the story, as given in the Bible, were incontestable evidence of the truth of the narrative.

Joseph sent his brethren away with ample provisions, and with an equipage of wagons, suited to

The Meeting of Joseph and his Brethren.

transport their father and all the family into Egypt, for the famine was to continue five years longer. When they arrived in Canaan, and told their aged father what had transpired, Jacob could not at first credit it. Convinced, at length, of the wonderful change of fortune, he assented to the proposal to go and see his long-lost son. The resolution was soon put into execution. All the legitimate descendants of Abraham, with all their families, amounting to seventy persons, migrated into Egypt, 1706 B. C. The meeting of Jacob and Joseph was affecting, and the introduction of the former to Pharaoh was characterized by all the simple dignity and grace of antiquity. Joseph's high credit insured to all his father's family a friendly reception, and the fertile district of Goshen, the most productive of the provinces, and having the best pasture land of Egypt, was assigned by the liberal sovereign for their residence. It included those low and sometimes marshy meadows, which distinguish the Pelusiac branch of the Nile, and extend very considerably to the south, and also many watercourses, grassy at certain seasons, extending far into the eastern desert. It was a region eminently adapted to the purposes of the Israelites, in the raising and tending of their flocks and herds.*

It will be interesting briefly to consider here the condition of Egypt at the period of Jacob's migration to that country, in order fully to understand the history of the Hebrews at this period. Some important particulars on this subject are gathered from the story of Jacob and Joseph, as recorded in the Scriptures, and these coincide with our knowledge as derived from other sources. Being one of the most celebrated countries of the ancient world, and possessing monuments of surpassing greatness and most undoubted antiquity, attention is ever turned towards it with thrilling interest. It was even at this early date a splendid kingdom, and had reached a very high civilization: not that its claims to an indefinite antiquity can be at all substantiated, though its origin seems to have been a problem to itself, and consequently to all others. The mysterious allegories of its worship; the dark grandeur of its morality; above all, the perplexing enigma of its written monuments, threw a mythological veil over its history. The learned approach this shadowy land, as if in the most obvious facts they had to decipher a hieroglyphic legend, and inclined to look upon the Egyptians as a people that, even in its more modern periods, retained the faint tints and ill-defined traits of remote antiquity, and which might consequently boast an existence beyond the reach of calculation. But the persevering study of a host of scholars has at last penetrated the mysteries of their

* Goshen, now called *Es-Shurkiyeh*, is still, as formerly, the richest district of Egypt, — "the best of the land." It extends from south-west to north-east, along the Pelusiac branch of the Nile, and south of it and Lake Menzaleh. It has the broad wady Tumilat, which the Nile inundates, in its southern part; its west and south-western part is watered by the Nile; the eastern part is higher land, covered more or less, with vegetation, and intersected by wide shallow valleys, where is abundance of grass, bushes and shrubs during the rainy season.

Through the wadys Tumilat and Sêba Byar ran the canal which united the Nile to the Red Sea: on its north was Rameses. In A. D. 1376, Goshen had three hundred and eighty towns and villages. It produced eight thousand pounds of silk in 1831; and the viceroy of Egypt settled

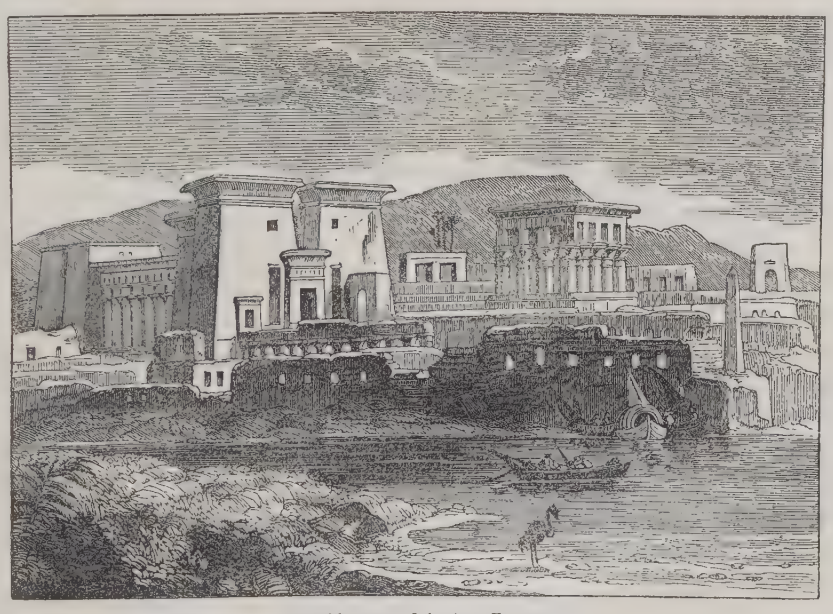
hieroglyphics, and made the events and people of those distant ages almost as familiar to us as those of the last century.

When, after so many ages of uncertainty, we see the lost history of this people thus revive, and take its stand beside that of other empires; when we read the inscriptions of its kings, recording their exploits and qualities, and gaze upon their monuments with a full understanding of the events which they commemorate — the impression is scarcely less striking to an enlightened mind, than that which the traveller would feel, if, when silently passing the catacombs at Thebes, he should see those corpses, so wonderfully rescued from decay by the embalmer's skill, on a sudden burst from their cerements, and start into life from their niches and their sepulchres. The appeal of the sceptic to these men for the illimitable antiquity of Egypt, has been answered. Its temples have answered it in language more intelligible than could have been anticipated.

The ingenuity and persevering study of Young and Champollion have penetrated into the secret of the mysterious hieroglyphics of Egypt. By their labors, a flood of light has been thrown upon that ancient land, rendering the main outlines of its history as distinct and certain as the history of modern times.

An instance of the great progress the ancient Egyptians had made in civilization, occurs in their treatment of women. As early as the times of Abraham, we learn that the ladies were unveiled in public, but that a fair complexion was esteemed a great attraction by the nobles of Egypt. If the face of Sarai had been concealed, the princes of Pharaoh could not have seen her, nor would the patriarch's alarm have been aggravated by the reflection that she was a fair woman. The Egyptians were a swarthy race: on the monuments the men are usually painted red and the women yellow. Ladies of high rank are represented in lighter tints than their attendants. The social intercourse of males and females in Egypt appears to have been free and unrestrained. According to the symbols employed, in some instances we find men and women sitting together, — strangers as well as the members of the same family.

The paintings and sculptures found upon existing monuments reveal all the processes of the arts and of domestic life, the manners and customs of the earliest ages, with a definiteness and minute accuracy surpassing the most lucid and truthful narrative. Besides the sculptured and pictorial representations of ancient usages, there are remains of art in the cabinets of European kings and antiquarians, among which may be found specimens of almost every article of



Architecture of Ancient Egypt.

furniture, tool, and ornament, used by the Egyptians. It is probable that a workshop, or a kitchen, might be furnished with its appropriate implements from the tombs of Egypt. The paintings upon the walls of the tombs show how they used the furniture and tools. The whole public and private life, from the bloody arena of mailed warriors to the puppet-show — from the dignified monarch to the nursery sports of children — is engraved and painted on these enduring monuments. We may then, in imagination, mount the car of the warrior amid fallen foes, or accompany the priest to his shrine, or step into the carriage of an Egyptian gentleman, and drive with him to a party in high life and witness the sights that would be severally presented in the excursions. Or we may visit, if we please, the shops of the mechanics, the fields of the farmers, the pleasure grounds of the nobles, the kitchen of the housewife, the parlor of the lady, — we shall find the owners all at home, each with his stone countenance fixed and changeless as eternity.

Before Jacob and his sons went to Egypt for the purpose of obtaining food, that country had long been the granary of the world. It was in a high state of cultivation, but dependent for its fertility on the annual overflow of the river on whose banks it lay. The cause

some five hundred Syrians in the valley Tumilat, who have cultivated the nine hundred thousand mulberry-trees he caused to be planted in it, and are rearing the silk-worm on an immense scale.

There are, in Goshen, more flocks, and herds, and fishermen, than any where else in Egypt. The population is half migratory, and another million might now be sustained in the district. — *Expl. Bib. Atlas.*

of the long period of famine is nowhere indicated, but the calamity was not confined to that country; it extended to all the adjacent regions, the drought in which, most probably, must have affected the supply of the waters of the Nile. But whatever might be its cause, Egypt escaped the famine, which pressed so severely on other countries, only through the forecast and discreet management of Joseph. As, at the time when Moses penned his narrative, the Egyptian civilization was probably at its height, we must presume that she had already reared her vast and mysterious pyramids, commenced the colossal temples of Ibsambul and Thebes, and excavated those wonderful subterranean sepulchral palaces for her dead kings.

Of her singular constitution of government we have distinct indications in the Mosaic narrative. The people were divided into castes, like those which exist at present in India. The priesthood stood at the head of these. The king was usually selected from this order. In rank and power it far surpassed the rest of the people. The priests not only officiated in religion, but were the hereditary conservators of knowledge; they were the architects, magistrates, physicians, the public astronomers, geometricians, and chroniclers of events; they filled all the liberal professions, in fine, and were the possessors, also, of unbounded political power. As an interpreter of dreams, Joseph doubtless intruded into the province of that potent caste, and the king, most probably with a view to disarm their jealousy, married him to the daughter of the Priest of the Sun, who resided in a city called afterwards, by the Greeks, *Heliopolis*. The priests were invested inalienably with the ownership of one third of the land. This was not touched by Joseph, in the resumption of the other two thirds of the land into the hands of the crown.

The next caste in dignity was that of warriors. The lower classes of the people constituted the rest of the orders, the number of which is differently stated by different historical authorities. They were such as shepherds, manufacturers, and shopkeepers, interpreters, and laborers. None might ever leave these castes. The son held forever the same rank and pursued the same calling with his father. The profession least of all esteemed was that of a shepherd.

The administration of Joseph was conducted with consummate vigor and prudence. He acquired great popularity among all classes of the nation, though his measures seem calculated to raise the royal authority. Perhaps, after the exhaustion of the money and the parting with the lands, the re-letting of the latter, with a reservation of one fifth to the king's exchequer,—the rate still in use in the East,—was liberal and advantageous to the cultivator, compared with the state of things that previously existed. Joseph's removal of the people into the cities may have been designed to secure the improvident peasantry, if they were situated as that class are at the present day, against the danger and loss to which they were exposed by the occasional rising of the Nile beyond its usual level.

Under his fostering care and the divine blessing, his father's family could not but flourish. Seated in the midst of plenty, they began to increase with great rapidity. The soil and climate of Egypt, it is said, not only augment the productiveness of vegetable and animal life, but also render the human race prolific; so that, according to Aristotle, three, four, and even seven children were sometimes produced at a birth. Early marriages and the longer duration of life would tend still further to promote the population of the flourishing district of Goshen.

At the end of seventeen years, Jacob died, aged one hundred and forty-seven. Before his death, he bestowed his last blessing on Joseph, and solemnly charged him to transfer his remains to the common burying-place in Canaan. The story of Jacob's life terminates with a striking poetical prophecy, describing his sons and their respective possessions in the partition of the promised land. Every honor was paid to the memory of the patriarch. The funeral procession conducted his body, with Egyptian magnificence, to the sepulchre of his fathers, affecting the native Canaanites with peculiar astonishment.

The protecting presence of their father being withdrawn, the brothers began again to apprehend the hostility of Joseph, and accordingly, in a most humble manner, deprecated his displeasure. How little reason they had for these feelings, appears from the result, as it might, also, have been certainly inferred from Joseph's previous kindness towards them, and his well-known character. He wept when they spoke to him and his tears were those of generosity and affection. He gave them all the assurance of continued friendship which they required, and his favor was extended over the growing settlement. He himself, having lived to see his great grandchildren upon his knees, was then called from life, having attained to the age of one hundred and ten years. He left directions for the disposition of his remains, and they embalmed him, and he was put in a coffin in Egypt. All his brethren soon afterwards died. The age of only one of them is given, that of Levi — one hundred and thirty-seven years.

CHAPTER LXXXIX.

1577 to 1491 B. C.

The Bondage in Egypt.

The Egyptian bondage commenced not far from 1577 B. C., or about sixty years after the death of Joseph. The family of Jacob, after having been favored by those in the government who remembered Joseph and his services, and in the midst of a wonderful increase during these few scores of years, were at length brought under less propitious circumstances, through the fears or jealousy of a king who knew not Joseph. The dates have been given as above, according to the common computation; although it is well known that the period between the migration into Egypt, under Jacob, and the exodus, or departure, under Moses, has been a matter of dispute from the earliest ages.

While some assign the whole duration of four hundred and thirty years, elsewhere spoken of in the Bible, to the captivity in Egypt, others include the residence of the patriarchs, two hundred and fifteen years, within this period. The Hebrew and Samaritan texts, and the different copies of the Greek version of the Scriptures, differ. Some of the learned have surmised that several names have been lost from the genealogies, between Kohath, son of Levi, and Amram, or between Amram and Moses — a surmise rather confirmed by the fact that, in the genealogy of Joshua, in the Book of Chronicles, he stands the twelfth in descent from Joseph, while Moses is the fourth from Levi

Others, in order to surmount the great difficulty involved in the prodigious increase of the Israelites by the time of the exodus, suggest that there are certain grounds for suspecting some general error through the whole numbering of the Israelites in the desert. However these things may be, there was room for a very large increase during the two hundred and fifteen years. The oppression of the people by Pharaoh seems not to have repressed, but only to have stimulated it, continuing, as that oppression did, almost ninety years. It commenced about six years anterior to the birth of Moses, and he was eighty years old when he went before Pharaoh.

At the expiration of sixty years, as above intimated, the state of things was greatly changed. The monarch now on the throne had forgotten, or never knew, that there had been such a benefactor of Egypt as Joseph, the popular vizier of one of his predecessors. It is not necessary here to suppose a change of dynasty during this interval. The Israelites had now become numerous; they were a distinct and peculiar people, refusing to blend with any other nation. Their power, either by themselves or in confederacy with any foreign invader, naturally became a subject of concern to the Egyptian government, considering that they occupied an open and accessible frontier, which had been repeatedly invaded by nations of similar habits. Pharaoh, with an inhuman policy, commenced a system of oppression, intended both to check their increase, and forestall the danger of revolt. They were seized and compelled to labor at the public works, in building new cities, Pithom and Raamses, called *treasure cities*. According to Josephus, they were employed on the pyramids, and the great works connected with irrigation by the waters of the Nile.

Oppression, however, is usually unprofitable to the oppressor, as it is outrageous to the oppressed. It not only failed of its purpose, but increased the evil it sought to avoid. Now, instead of a separate tribe, inhabiting a remote province whose loyalty was only doubted, the government at last found a still more numerous people spread throughout the country, and rendered hostile by cruelty and oppression. Tyranny, having thus wantonly made enemies, must resort to more barbarous measures to crush them. A dreadful decree is issued; the midwives, who, in this land of hereditary professions, were probably a distinct class, under responsible officers, were commanded to destroy all the Hebrew children at their birth. They disobeyed or evaded the command, and the king had now no other alternative than to take into his own hands the execution of his exterminating project, which, if carried into effect, would have cut short, at once, the race of Abraham. Every male child was commanded to be cast into the river; the females were to be preserved, probably to fill the harems of their oppressors.

By a series of striking events, the man was now raised up who was not only to become the deliverer of God's chosen people, but the founder of a religion of the most opposite character to that of the mysterious polytheism of Egypt. Thrown, from his earliest life, into circumstances in which he was imbued with all the learning and wisdom of the Egyptians, and entitled to their high consideration,—a son of a Hebrew, and yet the adopted child of an Egyptian princess,—he was eminently fitted for the great purposes to which he was consecrated. At a period of life when the passions are strong, and the judgment is somewhat matured, and when, if ever, the strong desires of a benevolent mind impel to generous deeds, Moses went out and beheld the oppression under which his brethren were laboring. As he perceived one of the Egyptians—probably an officer—exercising some great personal cruelty on one of the wretched slaves under his charge, he rose up in the defence of his countryman, slew the Egyptian, and concealed his body in the sand.

The next day, when Moses took upon himself the office of mediating between two Israelites who had quarrelled, he found that the deed of yesterday was not a secret. As no one had been in sight, his own delivered countryman had divulged the affair. This circumstance naturally suggested to the mind of Moses the insecurity of his own condition, and the present hopelessness of any scheme of emancipation, if he had entertained such an idea. Exposed now to the vengeance of Egyptian law, he fled to Midian.

Here, in the tents of the nomadic tribes, which lie on the borders of Palestine and Arabia, he was safe; and, for forty years, the future lawgiver of the Jews followed the lowly occupation of a shepherd. Here he became allied in marriage with a daughter of the priest of Midian, and, seeing his children rising around him, he seemed to forget his oppressed countrymen in Egypt. But an interposition of the Deity now turned the views of this great man in a new and more noble channel. The superhuman task of delivering a numerous people from bondage, out of the hands of a rich and powerful nation, was suddenly imposed upon him at a period of life when the fire of ambition is usually burnt out, and the spirit of active adventure is greatly abated.

Of his divine legation, Moses has given a simple and sublime account. He had driven his flocks into the mountainous solitudes of Sinai and Horeb. These eminences stand between the two forks of the Red Sea, the western fork running up to the modern Isthmus of Suez, the eastern extending not quite so far to the north. Here, on a sudden, he beheld a bush kindling into a flame, yet remaining unconsumed. Next was heard a voice which announced the presence of the God of Abraham, Isaac, and Jacob, as also his compassion towards the race of Israel, and his intention to effect their deliverance and restoration to the fertile land of Canaan. At the same time, He commissioned Moses as the agent in this great undertaking, and ended by communicating His own mysterious name, "*I am that I am;*" implying the dread attributes of self-existence and eternity.

The meek and diffident spirit of Moses held him long in indecision, notwithstanding the most positive assurances of support; and it was not until repeated miracles were wrought by the Divine Power, through his hands, that he was inspired with courage and resolution to set forth on his appointed task. Aaron, the brother of Moses, and three years older, was associated with him in this enterprise. The signs they were empowered to display awed the people, who yielded their passive assent, without entering into any plan of organized resistance. This was all that was required on their part.

The modes of access to Eastern monarchs, which are through a sort of open court or divan, where any one may appear with a claim or plea, probably rendered it not difficult for Moses and Aaron to present their message to Pharaoh. Their first presentation of

it, at the divine command, was ill received by the proud king. That the Israelites should go and offer sacrifice to their God was sternly refused, and, what was still worse, their labors were redoubled. They were commanded not merely to finish the same portion of work in the brick-field, but to provide themselves with straw. For a failure to perform that which was impracticable, they were subjected to severe chastisement. This aggravation of their wretchedness they charged on Moses and Aaron, who were become too obnoxious in the eyes of the people for the exertion of any salutary influence over them. Yet these benevolent men, having engaged in it, shrank not from their high purpose.

The God of their fathers assumed, for their encouragement, that ineffable name, *Jehovah*, which the Jews fear to pronounce. The release of the people, they declared, shall be effected by means with which they are divinely armed. Again they appeared in the presence of Pharaoh; and, to bring him to assent to their request, they performed a miracle before him. It, however, produced no effect, as the magicians or priesthood of Egypt imitated the miracle of turning the rod of Aaron into a serpent, through their enchantments. A contest, from this time, if such was to be the means of effecting Israel's deliverance, was to be carried on between these two servants of the Most High and the whole array of Egyptian necromancy; for though, in the first instance, Aaron's serpent swallowed up the rest, it was a circumstance not likely to work conviction upon a people familiar with such feats, which they ascribed to magic. As respected the sovereign, he was only the more obstinate, and resolved to keep the people rigidly to their service.

Still the leaders of the bondmen had now assumed courage; their demands were more peremptory, their miracles more general and public. The plagues of Egypt, which successively afflicted the king, the priesthood, and the people, which infected every element, and rose in augmented terror one above another, here commenced. They need not be individually recounted or analyzed; their obvious aim was to affect the monarch and his subjects, in respect to interests which were to them the most dear and sacred. They were counterfeited, to some extent; but at length, the magicians, overawed by the evident tokens of the divinity, withdrew from the contest. Still the monarch remained inflexible, except that, in one or two instances, he promised to suffer the departure of the people, upon the removal of an instant plague. After the visitation of the supernatural, palpable darkness, he would have let the people go, reserving only their cattle, as his own had been destroyed; but the cattle of the Israelites being absolutely demanded, he again peremptorily refused compliance.

Thus, then, the whole kingdom of Egypt had been laid waste by successive calamities; the cruelty of the oppressors had been dreadfully rebuked; all classes had suffered in the indiscriminate desolation; their pride had been humbled, their most sacred prejudices wounded; the Nile had been contaminated, their dwellings polluted by loathsome reptiles, their cleanly persons defiled by vermin; their pure air had swarmed with noisome insects; their cattle had perished by a dreadful malady; their bodies had broken out with filthy disease; their early harvests had been destroyed by the hail, the later, by the locusts; an awful darkness had enveloped them for three days; but still the deliverance could not be extorted but by a calamity even more dreadful than these.

In the going forth of the Israelites from Egypt, they were to receive an indemnity for their years of hard and cruel servitude. They therefore levied on their affrighted masters contributions in gold, silver, and jewels. These were not now withheld, as the slaves had become objects of superstitious terror. Indeed, Moses advised their reception of all presents which might be thus obtained. The last night of servitude was at hand, now that the partial rewards, at least, of their hitherto unrequited toils had been secured. But it was a night never to be forgotten by the descendants of the Hebrews, much less by their oppressors. The former escaped the angel of death; the latter suffered the loss of the first-born of each and all their families.

This is still commemorated by the ordinance called the *Passover*, from the circumstance that God passed over them when he destroyed the eldest child in each Egyptian family. The people were probably drawn together during the suspension of all labor, and, being organized in some way, each tribe and family having its own flocks and herds, and sufficient provisions for an immediate supply, together with the property obtained from their masters, were in a state of preparation to leave forever the land of their slavery.

CHAPTER XC.

1491 to 1452 B. C.

The Departure and Wanderings of the Israelites.

In this condition of things, when all was terror and dismay in Egypt, and light and joy in Goshen, the Egyptians became only anxious to accelerate the departure of the Hebrew people; and the latter set forth to seek a land of freedom, once the residence of their progenitors, and now the repository of their ashes. The bones of their great ancestor, Joseph, they bore along with them, to be laid in the common sepulchre of the patriarchs. This event occurred 1491 years B. C., on the 15th of our month of May.

Their numbers amounted to six hundred thousand adults, which, according to the usual calculations, would make the whole sum of the people between two and three millions. From Rameses,* where the

* Moses, having previously collected his people at the rendezvous, and made every arrangement, seems to have had them all ready to start at a moment's warning. The details of his regulations doubtless find a counterpart in those of the caravans so common from the earliest times, with their captains, sub-captains, lieutenants, and other officers, as now seen in the yearly caravan for Mecca, which gathers at Cairo. Their rendezvous, Rameses, ("hero city," Heroöpolis,) was forty-nine and a half miles north-east of Memphis, (Noph,) thirty-seven and a half from Suez, and but twenty-one and a fourth south-south-east of Zoan, (Tanis, San ruins,) which was probably the Pharaonic capital; for the Psalmist mentions the miracles of Moses as "wonders done in the field" (royal parade-ground, or territory) "of Zoan," and the distance agrees better with the narrative. The judgment happened at midnight. Roused by the general wail of agony, — for the Orientals are very noisy in their grief, — Pharaoh summons Moses in all haste, and could have had him at the palace in a little more than two hours, if dromedaries were used; or if at the palace, in waiting, Moses could have got to Rameses in about an hour. Four hours would suffice to pass over the distance three times; so that the Israelites might have been on the move and well on their way by dawn — the favorite travelling hour of the East.

View in the Desert of Arabia; Mount Sinai in the distance.

several bodies had collected, it was a journey of but a few weeks to the borders of Canaan, even by so great a multitude. Had it been immediately attempted by a northern route, near the sea, the warlike Philistines would have been in their way. There was another and more southern route, which they actually took in the commencement of their march — a route passing immediately around the head of the western branch of the Red Sea.

The first resting-place they came to was Succoth, originally a place of tents, but afterwards, probably, grown into a village. From Succoth they proceeded to Etham, by some supposed to be a castle or small town at the extreme point of the Red Sea. Here, in proximity to the desert, they might soon have been beyond the reach of pursuit, by passing into the sandy region, where neither the chariots nor the horsemen of Egypt could follow, the track being suited only for the camel. Here, however, the wanderers suddenly changed their course. Instead of pressing rapidly onward, keeping the sea on their right, and so passing by the head of the gulf, they turned to the south, with the sea on their left, and encamped at Pi-hahiroth, not far distant from the shore. In the event of being pursued by the Egyptian king, their situation was perilous indeed, with, apparently, no escape.

But the king was now in hot pursuit, having recovered from the panic into which he was thrown by the awful occurrences of the few past weeks. The great caste of warriors, the second in dignity in his kingdom, regularly quartered on the different frontiers, were easily mustered in any crisis. With great rapidity, Pharaoh collected six hundred war-chariots, and a multitude of others, fully equipped and armed; and the Israelites had scarcely been well encamped before he was nigh their rear with all his forces. The Israelites were thrown into the deepest dismay, with no power of resistance, and no apparent way of escape. Their leader alone preserved his equanimity, and was enabled to perform manfully the part assigned to him in this fearful crisis.

On a sudden, at the divine command, he advanced towards the sea, and, extending his rod, a violent wind from the east began to blow, which caused the waters to recede. A way was thus opened for the fugitives to pass over; it was an awful gulf; but He "whose way is in the sea" prevented the heaped-up waters from rushing into their wonted channel, till his chosen people had emerged in safety, and the infatuated Egyptians had advanced midway into the chasm. Then the waters were permitted to return into their bed; the chariot-wheels sank into the sand, broke and overthrew the chariots, and the whole host, thus delayed, became a prey to inevitable destruction.

> "The sojourners of Goshen" now "beheld,
> From the safe shore, their floating carcasses,
> And broken chariot-wheels."

Different opinions have been adopted and maintained as to the place where the passage was effected. The one carries the Israelites nearly seventy miles down the western shore of the sea to Bedea, where it is said that an inlet, now dry, ran up a defile in the mountains, the opening of which was the Pi-hahiroth of Moses. Here, however, the sea is nearly twelve miles broad. The other hypothesis, entertained by Niebuhr, who investigated the question on the spot, makes the passage to have been effected near the modern Suez, which occupies the site of an old castle, called, by the Arabians, *El Kolsum*. Here Niebuhr himself forded the sea, which is about two miles across; but he asserts with confidence that the channel must have formerly been much deeper, and that the gulf extended much farther to the north than at present. The same views are entertained by Burckhardt.*

* In this latter opinion Dr. Robinson substantially concurs, who examined the spot in connection with the Rev. Eli Smith, in their journey from Egypt to Palestine, in 1838. "All the preceding considerations," he says, viz., those connected with the means or instrument with which the miracle was wrought, and the interval of time during which the passage was effected, "tend conclusively to limit the place of passage to the neighborhood of Suez. The part left dry might have been within the arm which sets up from the gulf, which is now two thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed, the latter supposition would be the most probable. The Israelites would then naturally have crossed from the shore west of Suez, in an oblique direction — a distance of three or four miles from shore to shore.

"To the former supposition, that the passage took place through the arm of the gulf above Suez, it is sometimes objected, that there could not be, in that part, space and depth enough of water to cause the destruction of the Egyptians in the manner related. It must, however, be remembered that this arm was anciently both wider and deeper, and also that the sea, in its reflux, would not only return with the usual power of the flood tide, but with far greater force and

The history of the exodus, or deliverance of the Jewish people, under the direction of Moses, was undoubtedly preserved in the Egyptian records; and thence was derived the strange and disfigured story set forth in the ancient classics. The former enmity between the Egyptian and Hebrew people was kept alive by the civil, religious, and literary dissensions and jealousies, under the reign of the Ptolemies in Alexandria — an unfavorable circumstance for the advancement of historical truth. The Egyptian accounts, as they are extracted by Josephus from Manetho, Chæremon, and Lysimachus, seem to be extremely contradictory. Their aim is to identify or connect the Hebrews with the earlier Shepherd Kings — the objects of excessive detestation to the Egyptian people. In one instance, they even confound or associate together, at one time, Osarsiph (Joseph) and Moses. The only source of reliance in respect to the history of these early events pertaining to the chosen people of God, is to be found in the sacred Scriptures.

Delivered from the oppressions and power of Egypt, the whole people of Israel set forth upon their pilgrimage towards the promised land. It had ever been presented to their faith as a land of beauty and plenty, where they were destined, in the end, to enjoy quiet and peace, and to flourish as a great and powerful nation. But, at present, a dreary desert lay before them — long levels of sand, or uneven, stony ground, broken by barren ridges of rugged mountains. Scattered through this whole region was here and there an oasis, with a few palm-trees and springs of water.

A desert and its tenants are usually the same from age to age; and the traveller at this time witnesses the same scenes as were presented to the Israelites in their wanderings. Hence he is able to identify, in part, their stations in the wilderness, especially the earlier ones. The bitter waters of Marah are recognized. From Ayoon Moosa, (the wells of Moses,) where it is supposed the passage was made, it is a journey of less than sixteen hours for the modern traveller, though three days could not be too long for a whole people, like the Israelites. The spring was sweetened by the branch of a tree which Moses c into it, probably not from any natural virtue of the plant. From hence the company pass on to Elim, which all travellers place in the valley of Ghorondel. Here both springs of water and seventy palm-trees were found; and here the nation rested during a month. It is said that nine of the wells still remain, and that the palm-trees have spread out into a fine grove.

When the people re-commenced their march, it was not in the direction of Palestine, but towards that hallowed mountain where God first made himself known to Moses. In the course of their journey, their provisions entirely failed them, and they had before them the dreadful prospect of perishing by famine. Regrets at leaving Egypt, distrust of the divine promises, forgetfulness of miracles wrought in their behalf, and disregard of the authority of Moses, all began to be manifested. Murmurs and remonstrances broke forth, and little was wanted to constitute an open rebellion. Moses, in this exigency, as in others, confided in God, his and their almighty Protector and Provider. He promised them a supply for their wants, which came in season — quails and manna. The latter was designed as a continual supply. This was a kind of coagulated dew, of an agreeable taste, gathered from the ground, and called "the bread of heaven," as it seemed to distil from the skies.

After two or three other halts, the Israelites arrived

depth, in consequence of having been driven out by a north-east wind. It would seem, moreover, to be implied, in the triumphal song of Moses on the occasion, that, on the return of the sea, the wind was also changed, and acted to drive in the flood upon the Egyptians. Even now, caravans never cross the ford above Suez; and it is considered dangerous, except at quite low water.

"Our own observation on the spot led both my companion and myself to incline to the other supposition, viz., that the passage took place across shoals adjacent to Suez on the south. But, among the many changes which have taken place here in the lapse of ages, it is of course impossible to decide with certainty as to the precise spot; nor is this necessary. Either of the above suppositions satisfies the conditions of the case; on either the deliverance of the Israelites was equally great, and the arm of Jehovah gloriously revealed."

at the foot of Sinai. But here they were threatened with destruction by thirst, as they had been before by hunger — a circumstance which called forth new murmurs and complaints. The recent experience of the divine interposition seems to have been perfectly unheeded, through the sort of madness produced by raging thirst. But the ingrates were speedily furnished with the liquid element. Moses struck the rock, and water gushed out. Massah and Meribah were the names given to the place, from the discontents of the people. Here, also, occurred the first collision they had with an enemy in the desert. The camp was suddenly surrounded by one of the wild, marauding clans, the Amalekites; but, after a long and strenuous fight, they were repulsed by Joshua, at the head of a chosen band of warriors.

When Jethro, the father-in-law of Moses, heard of these great events, he joined the camp of the Israelites, in company with Zipporah, the wife, and Gershom and Eliezer, the sons, of Moses. He was received with proper respect, and, by his discreet advice, the Jewish leader proceeded to organize the body of the people, under more appropriate regulations, with the necessary sub-rulers and judges. When these arrangements were completed, they came to the plain which spreads out before the lofty peak of Sinai.*

"Here, after the most solemn preparations, and under the most terrific circumstances, the great lawgiver of the Jews delivered to his people that singular constitution and code which presupposed their possession of a rich and fertile territory, in which, as yet, they had not occupied an acre, but had hitherto been wandering in an opposite direction, and not even approached its borders. The laws of a settled and civilized community were enacted among a wandering and homeless horde, who were traversing the wilderness, and more likely, under their existing circumstances, to sink below the pastoral life of their forefathers, than to advance to the rank of an industrious, agricultural community. Yet at this time the law must have been enacted."

The circumstances of the giving of the law with

Moses delivering the Law.

the presence of the Deity, and all the astounding phenomena, could be narrated with due effect only in the simple and sublime language of the Bible, to which the reader is referred. The continuance of Moses on the mountain, day after day, seems at length to have awakened a suspicion among the people that he had either abandoned them, or else had himself perished. What would become of them without their leader? Even Aaron is in the same ignorance as to the designs and fate of his brother. Their fears caused them to sink back to the superstitions of the country they had left. They insisted, and Aaron consented, that an image of gold should be cast, similar to the symbolic representations of the principal deity of the Egyptians, under the form of an ox or calf. To this god, in their madness, they paid divine honors, as if mingling in an Egyptian festival. The result, however, of such strange and impious conduct, and of the forgetfulness of the God who had brought them out of slavery, was such as might have been expected. Three thousand

* Dr. Edward Robinson, in his "Biblical Researches," supposes that, in the Scriptures, the name *Horeb* is applied to a vast circular assemblage of summits, cleft and surrounded by a labyrinth of passes, and that *Sinai* is the name of the particular summit from which the law was given — exactly contrary to the present application of these names by most commentators. That summit itself he and his fellow-travellers determined to their satisfaction, by the existence of the great plain Er-Râhah, there being no other area in all the region capable of holding such a multitude as the assembled tribes of Israel. The almost inaccessible peak, which appeared to impend over the plain, is called, by the Arabs, *Es-Sufsâfeh*. It is described as a place of awful grandeur, and befitting the solemnities once enacted there.

of the offenders perished by the sword of the tribe of Levi, without regard to kindred or relationship. The national crime having been thus punished, the intercourse between the Deity and Moses was renewed. From this period, the preparations for the religious ceremonial of the Jews were commenced, particularly for the sacred tabernacle or pavilion, a temple which was to occupy the central place of honor; for no religious impressions, in such an age, and upon such a people, would be lasting, which were not addressed to the senses.

"Thus the great Jehovah was formally and deliberately recognized by the people of Israel, as their God — the sole object of their adoration. By the law to which they gave their free and unconditional assent, he became their king, the head of their civil constitution, and the feudal lord of all their territory, of whom they were to hold their lands, on certain strict but equitable terms of vassalage. The tenure by which they held all their present and future blessings, — freedom from slavery, the inheritance of the land flowing with milk and honey, the promise of unexampled fertility, — was the faithful discharge of their trust, the preservation of the great religious doctrine, the worship of the one great Creator. Hence any advantage to be derived from foreign commerce, or a large intercourse with the neighboring tribes, — wealth, or the acquisition of useful arts, — could not, for an instant, come into competition with the great danger of relapsing into polytheism. This was the great national peril, as well as the great national crime." It was, in fact, treason and rebellion.

At length, the Israelites broke up their encampment in the vicinity of Sinai. The particular stations cannot all be determined, though the probable general course of travel can be indicated. The physical character of a supposed station, expressly described or implied in the sacred narrative, its distance from some known point, the similarity of the Arabic name to the ancient Hebrew, or a concurrence of all these particulars, goes to determine a few localities. These points being fixed, the progress of the Israelites from one to another is sometimes limited to certain roads by the physical character of the country — the mountains and passes. Thus Sinai and Kadesh Barnea are two points whose relative position is known; and from the former there are two great routes leading in the direction of the latter place. The western route leads over the elevated desert, and the eastern through the wady el Arabah.

It is altogether probable that the wanderers took the eastern route, since the sacred writer seems to imply that their course led along Mount Seir, and since, if they had taken the western route, they would have arrived on the borders of Palestine, at Beersheba, instead of Kadesh Barnea, which lay on the borders of Edom. A year and a month had elapsed since their departure from Egypt. They again commenced their march, in improved order and under military discipline. The supernatural cloud, which had been presented to their view in passing over the Red Sea, as their guide and encouragement, still led the way.

"By day, along the astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimson sands
Returned the fiery column's glow."

The Tabernacle in the Wilderness.

With few incidents, they arrived, at length, at Kadesh Barnea; but now a great crisis was at hand. The report of the spies, sent forward into the land which they were expected to subdue, completely paralyzed the people with fear. They felt incompetent to grapple with foes of a gigantic stature, and to attack strongly fortified cities. Their long slavery had debased their minds to cowardice, and their confidence in the divine protection gave way, at once, before their sense of physical inferiority. The general wish expressed was to return to the "house of bondage."

All that the lion-hearted Joshua and Caleb could do was done to inspire a better feeling in the minds of the multitude, but in vain. The die was cast. As they feared to attack, even under the divine auspices, the inhabitants of Canaan, so it was resolved that they should never enter that land. The decision was instantaneously formed, the plan of immediate conquest at once abandoned, and, by the command of God, the people are required to retreat directly from the borders of the promised land. They are, moreover, given to understand that all of them, with the exception of Joshua and Caleb, from twenty years old and upwards, would perish in these barren regions, after wandering in them for a definite period of forty years. Even Moses was required to acquiesce in this divine appointment, in regard to his personal anticipations of the rest of Canaan. He was only to see the glorious land at a distance, from the heights of Pisgah. A dangerous and widely organized rebellion soon followed this man-

Korah and his Company destroyed.

ifestation of the divine will respecting their protracted continuance in the desert. There were two hundred and fifty engaged in the insurrection, headed by Korah, a Levite, and Dathan, Abiram, and On. The last three were descendants of Reuben, and rested their claim to preëminence on the primogeniture of their ancestor. But the conspirators, and thousands joining with them, were overwhelmed by the most fearful punishment.

Of the Hebrew history during the remaining period of thirty-eight years passed in the wilderness, nothing is known except the names of their stations. Most of these were probably in the elevated country around Mount Sinai or Horeb, which included an extent of about thirty miles in diameter. This district, as being the most fruitful part of the peninsula, would supply the tribes with water and pasture for their flocks and cattle. When, near the expiration of the set time, the former generation had gradually passed away, and a new race, of better habits and more rigid discipline, had arisen, the Hebrew nation suddenly appeared again at Kadesh, the extreme point which they had reached many years before. From this point they pushed forward, taking a circuit southward around Mount Seir, — but not without resistance from some of the native tribes that dwelt on the confines of Canaan.

Two decisive battles, however, made the Israelites masters of the whole eastern bank of the Jordan and the Lake of Gennesaret. These battles were fought with Sihon, king of the Amorites, and Og, the chieftain of Bashan. Still the promised land remained unattempted, and the conquerors drew near the river, at no great distance from its entrance into the Dead Sea, in a level district belonging to the Moabites, nearly opposite to Jericho. From this latter people resistance was also experienced in the form of religious fanaticism; but the imprecations of Balaam, intended to bear upon the chosen people of God, were turned upon their enemies; and the tribes of Midian in alliance with the Moabites, by corrupting a portion of the Israelites through their impure and flagitious rites, paid at length a dreadful forfeiture for their crimes. Their country was wasted by fire and sword, and nearly the whole population cut off.

After this conquest, some of the tribes sought repose. Those of Reuben and Gad, addicted to a pastoral life, and rich in flocks and herds, found the region on the east side of the Jordan well suited to their purpose. They demanded, therefore, their portion of the land in that quarter; Moses assented to their request on the condition that their warriors, leaving their women and children behind, should cross the river and assist their brethren in the conquest of the western country. Accordingly the region on the east of Jordan was assigned to Reuben, Gad, and the half tribe of Manasseh. But before Palestine could come into the possession of the Israelites, their great lawgiver must yield up his spirit to his Maker. He had, in one instance, sinned from want of confidence in the divine aid, and the penalty affixed to his offence was exclusion from the promised land, though he was graciously indulged in a sight of it. The concluding scene of his life, as given in the Bible, is suited to his lofty character. After this single-minded and self-denying sage had poured out his pious and patriotic emotions in a song of great beauty and sublimity, the Lord spake to him, saying, —

"Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people."

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not

dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."

Moses on Mount Nebo.

CHAPTER XCI.

The primitive Nations and Tribes in and around Canaan — Ethnographical Position of Canaan — Primitive gigantic Races — Kenites — Kenizzites — Canaanites proper — Hittites — Jebusites — Amorites — Girgashites — Hivites — Amalekites — Moabites — Ammonites — Midianites — Philistines.

It is proper, in order to a clear understanding of the history of the Jews, to give a sketch of the native tribes in and around Canaan. By reference to a map on a previous page, it will be seen that Syria, of which Canaan is a part, is about equidistant from the snowy wastes of the arctic and the burning heats of the torrid zone; from the United States, the focus of Occidental civilization, on the west, and China, the focus of Oriental civilization, on the east. It is as it were an island, having its sea of sand on the east, and of water on the west, of mountains on the north, and of rocks on the south. Or it may be deemed the isthmus connecting Europe, Asia, and Africa. Whether approaching from the Mediterranean, or from the Syrian desert, the traveller first beholds a long line of fleecy clouds upon the horizon; these gradually assume a more determinate shape, till Lebanon is distinctly traced — the most conspicuous mass of the ridge that stretches across the horizon like a wall. The beautiful Lebanon, once forested with cedars, and still full of delicious valleys, is described in Arab poetry as having winter crowning its head, spring mantling its shoulders, autumn nestling in its bosom, while summer lies smiling at its feet.

Of the south part of Syria, called Canaan, the earliest inhabitants known seem to have been a large, powerful, and vigorous race, whose stature quite distinguished them from the Canaanites and Hebrews. Of these we shall give a brief account.

The *Avites*, in the south-west, were partly exterminated and partly driven south by the Philistines, a colony from Crete.

The *Horites*, "Cave-dwellers," or Troglodytes, seem to have been invaded by, and to have mingled with, the Canaanites. They inhabited Mount Seir also, whence they were exterminated by the Edomites.

The *Rephaim* were a very ancient people of East Canaan, tall of stature, divided into several families, and having many cities, which were, in the sequel, destroyed, founded anew, or occupied by the later Canaanites. Connected with them were the *Emims* or "Terribles," so called by the Moabites, and a wealthy people of high stature, whose territory was afterwards called the *Land of Moab;* the *Zamzummims*, also, as the Ammonites called them, a rich people, and of extraordinary stature. Their territory was called the *Land of the Rephaim*, and, after their extirpation, the *Land of the Ammonites*. A plain and valley contiguous to Jerusalem, on the south-west, bore the name of these "giants." The Rephaim of the kingdom of Bashan, called the *Land of the Rephaim*, probably the only remnants of this people, were exterminated by Moses.

The *Anakim*, that is, "Giants," were a mountain race very formidable to the Israelites. Like the Rephaim, they were divided into several families, as the Nephilim, about Hebron, of whom were, probably, Arba, Ahiman, Sheshai, and Talmai; the Anakim of the mountains, not only of Hebron, but of Debir, Anab, and most of the mountains of Judah and Israel, both in the north and south of Canaan: these were all destroyed by Joshua. The Anakims of Gaza, and Ashdod, and Gath, were alone left. Of the last named was Goliath.

The *Kenites* dwelt in the land in Abraham's time, and seem to have been driven southward by the Canaanites, and to have settled among the Midianites, as Hobab is said to have been their father. In the time of Moses, they resided in the mountains, near

Moab and Amalek. Saul, when about to invade Amalek, warns the Kenites to depart from among the Amalekites, lest they be destroyed with them.

The *Kenizzites* are thought to have dwelt in Edom, because Kenaz is named as a duke of Edom. The Kadmonites, that is, "Easterns," or "Orientals," resided about Mount Hermon, and were probably Hivites. The Perizzites, that is, "Dwellers in the Plain," were between Bethel and Ai, and about Shechem; also in the lot of Ephraim and Manasseh, and in South Judah.

The *Canaanites* were descended from the eleven sons of Canaan, son of Ham. The descendants of five of these sons, named, respectively, Sidon, Arki, Arvadi, Hamathi, and Sini, settled in Syria and Phœnicia; and their history will be given with that of the Syrians and Phœnicians.

The descendants of the other six sons of Canaan, namely, of Heth, Jebusi, Amori, Gergashi, Zemari, and Hivi, settled in Canaan Proper. We shall now proceed to give an account of these Canaanites proper, in their order; first premising that they are sometimes spoken of as a subdivision, part of whom dwelt on the sea-coast, and part by the River Jordan, and so are called, in Joshua, eastern and western.

The children of Heth, or *Hittites*, dwelt among the Amorites, in the mountains of Judah; they possessed Hebron in Abraham's time, and he bought of them the cave of Machpelah, which was made the family tomb of the patriarchs. It is still shown beneath the mosque of Abraham, at Hebron. As Esau married two Hittites, while his father resided at Beersheba, they are thought also to have resided in that neighborhood; but on the entrance of the Israelites into Canaan, they seem to have removed northward. Sculptures on the Egyptian monuments show that, in patriarchal times, they were waging a continual war with the Egyptians. In Judges the country around Bethel is called the *Land of the Hittites*. Uriah, the Hittite, was one of David's officers; Solomon was the first to render them tributary and we find Hittites in his harem. Before this, they must have continued to maintain themselves in the land, as we read of Hittite kings in both the first and second book of Kings. The last we hear of them is, on the return of the Jews from the Babylonish captivity, when they are mentioned as one of the heathen tribes from which the Jews unlawfully took wives.

The *Jebusites* dwelt in the city and mountains of Jerusalem, and were neither exterminated nor driven out by the Benjamites. After David took the place, they seem also to have still dwelt there under his laws, for he bought the temple area, on Mount Moriah, of a Jebusite. These people often warred with Egypt, as appears on the ancient monuments.

The *Amorites* are found in Abraham's time, about Engedi, a fertile spot, with a tropical climate, lying on the western coast of the Dead Sea, improved afterwards by Solomon for a botanic garden. Spreading thence over the mountainous country which forms the south part of Canaan, they gave their name to it. Jacob speaks of a piece of ground he got from them, by force of arms, as far north as Shechem.

In the fifteenth chapter of Genesis, the name is used for Canaanites in general; and in Joshua, it is applied to the mountaineers of the regions above noted. In Judges, they are said to have obliged the Danites, in the north, to remain in the mountains; while in the middle of the land, they established themselves in Ajalon, and had the hill Akrabbim — a bluff which halves the valley from the Sea of Galilee to the Gulf of Akaba — for their southern boundary. Before the time of Moses, they had founded two kingdoms, Bashan on the north, and another south to the Arnon, driving out the Ammonites and Moabites from between that river and the Jabbok. This latter territory Israel took from the Amorite king Sihon.

The *Gergeshites* dwelt between the Canaanites and Jebusites; and a region east of the Sea of Galilee is called the *Land of the Gergesenes*. It is the only tribe we miss in the subsequent history, except the Zemarites, who are mentioned but once, namely, in Gen. x.; though a city, Zemaraim, is noticed in Joshua.

The *Hivites* were in the northern part of the land, at the foot of Anti-Lebanon, or Hermon, in the land of Mizpeh. Some yet remained in Lebanon, between Baal Hermon and the boundary of Hamath, for their cities are named in David's time; and the remnant of Hivites, as well as Amorites, Hittites, Perizzites, and Jebusites, were taxed for bond service by Solomon. The Gibeonites and Shechemites were of this race. As the Kadmonites were probably of this race, and as the word *Hivite* is said to mean "serpent," we are reminded of Cadmus and his dragon brood, who carried the alphabet from Syria to Greece; and some suppose he migrated thither when the Danites conquered the region at the foot of Hermon.

A brief account of the Amalekites, Moabites, Ammonites, and Philistines, not generally reckoned as Canaanites, will close the catalogue of tribes in and around Palestine. The history of the important nation of the Edomites, or Nabatheans, is treated at large in another part of this work.

The Arabian poets consider Arabia to have been the original country of the Canaanites, under the name of Amalekites, who anciently held the country around Mecca, descendants of Ham's son Amalek. Amalek is called, in Numbers xxiv. 20, the oldest of the nations, whose king was the most powerful known to Balaam; though some think the phrase "first of the nations" means the nation that first fought against Israel. Chedorlaomer warred against the Amalekites in Abraham's time. According to the above mentioned poetical authority, some emigrated from Arabia to North Canaan and built Zidon, their most ancient capital, whence Herodotus says the Phœnicians, whose native name was *Canaan*, that is, "merchant," originally dwelt on the Red Sea, whence they migrated to the Mediterranean; and that others took possession of the interior of Canaan.

The *Amalekites*, however, are generally thought to have sprung from Esau's grandson, a duke of Edom; there seems, however, to have been a mutual aversion between the Edomites, or Gebalites, and the Amalekites. They occupied from South Canaan to the very angle of the Sinaitic peninsula. They attacked the rear of the Israelites, on their march from Rephidim to Horeb, and inflicted some loss upon them, but, after a hard fought battle, were put to flight. At Hormah, they, in conjunction with the Canaanites, repulsed the Israelites from the southern slope of Judea. They also allied themselves with Eglon, king of Moab, and the Ammonites; and afterwards with the Midianites, under Zeba and Zalmunna, to root out the Israelites, but, by a stratagem of Gideon, were made to destroy each other. We do not hear of them again till the time of Saul.

The sentence of extermination pronounced against them by Joshua, when their deadly hostility to Israel

first manifested itself, was partially executed by Saul, more completely by David, and consummated by the Simeonites in the reign of Hezekiah. And in this connection, we may remark that it must have been of importance to rid the southern frontier of a race of inveterate enemies, who seem to have been the counterpart of the incorrigible Bedouins that infest that region at the present day.

Saul, therefore, invaded them with an army of two hundred and ten thousand men, and all were massacred, that could be taken — men, women, and even infants. Their king, Agag, was a very graceful person, of noble bearing and address, and on that account we are told that his life was spared. But Samuel barbarously hewed him in pieces, publicly. The few who escaped again took possession of their devastated country, as we find them spoken of as associates of the people of Geshur and Gezer, when David threw himself on the protection of King Achish. David inflicted severe sufferings upon them; and the Amalekites, collecting together to revenge themselves, went to Ziklag, David's abode, which he had left defenceless, took it, and destroyed it by fire, sparing, however, the inhabitants. Among their captives were two of David's wives. Hastening away with their captives, the Amalekites encamp where there are water and shade; their position is betrayed to David by an Egyptian whom they left behind; meantime, careless of surprise, they give themselves up to repose and amusement.

Towards the close of the day, David, from a neighboring height, descries them thus unprepared, and, waiting till the hour of soundest sleep, attacks them just before daybreak, and commences a furious slaughter, which lasted till sunset: not a soul of them escapes, except four hundred young men, who, mounting, on swift dromedaries flee into the depths of the desert.

Lot's posterity, the *Moabites and Ammonites*, rooting out the gigantic Emims, spread themselves to the eastward of the Dead Sea, which still bears, among the Arabs, the name of Lot's Sea. Thus the Ammonites occupied from the Arnon to the Jabbok, at one time, and the Moabites both sides of the Arnon. The country of the Moabites — about forty miles square — was bounded south by the brook Zered, Midian, and Edom, east by the Arabian desert, north by the Ammonites, and west by the Dead Sea and Jordan. It is chiefly mountainous, having valleys of good pasturage.

The Israelites were forbidden to disturb them in their possessions, notwithstanding great provocations. The Amorites, however, having taken most of the land of the Ammonites, and also all of Moab adjoining as far as the Arnon, the Israelites scrupled not to keep thus much of Moab, after they had rescued it from the Amorites, for centuries, until it was recovered by the Moabites when they overran the territories inhabited by Reuben and Gad, on the decline of the kingdom of the ten tribes.

When the Israelites, under Moses, had subdued Sihon, they pitched their camp in that part of their new acquisitions called the *plains of Moab*, because they had lately belonged to the Moabites. The king of Moab, dismayed at their presence, and unable to resist them, assembled the most eminent men of his nation, and also the sheikhs of the Midianites, a part of which nation dwelt in Moab; and, on consultation with them, it was deemed best to send for Balaam, a famous exorcist, to curse Israel. Balaam, after two several messages, and liberal promise of reward, undertook to curse them, but could not; he, however, gave advice as sagacious as it was wicked, and infinitely worse than any verbal curse.

He told his employers that the Israelites would prosper, as long as they did what was pleasing to God, and that the only way to injure them was to make them disobedient and idolatrous. He therefore recommends, as most proper to effect his purpose, that they should be allured to heathenism, by the charms of Moabitish and Midianitish women. The advice was followed, even the chief men among the people not hesitating to send their very daughters on this infamous errand. The flagitious scheme succeeded but too well; the enamored Israelites found the blandishments of the beautiful idolatresses more formidable than the weapons of their men; they could not withstand their allurements to participate in the irreligious worship! Dissensions broke out in consequence — their debaucheries infected them with a deadly plague, which carried off twenty-four thousand, besides those whom Moses caused to be put to death. Thus was the ruinous treason punished — a dreadful lustration, before entering the promised land.

The next circumstance recorded of the Moabites, except what is indicated in the Egyptian sculptures, is, that they were the instruments of the second oppression of the Israelites after their settlement in Canaan. At the death of Othniel, his people, being without a leader, and probably, by the returning of many to idolatry, being divided among themselves, and thus weakened, were very successfully attacked by the confederated Moabites, Ammonites, and Amalekites, who seized on the eastern part of the country, and particularly on Jericho. They put garrisons into the cities to keep the people in subjection, obliged them to pay tribute, and treated them in a very tyrannical manner for a period of no less than eighteen years. From this oppression they were freed by the dagger of an assassin, which deprived them of their king, and the slaughter of ten thousand of their picked men.

"In the time of Saul, we find that monarch warred against them with success, and the enmity which consequently existed between the Moabites and Saul probably induced David, when persecuted by that prince, to ask protection for his parents of the king of Moab, until his affairs should take a better turn. This request was readily granted, and the Moabites treated his parents with great hospitality, while David was concealed in the cave of Adullam. But when David had mounted the throne, this people entered into a confederacy with several of the neighboring nations against him, whereupon he declared war; and having obtained a signal victory over them, he, with usual royal ingratitude, put two thirds of them to the sword, and compelled the remainder to become his vassals, and to pay him tribute.

"The Moabites continued from this time to be subject to David and Solomon, till the revolt of the ten tribes, when they appear to have been tributaries to the king of Israel; but they nevertheless had, all along, nominal kings of their own, who, in reality, were nothing more than viceroys. Mesha, king of the Moabites, rebelled against Ahaziah, whose short reign did not permit any attempt to subdue the Moabites. But his brother and successor, Jehoram, assisted by Jehoshaphat, king of Judah, and the king of Edom, his tributary, made an expedition for that purpose, and took a march of seven days over the

desert of Edom, in order to surprise the enemy. In the ensuing battle, the Moabites were defeated, and their cities demolished, except Kir-hareseth, in which the king of Moab shut himself up.

"But, being besieged and closely pressed, Mesha made a sally with seven hundred choice men, endeavoring to escape by breaking through the quarters of the Edomites, who were the weakest. Failing in this attempt, in the height of despair, he took his eldest son, — or, as some will have it, and with more probability, the son of the king of Edom, whom he had taken in the sally, — and offered him for a burnt sacrifice upon the wall. This inhuman act, it is said, raised such commiseration, and perhaps horror, among his enemies, that they immediately abandoned the siege and returned home."

The Moabites soon attempted to revenge their losses on Jehoshaphat, by whom Jehoram had been enabled to inflict such injuries on them. They therefore strengthened themselves by an alliance with the Ammonites, and Edomites, and some other neighboring nations: thus collecting a vast army, they secretly entered Judea, probably along the south shore of the Dead Sea, and encamped at Engedi. Here, falling into their own ambushments, through mistake, and struck with panic, they destroyed each other, until none were left. They probably suffered from Uzziah, Jotham, and Salmanezer, the evils threatened them by Isaiah and Amos, the prophets. Under Nebuchadnezzar, they doubtless partook the fate of the other people of Syria. Josephus says they were a populous nation in his time; but in the third century of the Christian era, they lost their name and became included under the general designation of Arabians.

The Ammonites, descendants of Lot, destroyed the gigantic Zamzummims, and occupied their place, which fell into the possession of Moses, who divided it to Gad and Reuben. It is described with enthusiasm by travellers, as a charming country of hills, groves, valleys, and streams, presenting lovely images of pastoral beauty, and the Arab proverb extols it as incomparable.

Ammon joined Moab under Eglon, in oppressing Israel, as already noticed. About two hundred years later, we find them as principals in a war against the Israelites, under an unknown leader. This prince attempted also to recover the ancient country of the Ammonites, which had passed through the hands of the Amorites to Israel. He invaded this land, and held it in subjection many years. Encouraged by success, he crossed the Jordan, and insulted and pillaged Judah, Benjamin, and Ephraim; returning, he aimed to make a complete conquest of the whole country; at the same time, — whether with or without concert is not known, — the Philistines invaded it from the south-west. Jephthah, then judge, tried to reason with him, but in vain: he then attacked him, near Aroer, and defeated him with great slaughter, putting an end to the Ammonitish tyranny.

The next of the kings of the Ammonites, that we read of, is Nahash, who lived in Saul's time. He revived the old claim, and in the beginning fought with great success. At last, he besieged Jabesh-Gilead, and it was just at the point of falling into his hands on the most barbarous conditions, — namely, that the inhabitants should each lose an eye, — when Saul assaulted his camp at three several points. Taken by surprise, the Ammonites were thrown instantly into such confusion that they made very little resistance to the Israelites, who continued to kill them till the heat of the day, when they were so completely routed and dispersed that no two of them could be seen together.

About sixty years after, on David's sending a congratulatory message to their king, Hanun, they treated his messengers with the most shameful indignity. This brought on a war: Hanun cast about for allies, and got together a vast host of Syrians, Moabites, and Ammonites. Joab, David's lieutenant, was intrusted with the invading army. The Ammonites and their auxiliaries form in two bodies; Joab divides his army into two: with one he attacks the allies, and with the other the Ammonites, and routs both. Next year, the Syrians, mortified at their defeat, again ally themselves with Ammon, but are defeated by David in person. Joab lays siege to Rabbah, their capital, and David takes it by storm, and wreaks terrible vengeance.

About one hundred and forty-two years after, they allied themselves again with Moab, and invaded Judah; but the allied armies quarrelled, and destroyed each other: they were long in recovering from this dreadful blow. Uzziah defeated them and rendered them tributary, but they rebelled against his son Jotham. Again defeated, they were compelled to pay one hundred talents of silver, ten thousand measures of wheat, and as many of barley, — that is, one hundred and sixty thousand bushels; — and all this tribute for three successive years. When Reuben and Gad were carried captive, the Ammonites occupied their empty cities.*

In Zedekiah's attempt to throw off the yoke of Nebuchadnezzar, Baalis, the last king of Ammon,

* The Orientals are in many respects so unchangeable, especially the nomadic tribes, that a description of the looks, dress, customs, dwellings, &c., of the present inhabitants of the country immediately east of the Sea of Galilee, the Jordan, and the Dead Sea, gives us a quite probable picture of the appearance, conveniences, habits, and costume, of the Ammonites, Moabites, Midianites, Reubenites, and Gadites, occupying the same territory, — although they lived thousands of years ago.

The gown is of coarse white cotton; the head cloth is tied with a rope of camel's hair. Over the shoulder they wear the abba, a long, narrow, carpet blanket, called *poncho* by the Mexicans, with a longitudinal slit in the middle, to thrust the head through. The breast and feet are naked. The Bedouins are generally of short stature, with thin visage, scanty beard, and brilliant black eyes; while the Fellahs — resident cultivators — are taller and stouter, with a strong beard, and a less piercing look: to the age of sixteen, however, both look alike.

Among the Fellahs, the richest lives like the poorest, and displays his superior wealth only on the arrival of strangers. The ancient buildings afford spacious and convenient dwellings to many of the modern inhabitants, and those who occupy them may have three or four rooms for each family; but in newly built villages, the whole family, with all its household furniture, cooking utensils, and provision chests, is commonly huddled together in one apartment. Here, also, they keep their wheat and barley in reservoirs formed of clay, five feet high and two feet in diameter.

The chief articles of furniture are, a hand mill, which is used in summer, when there is no water in the watercourses to drive the mills; some copper kettles, and a few mats; in the richer houses, we meet with some coarse woollen stuffs, called *lebaet*, used for carpets, and in winter for horse-cloths: real carpets or mattresses are seldom seen, except on the arrival of strangers of consequence. In the middle of the room is a fireplace to boil coffee. Their goats' hair sacks, and camp and camel equipments, are the same as those of the Bedouins. Each family has a large earthen jar, which is filled every morning, by the females, from the spring, with water for the day's consumption.

seems to have joined him; but when Jerusalem was destroyed, the Ammonites exulted over its ruin. This Baalis advised Ishmael to assassinate Gedaliah, appointed by the king of Babylon to govern the poor remnant of Jews. Ishmael did so, and Baalis, having harbored him, was punished by a Babylonian general, who wasted Ammon with fire and sword, and destroyed its famous capital, Rabbah, carrying Baalis and his chief subjects into exile.

A long time after, we find them united with the Arabians, Moabites, and Samaritans, in attempting to prevent the rebuilding of Jerusalem. Probably Cyrus had restored them, as we find them, even previous to this, subject, now to Egypt, now to Syria. Urged by ancient and implacable hatred, they also harassed the Jews when they were exposed to Antiochus Epiphanes. Under the leadership of Timotheus, their governor, they fought with Judas Maccabeus, who at last burnt their city, massacred its inhabitants, and extinguished them as a nation. Yet, in the second century of our era, we find them mentioned as a numerous people; but soon after, their name is merged in the general appellation of *Arabs*.

As to the *Midianites*, there is great uncertainty in the boundaries of their domain: we know that they dwelt east and south of Edom. Moses found them about Sinai, and one of their chief cities, called *Midian*, or *Madian*, was in the north, towards Rabbath Moab, and another, of the same name, in the south, by the Red Sea, on the eastern shore of the neck of the Gulf of Akaba. They are thought to have sprung from Abraham's fourth son; we find them early confounded with the Ishmaelites, later with the Kedarenes and Nabatheans; and, in the time of Moses, the Midianites and Moabites appear to have been almost one people, alike in religion and interests. This numerous people are early known as rovers, divided into two classes — the shepherds and the merchants. The latter, as early as the time of Joseph, were engaged in the trade from Gilead to Egypt. The shepherds lived in tents, and had their cattle by them, even in war. The merchants, carriers at different epochs of the trade between the Mediterranean and India, Assyria and Egypt, moved in caravans. They left the care of their cattle to women: hence Jethro's daughters are met tending the flocks of their father. Here we find the magnanimous Moses acting again in character, as a vindicator of the oppressed, though suffering exile for his late act of patriotism and philanthropy.

This Jethro, — *khohen*, that is, "prince-priest," — a Kenite, lived in the city of Midian. "It happened that, one day, his daughters, who were seven in number, were insulted by certain shepherds. Moses, who had, a short time before, taken up his abode in the city, perceived the outrage of the shepherds, who drove the maidens and their cattle from the water they had just drawn; and, hastening to their aid, he assisted them so valiantly that they were enabled to accomplish their purpose.

"When the maidens arrived at home, their father wondered to see them return sooner than usual; but, on inquiry, they told him of the insult they had received at the well, and how an Egyptian had protected and assisted them. Jethro instantly inquired where the chivalrous stranger was, and, blaming his daughters for being so impolite as not to bring him home with them, instantly sent them to invite their protector to come and refresh himself. They obeyed, — and, we may be allowed to surmise, without any objection, — and brought Moses to their father, who was so well pleased with the stranger, that he retained him in his family, committed to him the care of his flocks, and, in the course of time, gave to him in marriage his daughter, Zipporah." Thus, like a modern hero of romance, he becomes the lover and husband of her whom he had protected.

After this domestic picture of pastoral life, which reminds us that Arabia is the native land of chivalry, as well as of freebooting and trading, we miss the Midianites from history for half a century. They appear to have grown rich by trade, as we read of their jewels of gold, chains, bracelets, rings, earrings, tablets, or scent boxes, the purple raiment of their priest-kings, and the gold chains and twisted collars around the necks of their camels. The art of writing was early familiar to them. Traces of the worship of the crescent planet Venus, or the crescent moon, are met with among them — a kind of connecting link between the early Babylonian and Canaanite idolatries, and adopted for the symbol of Islamism. The Midianites of the south seem to have had a purer theology

The Midianites had not reason to exult over the success of the nefarious stratagem advised by Balaam, and in which they had heartily coöperated with the Moabites — for Moses sent twelve thousand men against them, under command of Phinehas. They fortified their castles and collected their forces to resist, but in vain; they were defeated, and every man of them put to the sword, including Balaam, and all their towns and castles were burnt. Every person was destroyed, except thirty-two thousand virgins, who were made prisoners. The country was laid waste, and the cattle driven off, to the number of six hundred and seventy-five thousand sheep, seventy-two thousand beeves, and sixty-one thousand asses; and the spoil of gold, silver, iron, and other metals, was immense.

A century and a half later, Zeba and Zalmunna, at the head of an army of Midianites, Amalekites, and Arabians, were defeated by the stratagem of Gideon, with the trumpets and lamps; and, as frequently happens in the heterogeneous and undisciplined armies of the East, the nocturnal panic was extremely destructive, as they were of different language, and in darkness. One hundred and twenty thousand men are said to have fallen in this and a subsequent slaughter, besides those slain at the rock Oreb, so that it was called *doomsday* of Midian. Many ages afterwards, the tribe is noticed for its industry and wealth, and the magnificence of its tents; but in course of time, its distinctive name was merged in that of the Arabs.

We close this brief notice of these petty nations, who have long since passed away from the domain of history, with the annals of one of the most vigorous, most highly civilized, and most respectable of them all, — the *Philistines*, inferior in attainments only to the Phœnicians and Egyptians. The Explanatory Bible Atlas gives the following summary of their annals: —

"The Philistines were Misraimites,* through the

* According to Hindoo tradition, a powerful tribe, called the *Pali-Puhas*, migrated from India, took possession of Arabia, as well as the coast on the west of the Red Sea, and extended themselves to the shores of the Mediterranean. Some think these were the ancestors of the Philistines, and find

Casluhim, and coming from Caphtor, that is, the Nile Delta, or Crete, they drove out the Avites, settling upon the southern half of that fertile plain,* alternately rolling or level, which is bounded north by the ridge of Carmel, south by the desert, west by the Mediterranean, and east by the mountains of Judah. This energetic race was under five lordships, each with its head city, namely, Gaza, Askelon, Ashdod, Gath, and Ekron. They were not, indeed, destined to extermination; but Joshua attacked them, though, till David's time, they had their kings, and some of these oppressed Israel, at one time or another, for many years.

"David subdued them, as did Jehoram, son of Jehoshaphat, on their revolt, and Uzziah; yet, in the reign of Ahaz, they annoyed Judah: his son, however, subdued them, though they afterwards freed themselves entirely, and became very mischievous. They were partially conquered by Esarhaddon and Psammeticus, and perhaps Nebuchadnezzar; afterwards by the Persians, and by Alexander, who destroyed Gaza. After this, they fell under the Asmonean government, which is the last we hear of them in history."

Two of the towns of the Philistines sustained famous sieges. Ashdod, afterwards called Azotus, withstood the whole force of Egypt, under Psammeticus, for the space of twenty-nine years. This is the longest siege recorded in history; but it may have been interrupted and resumed during the period—of which interruptions, however, the historian takes no notice.

The Egyptians having some time before wrested it from the Philistines, had made it, by strong fortifications, their best bulwark on that side; still Sennacherib, king of Assyria, had become master of it, through Tartan, his general; and the new occupants must have defended it with vigor and perseverance. Their country having become the theatre of war between these two mighty nations, we may well infer that the Philistines were for a long period subjected to many vexations, and lost their independence.

From this time they became tributary to the great empires that succeeded each other; and we know that in the beginning of this servitude they were badly treated by the Egyptians, who, in order to form a barrier against the Assyrians, took Gaza from them. Alexander found a king at Gaza, named Betis, who was subject to the Persians; and as the Philistines are not further named as a nation, except in subjection to the Asmonean government, as before noted we may well suppose that, with many other small tribes, they were swallowed up by the great conquering nations who successively overran these regions. Alexander was so enraged at the protracted defence of Gaza, that he tied its defender, Betis, to the back of his chariot, and dragged him round the walls, in miserable imitation of the truculent exploit of Achilles, who thus dragged the brave Hector round the walls of Troy.

From the pictures upon the contemporary monuments of Egypt, we learn that the personal appearance of the Philistines differed but little from that of the Egyptians. Like them, they were tall, and well proportioned, with regular features, but of a somewhat lighter complexion. They shaved both beard and whiskers, and differed very conspicuously, both in arms and equipments, from all other nations east of Egypt.

They wore a head-dress, or helmet, of a peculiar form; and their corselet was quilted with leather, or plates of metal, reaching only to the chest, and supported by shoulder straps, leaving the shoulder and the arm at full liberty. At the waist, it was confined by a girdle, from which depended a skirt, quilted like the corselet, that hung down nearly to the knee. The shield was large and circular, exactly resembling that afterwards used by the Greeks. Their weapons were the javelin or spear for a distant fight, and the poniard and long sword for close combat. They used war chariots of a form closely resembling those of the Egyptians, and carts and wagons of various forms, drawn by two or four oxen.

Their ships of war were sailing vessels, and not galleys, like most of those belonging to the Egyptians. The rigging was a simple mast, with a watch-box at the top of it, which supported one large sail. The form of the vessel approached as nearly as possible to that of a water bird, and the figure head was that of a duck or goose.

CHAPTER XCII.

1452 to 1426 B. C.

Invasion and Partition of Canaan.

We now return to our narrative. Joshua, the successor of Moses, to whom was assigned the office of conducting the Israelites into Palestine, has already been introduced to the notice of the reader. As the native inhabitants, on account of their crimes, were doomed to extirpation, their place was to be occupied, as fast as they were subdued, by their conquerors. The first military operation of Joshua was to send spies to obtain intelligence, and to survey the fortifications of Jericho, the most powerful city near the place where it was proposed to cross the Jordan. This object was effectually accomplished, and the spies returned in safety, though they had been imminently exposed to detection in prosecuting their enterprise. They owed their safety to the kindness of a woman named *Rahab*, who kept a caravanserai, and who secreted them in her house, so as to elude pursuit.

The entrance into the promised land was effected with suitable solemnity. The ark moved forward to

support for their opinion in the fact of the early civilization of Crete, and that *Pali-sthan* is *shepherd-country*, in Sanscrit, the ancient language of India.

* Professor Robinson says of this plain, covered with ruins, showing its ancient populousness, "the soil of all the plain through which we passed, from Hebron to Gaza, is good; as is proved by the abundant crops of grain we saw upon it. The whole of this vast level tract is the property of government, and not of the inhabitants. Whoever will may cultivate it, and may plough in any place not already preoccupied. But for every two yoke of oxen thus employed in tillage, he must pay to the government about thirty-five bushels of wheat, and forty bushels of barley. The peasants, when rich enough to own oxen, plough and sow on their own account; but they frequently are the partners of merchants and others in the cities. The merchant furnishes the oxen, and the Fellah does the work; while the expenses and income are divided equally between them." We see, therefore, why the beautiful plains of Palestine and Syria are so much worse cultivated than the inferior soil upon the steeps of Lebanon: the latter is *held in fee simple* by its cultivators. In the season of verdure, the plain presents a scene of surpassing beauty and loveliness.

the bank of the river, and the whole army followed, at the distance of more than three quarters of a mile. The Jordan was now at its height, it being the season of the flood; but no sooner had the priests, bearing the ark, entered the stream, than the descending waters were arrested, the channel became dry, and the whole body passed in safety to the western bank. At Gilgal, they observed the fortieth passover since its first institution in Egypt. As a commemoration of their wonderful passage, a rude monument was set up, formed of twelve stones from the bed of the river. All who had not undergone circumcision were initiated, by that rite, into the national fraternity — an ordinance which had been omitted while they were in the desert.

At the time of the Jewish invasion, Palestine was governed by a multitude of petty kings, who seemed to be, in a great measure, independent of one another. They lived in their walled cities, and, with their subjects, passed their time in sensuality, in idolatrous observances, and doubtless in collisions one with another. The Canaanites are supposed, upon the increase of their families, to have possessed themselves of the Arabian side of Egypt, and there to have erected a kingdom coëval with that of Misraim; but the beginning of their history is extremely dubious. The general denomination of Canaanites included seven nations, as described in the preceding chapter.

On the approach of the Israelites, they at first entered into no league to oppose the common enemy; each kingdom or city was left to make the best defence in its power. Jericho was first attacked by the invaders. It fell in a manner which attested a supernatural agency. The ark having been carried around it for six successive days, on the seventh, as this mysterious circuit was repeated, the walls of the city were thrown down, at the sound of the priests' trumpet, and the united shout of the army. The inhabitants were all put to the sword, except Rahab, who had sheltered the spies, and her family. The capture and destruction of Ai soon followed this event. At this juncture, the kings of Canaan combined against the invaders, with the exception of the Gibeonites, who craftily contrived to save their own lives by making a league with Joshua. The treaty was held sacred, the lives of the Gibeonites were spared; but they were at length deputed to the servile offices of the house of God.

The league which was formed included the southern princes of the Amoritish race, five in number, headed by Adonibezek, king of Jerusalem. When they heard that Gibeon had fallen off, they at once attacked it; but, through the assistance of Joshua, the place was saved, and the enemy, moreover, signally discomfited, while a tremendous hail-storm increased the panic and destruction of their flight. After this victory, the conquest of the country was rapid and easy. The five kings had fled for refuge to a cave, from which they were taken and put to death. City after city fell — tribe after tribe was exterminated. The Jewish commander returned to Gilgal, having completed the subjugation of the south as far as Gaza, with the exception of some of the strong fortresses. But the north, in its turn, was to come under the rule of a foreign sovereignty, to be established in their flourishing cities and towns. The chieftains of this part of Palestine organized a powerful confederacy against Israel; but Joshua fell suddenly upon them, and vanquished them in a single battle. The cavalry and chariots, in which their strength lay, were soon rendered useless by the hands of the conqueror.

The war lasted about seven years, the latter portion of which was consumed in the reduction of the cities. During this period, the seven nations — the Canaanites, properly so called, the Amorites, the Hittites, the Hivites, the Gergashites, the Perizzites, and the Jebusites — were entirely subdued, though not extirpated. Thirty-one kings had fallen under the sword. Wearied with war, the Israelites at length suspended that work of death which they were commanded to undertake, almost in the midst of their career. Too many of the dangerous, seductive Canaanites were left in the land, as the people found to their grief and disappointment, in their subsequent history. On every occasion that offered, the natives were ready to wreak their vengeance on the conquerors, and they were perpetually engaged in alluring the chosen race to their own impure and idolatrous rites. The two great concerns to which the attention of the Israelites was called, after the conquest, were, first, the solemn recognition of the Lord as king, and swearing allegiance to the constitution, on Mounts Ebal and Gerizim, according to the last instructions of Moses; and next, the survey and partition of the land, with the location of the several tribes.

In tracing the separate portions into which the country was divided, so as to accommodate each of the twelve tribes, we may begin with the trans-Jordanic possessions. Of these, the River Arnon, which separated the land of the Hebrews from that of Moab, was the southern boundary. Here the tribe of Reuben received their allotment — the northern bank of the Arnon up to Aroer. It embraced a large portion of the valley of the Jordan, and had, for its principal cities, Heshbon, Eleale, and Sibmah, celebrated for their vines. To this day, the superiority of the pasturage of this district renders it an object of fierce contest among the Arabs.

The tribe of Gad was placed to the north of the Reubenites. Their land was on both sides of the Jabbok, — the modern Zurka, — but how far south it is difficult to determine. It contained all the east side of the valley of the Jordan, up to the point of the Sea of Genesareth, and the southern part of the mountain range called *Gilead*. It abounds in the most romantic scenery, and Gilead was celebrated for its goats and for its flocks generally.

The half tribe of Manasseh was settled north of Gad. It occupied the eastern shore of the Lake of Genesareth, the whole of Bashan, famous for its cattle, and probably some part of the cultivated lands of the ancient Auranitis, now El Ledjah.

Passing into Canaan proper, we find part of the tribe of Dan stationed on the most northern point, at the foot of Lebanon and Hermon, and near the source of the Jordan. This portion of the tribe, finding themselves straitened in their quarters in South Canaan, removed, and took the town of Laish, which assumed the name of their tribe.

Contiguous to Dan was the tribe of Naphtali, its possessions probably extending up into the valleys of the Anti-Libanus, or Hermon.

The allotment of Asher was a long and narrow slip of land on the sea-coast, from the frontiers of Sidon, all around the Bay of Ptolemais, excepting where it was interrupted by a part of the territory of Zebulon, as far as Carmel. It included the mountain

itself, and part of the adjacent valley. Some of the seaports, however, remained in the power of the old inhabitants.

To Zebulon was assigned a tract of country lying between the Lake of Genesareth and the sea.

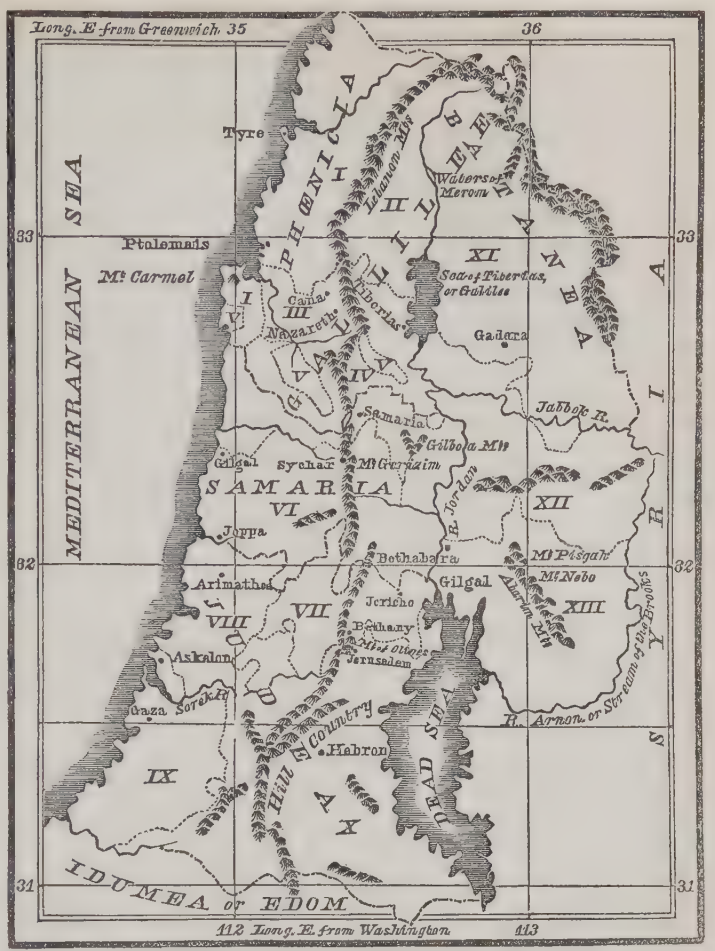
The allotments of Issachar, the other half tribe of Manasseh, and Ephraim, included severally, tracts which lay in the same manner, one south of the other, from the Jordan to the Mediterranean. These were all more or less hilly and mountainous regions, though mostly very fertile.

Southward of Ephraim, the sea-coast and the western part of the inland district fell to the lot of Dan.

The possessions of Benjamin were in the plain of Jericho, and in a part of the valley of the Jordan, and the head of the Dead Sea, extending westward to Jebus, afterward Jerusalem.

To Judah belonged the rest of the southern country, as far as the borders of Ephraim, with the exception of a district on the south-west, about Gaza, which was assigned to Simeon. Judah's was a large and rich domain.

Such was the establishment of Israel in their several tribes, each having their own boundaries, and enjoying the peculiar advantages of the district to which they belonged, whether these were pastures or cornlands, or vineyards and olive grounds. During the lifetime of Joshua, scarcely any thing occurred to disturb the harmony of the tribes. The affair of erecting a public altar to God on the east side of the Jordan, which threatened a serious alienation, was speedily compromised and settled, so as to occasion no ultimate disturbance.



I. Asher. IV. Issachar. VII. Benjamin. X. Judah. XII. Gad.
II. Naphtali. V. Manasseh. VIII. Dan. XI. Manasseh, XIII. Reuben
III. Zebulon. VI. Ephraim. IX. Simeon. (beyond Jordan.)

Joshua, after having gathered together all the people, exhorted them to obedience, and renewed the oath of allegiance and fealty, died, aged one hundred and ten years, 1426 B. C. He appointed no successor to the supreme authority, and the separate republics, under the control of their own chieftains and other loyal officers, regulated the public affairs. It was an era of general virtue and vigor, and there began to be a taste of true happiness throughout this fair land; but the one great mistake and act of disobedience, in desisting, prematurely, from the war of conquest, tempted them repeatedly to treason, bringing upon them wars, and what was worse, the intolerable evils of servitude.

CHAPTER XCIII.

1426 to 1095 B. C.

The Judges, or the Heroic Age of the Israelites.

After the decease of Joshua and the elders who outlived him, and who remembered the divine interpositions in behalf of the Israelites, there succeeded a generation of men who disregarded the pious customs of their fathers, and mingled with the Canaanites in marriages and idolatrous worship. The people generally had deteriorated in respect to their religious character, although there were noble exceptions. It was a time when wild adventures and desperate feats of individual prowess abounded. Personal activity, courage, and craft, were the qualifications which raised the judges to their title and distinction. On this account, the period of the judges may be called the *heroic age* of Hebrew history. These public men were not so much administrators of justice, as gallant insurgents, partisan leaders, captains of a clan. They were a sort of military dictators, raised, on an emergency, to the command of the forces of a tribe or other collection of warriors.* As the several tribes were deficient in union, so there was little national strength; and, surrounded as they were by the old inhabitants, and mingled with them, they were constantly

* The Hebrew heroes may be contrasted with their Homeric and Grecian contemporaries, of classic renown — Samson with Hercules and Theseus; Shamgar with Achilles; Jephthah with Agamemnon; Saul with Hector, &c. &c. Also, the domestic life of the Homeric age, as described by Homer, may be contrasted with the pleasant picture of Hebrew rural life given in the Book of Ruth.

Of this picture, *Voltaire* says, "These times and manners have nothing in common with our own, whether good or bad; their spirit is not ours, their good sense is not ours. On this very account the five books of Moses, Joshua, and the Judges are a thousand times more instructive than Homer and Herodotus."

liable to attack in their separate domain. A few of the tribes were occasionally aggressive upon the strong places left in the land, as Laish, Jebus, Hebron, Bethel, and others; yet the tribes generally seem to have adopted the dangerous measure of entering into terms with their enemies, and permitting them to reside in the land on the payment of tribute.

Before any judge was actually raised up for the protection or deliverance of the people, there were several transactions which exemplified, in a striking degree, the decline of the national faith and the depravation of manners. It was a period of anarchy and confusion when every man did that which seemed right in his own eyes. Such was the transaction of the Danites in respect to the silver idol of Micah, and especially that which pertained to the outrageous treatment of the Levite's concubine, in the city of Gibeon, which became the cause of a most bloody civil war among the tribes, almost exterminating one of them — that of Benjamin.

The earliest judge and deliverer of the people was *Othniel*, a nephew and son-in-law of Caleb. A Mesopotamian king had extended his conquests as far as the Jordan, on the western side; the defence of the subjected tribes was undertaken by the judge, and at the end of eight years, the Mesopotamian was entirely defeated, and the whole land remained in peace during forty years more. The eastern tribes were then assailed by a confederacy under Eglon, king of the Moabites, as also a part of the territory of Benjamin. The oppression lasted eighteen years, and was thrown off only by a desperate enterprise of Ehud, a Benjamite. Having obtained an audience of Eglon, a man of great obesity, he boldly struck his dagger into the body of the latter, and happily escaped. Flying to the mountainous part of the land of Ephraim, he roused that powerful tribe, and totally defeated the enemy. A long era of peace, said to be eighty years, followed this exploit. The next judge was *Shamgar*, who, with a vigorous arm and formidable weapon, a Syrian ox-goad, slew six hundred Philistines.

The next deliverer was *Deborah*, a high-born woman of the tribe of Ephraim, who, rousing Ephraim, Benjamin, and Manasseh, as well as the northern tribes, attacked the Canaanites in the north, who had oppressed that portion of the people for twenty years. They were completely routed, and their general, Sisera, a man terrible for his valor and conduct, was slain, after having taken refuge in the tent of Jael, a woman of the Kenite tribe. Seizing the opportunity when he was asleep, she drove one of the iron pegs of the tent into his head and killed him. This success issued in securing peace and freedom for forty years. The next occasion for the interference and intrepidity of a judge or leader, was furnished by the oppressions and ravages of the wild hordes of the desert, the Midianites, Amalekites, and other nomadic tribes. The confusion, misery, and want, which were produced by their irruption and settlement over the land, were almost indescribable. To exterminate these enemies of Jehovah and his people, *Gideon*, of the tribe of Manasseh, received a divine commission. A large number of warriors was gathered, consisting of thirty-two thousand men; but only three hundred of them were required for the service to be performed. By a singular stratagem, which conveyed to the enemy the impression of fearful numbers and power, they rushed — in the middle of the night — upon the wild and mingled tribes, who were thrown into such a panic and confusion, that they turned their arms upon each other. The fugitives were then slain by the rest of Gideon's troops. The war was pursued to the utmost extremity, and ended not until one hundred and twenty thousand of the oppressors perished.

The offer of royal authority was made to the victorious chieftain, but his ambition was satisfied with the deliverance of his country. After the death of Gideon, his illegitimate son, *Abimelech*, a daring and bloody man, aspired to the authority which his father had refused. He succeeded but in part, as his authority seemed to be confined to Sichem and its neighborhood. His shocking cruelty in murdering the seventy sons of his father, in order to reach the goal of his ambition, was recompensed in his own ignominious and miserable death, at the expiration of a few short years. *Tola*, of the tribe of Issachar, and Jair, a Gileadite, successively followed as judges; but they were undistinguished. *Jephthah*, an illegitimate son of Gilead, next appears as the champion of Israel, the Philistines having attacked the southern border; and the Ammonites having not merely subdued the tribes beyond Jordan, but crossed it, and engaged the combined forces of Ephraim, Judah, and Benjamin. Jephthah, as a noted captain of freebooters, possessed the daring requisite to engage the oppressors of his country. He attacked them, and gained a splendid victory, which was, however, sullied by the rash vow he had made, requiring him to sacrifice his only daughter upon his return home. He avenged himself on the Ephraimites, who had commenced a quarrel with him, by putting forty-two thousand of them to the sword without mercy, at the passage of the Jordan. He enjoyed his dignity for seven years. Following him were several judges, of whom little more than their names is recorded.

Among the enemies of Israel there were none more dangerous and implacable than the Philistines, on the southern borders. They had subdued, apparently, the whole allotment of Simeon, so that, probably, this tribe was scattered for refuge among the rest. Gaza and Askelon were in the power of the conquerors, and their frontier was boldly stretched to that of Dan. To humble so insolent an enemy, the most extraordinary of the Jewish heroes appeared — a man endowed with amazing physical power. *Samson* was the true Hercules of antiquity. His efficiency in crippling the power of the Philistines, consisted rather in feats of personal daring, than in any well conducted plan of defence or of conquest. His life began in a marvel, and ended in the deepest tragedy. His birth and character were made a subject of divine revelation, with instructions as to the manner of his training. As soon as he attained manhood, he entered upon that series of exploits, the story of which has excited the admiration of all time. In several instances, by his personal prowess, he avenged himself on the Philistines for the wrongs he had received at their hands. But the most signal instance of his triumph over them was at his death. By the acts of Delilah, his mistress, shorn of his strength and made a prisoner, deprived of sight, and set to the servile task of grinding at the mill, he was for the time entirely at the mercy of his enemy. It happened, on one occasion, that they wished to make a public exhibition of their distinguished captive, for their diversion, in a sort of rude amphitheatre. He was placed in the area of it, and the roof, which formed the seats, was crowded with spectators. But

Samson pulling down the Temple.

his strength was now returned; the building was supported chiefly by two pillars; these he grasped, and, leaning himself forward, dragged down the entire mass, burying himself and all the Philistines present, in one common ruin. He had passed twenty years as the judge of Israel, and as the terror of his own and his country's enemies.

During the time of Samson, a wiser and more useful head of the state was growing up within the precincts of the tabernacle. This was *Samuel*, destined to be the last, as he proved to be also the most distinguished, of the judges. He was the son of Hannah, one of the wives of Elkanah, a Levite, who resided in a city in Mount Ephraim. He was educated in the service of the high priest Eli, having from the first been consecrated to God by his pious mother. The tabernacle and the ark were at Shiloh, in the territory of Ephraim, and wherever these were was the temporary capital of the state. Hence in Eli was concentrated, for the time being, a civil as well as religious supremacy. But there were defects in him, and especially in his family, which required a change in the office of the priesthood. His sons, Hophni and Phineas, were indeed a burning disgrace to the order. Samuel, however, even in such society, grew up blameless and uncorrupted. Already, in his early youth, he had received divine intimations of his future usefulness, and by the voice of God he was commanded to communicate to the aged Eli the fate which awaited him and his family.

That fate was near at hand: the war between the Philistines and Israelites broke out anew, and a bloody battle took place at Aphek, in the northern part of Judah, in which the Israelites were totally defeated. In this emergency, they sent for the ark of God, and placed it in the centre of their forces, hoping that victory, as of old, would attend the consecrated symbol of the divine presence. Under the circumstances, however, the expedient was unavailing; it was not authorized by the command of the Deity. In the ensuing battle, thirty-two thousand Israelites perished, the guilty sons of Eli were slain, and — the most dreadful calamity of all — the ark of God fell into the hands of the idolaters. The tidings conveyed suddenly to the aged Eli caused his death, as he fell from his seat and broke his neck. The prospects of the race of Abraham were at this moment dark indeed — in hopeless servitude and forsaken of God. With the ark, not only their glory, but their political existence, had, in their view, departed. With what a glad surprise, then, must they have received the extraordinary intelligence, that, after seven months, the Philistines were sending back the ark of God, with special tokens of reverence. During their retention of it, it had proved a terrible bane and humiliating rebuke to the nation, and they could no longer endure its presence.

Yet twenty years longer the Israelites groaned under the yoke of the Philistines; but Samuel was now grown to manhood, and was established not merely with the authority of a judge, but likewise of a prophet. The high priesthood had passed into the next branch of the family of Eli, and sunk into comparative insignificance before the acknowledged weight of the new leader. Samuel, having labored with success to extirpate the idolatrous practices which had grown up among the people, summoned a general assembly at Mizpeh. The Philistines took alarm, and put their forces in motion to suppress the insurrection. The Israelites were full of terror, but too far engaged to recede; their confidence in the favor of God towards their righteous judge, induced them to risk their safety on the acceptance of his prayers. The event was a victory so complete, caused partly by a tremendous storm, that the Philistines were forced to evacuate the whole country and to accept of equitable terms of peace.

The measures adopted by Samuel were most salutary. He united at least all the southern tribes under his authority; at Bethel, Gilgal, and Mizpeh, he held three annual sessions of justice, while he fixed his residence in his native city of Ramah. But in his old age, innovations upon the ancient practice were introduced, through the venality of his sons, who were installed in the judicial office, and the people became dissatisfied with their republican or theocratic polity. They demanded a monarchical form of government, from the belief of its superior efficiency, both in war and peace. Their avowed objects were, the more certain administration of justice, and the organization of a strong and permanent military. Their demand was complied with, Samuel having first presented to them

a fair statement of the dangers and evils of an Oriental despotism.

It became a matter of great importance, of course, to make the selection. The prophet was divinely instructed on the subject, and when the designated individual was found, he was privately anointed as the future king. He proved to be the son of a Benjamite chieftain, a youth of a singularly tall and striking person, who had come to Ramah in search of a valuable property in asses belonging to his father. After a proper course of religious instruction, at one of the schools of the prophets, to fit him for his high office, the youth, whose name was *Saul*, was designated by lot at a solemn assembly, at Mizpeh, and received as king by the great majority of the people. The young sovereign being soon called into the field to resist the Ammonites, was able to muster an immense army, and totally defeated and dispersed the foe. This was so prosperous a commencement, that Samuel assembled the people at Gilgal, and proceeded to the formal inauguration of the king elect; at the same time rehearsing his own course as judge, and rebuking the people for their innovation on the established constitution, without an express pre-intimation of the divine will.

The period of the judges thus came to a close, with its lofty daring, its spirit of personal adventure, and its eventful changes. It was a period of several centuries, and included a great variety of fortune; but the years of servitude and warfare did not bear a large proportion to the whole. The Israelites, under this form of government, had enjoyed, in all, three centuries of peace: engaged almost entirely in the cultivation of the soil or in the care of their flocks and herds, there doubtless obtained among them a uniform simplicity of manners. This characteristic of a pastoral or agricultural community is seen in the circumstances of those who were called at times to the supreme authority. Gideon was taken from the threshing-floor in order to lead the armies of his country, as Cincinnatus, among the Romans, was summoned from the plough. Saul, even after he was elected king, was found driving his herd. And David, called to the same high station, had from earliest life been familiar with the care of sheep. The rural life of the Israelites in these days is admirably pictured to us, in all its truth and beauty, in the story of Ruth and her kinsman.

CHAPTER XCIV.

1095 to 1015 B. C.

The Monarchy — Reigns of Saul and David.

The Hebrew monarchy, though limited to a small extent of territory, became, at length, rich and powerful. Its aim, however, was not conquest, but rather the cultivation and development of its internal resources. In this national pursuit they were favored by their fertile soil, salubrious climate, and wise institutions. Saul, as the first king, had a new field in which to try his capacity for government; and his administration must doubtless be pronounced, on the whole, a failure. His temperament, hasty, impetuous, and self-confident, ill fitted him to defer in every thing to the divine guidance, maintain the majesty of the laws, or deal out even-handed justice. Between his nomination to the supreme authority, and his active administration, some considerable time must have elapsed, as his son Jonathan had now grown up to man's estate — a gallant warrior. His early measures were in general well advised; but in the affair of a war with the Philistines, by assuming the priestly function, he violated the Hebrew constitution, and forfeited the claim to the kingdom as an hereditary possession.

In a war with the Philistines, he had been eminently successful, but for a rash vow of his own, — that the people should not taste food until the close of the day. This abridged his victory, by taking from his men the power of a prolonged pursuit of the enemy, through very exhaustion. On all quarters now his enemies were defeated by his arms; particularly were the Amalekites made to feel the law of a stern reprisal. A war of extermination — such was the divine command — was to be carried on against so cruel, relentless, and unimprovable an enemy. In the conduct of his expedition, Saul again transgressed the divine commandment; he reserved the best part of the spoil under the pretext of offering it in sacrifice, and spared the life of the Amalekite king. His repeated acts of disobedience made it evident that he was unfit to be the ruler of the Lord's chosen people, and this unfitness was now still further manifested in the paroxysms of insanity which came over him from time to time.

A successor to Saul in the kingdom was to be sought in another family, notwithstanding the excellent character of his son Jonathan: such was the divine determination. That successor was *David* — the youngest of the eight sons of Jesse — a youth of great beauty, piety, and courage, who was selected and anointed by Samuel, at Bethlehem. His peaceful, pastoral life was signalized by his intrepidity, once and again; but the public life on which he soon entered was marked by the most extraordinary feats of valor. The first display of the kind was his successful encounter with a gigantic champion, Goliath of Gath, a terrible foe, encased in brazen armor. Him the modest and fearless David slew with a stone from his sling. This bold achievement endeared him to the kindred spirit of Jonathan, and proved the commencement of a romantic friendship scarcely equalled in the annals of the world. On the father, however, it produced a very different effect — a feeling of deadly jealousy, first awakened by the triumphant songs of the maidens of Israel, ascribing to David a higher honor than to their king.

For several years, the jealousy of Saul and his increasing malady brought, both upon David and Jonathan, a degree of distress and perplexity which only their piety and mutual affection could have enabled them to endure. Alternately caressed and persecuted; now a son-in-law of the king, and then deprived of his wife barely escaping the secret assaults of the moody monarch; sometimes soothing him with music, and anon fleeing from his murderous wrath; driven from home and country; seeking security in the haunts of the wilderness, the fastnesses of the mountains, or the capital of an enemy's land; now fighting battles for his master, and then *with* him, or rather sparing him when in his power, — in all these singular circumstances, David passed a novitiate such as few candidates for royalty ever experienced.

The noble Jonathan, in the mean time, not merely sacrificed his hopes of a kingly succession to his friend, the designated heir of the throne, but exposed his quiet and his life to save David from destruction.

The days of Saul were now speedily to be num

bered. Though ill supported by his subjects, he determined to risk his crown and kingdom on a great battle with the Philistines. Actuated by superstitious fear, he first consulted the witch of Endor as to the result of the conflict, and learned it with sufficient significance, though he did not see fit to withdraw from the contest. The prediction, like many others, may have contributed to its own fulfilment. On the mountains of Gilboa, the Israelites were defeated, and Jonathan and other sons of Saul were slain. The monarch, in his deep mortification and despair, procured his own death. Profoundly was the catastrophe lamented by the loyal and gifted David, in his elegy on this occasion.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen!

"Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!"

This touching and sublime ode was set to music by David, and, being taught throughout the nation, doubtless had, like the popular ballads of later times, great effect in soothing distempered feelings among all parties, — for who could fail to love and respect the author of such a lament over a ruthless enemy? — who could resist such an appeal to patriotism and every generous emotion?

Having paid a due tribute to loyalty and friendship, David suddenly appeared at Hebron, was welcomed by the tribe of Judah, and immediately raised to the vacant throne, 1055 B. C. Abner, the chief captain in Saul's army, appealed to the jealousy of the northern tribes against Judah, and set up Ishbosheth, Saul's only remaining son, as king. After a civil war of two years, Abner, on some disgust, forsook the cause of Ishbosheth, and went over to the side of David. He was at length assassinated by Joab, a brother of Asahel, whom Abner had previously slain. With the defection and death of Abner, the party of Ishbosheth was prostrated.

David was now in the strength of manhood, and, having triumphed over all the jealousies of the tribes, occupied a position of great interest. The whole nation received him as their king. The valiant captains of their united forces ranged themselves with pride under his banner. The Philistines were defeated in all quarters. After residing seven years and a half at Hebron, David determined to have a capital, where should be concentrated the powers of the government and the rites of religion. Jerusalem was destined to become the favored place, and the scene of mightier wonders and stranger vicissitudes than ever characterized any other city on earth. It included a fortress which had remained in possession of the native inhabitants, the Jebusites, till, together with the town, it was taken by David. The citadel stood on Mount Zion, and there he established his royal residence. That hill rose to the south; it was divided, by a deep and narrow ravine, from the other hills over which the city gradually extended. Having founded his capital, David next reëstablished the national religion with appropriate grandeur. The ark, which probably had remained at Kirjath Jearim ever since its restoration by the Philistines, was removed into Jerusalem, with every token of religious awe, solemnity, and joy.

A royal palace had already been reared for David, with the assistance of Hiram, king of Tyre, between whom and David, and their respective nations, a long cherished amity was enjoyed. A permanent temple, too, for the public worship of God, was in contemplation by the religious king; but for such a service, it was divinely intimated, he could not be employed, as his mission had been one of war and blood. A different character was to be concerned in the erection of a temple for the worship of a God of love and mercy. David's career of conquest was not yet terminated. On every side, he extended his frontier to the farthest limits of the promised land, and secured the whole country by exterminating, as fast as possible, its restless enemies. He successively defeated the Philistines, the Edomites, the Moabites, the Syrians of Zobah, — supposed to be the kingdom of Nisibis, bordering on Armenia, — the Syrians of Damascus, and eventually the Ammonites. Thus he extended his kingdom east to the Euphrates; the northern part was secured by the occupation of the fortresses in the kingdom of Damascus, and by his friendly relations with Tyre; the southern by the destruction of the Philistines and the military possession of the territory of Edom. Judah, according to the prophecy, now lay in triumphant ease, like a full-grown, victorious lion, reposing in conscious strength and majesty, — "Who shall rouse him up?"

David's career had been hitherto splendid and prosperous far beyond the ordinary lot of humanity. His subsequent course contrasted unhappily with it, for the most part, and presents a striking memento in respect to the dangers of greatness. He fell by a twofold heinous crime, in the midst of his glory and success, and left a stain on his character which even the deepest repentance and bitterest suffering have scarcely been able to efface. Offending the holy law of God in the matter of Bathsheba, the wife of Uriah, he followed the sin by constructive murder. Uriah, the brave and unoffending officer, the victim of the king's wrong, was purposely exposed on a post of danger, where his death was inevitable. From this period, the course of the war-worn monarch was more rough and toilsome than all the scenes of battle and strife through which he had passed from his youth up. "A curse as fatal as that which the old Grecian tragedy delights to paint hung over his house. Incest, fratricide, rebellion of the son against the father, civil war, the expulsion of the king from his capital — such were the crimes and calamities which blacken the an

nals of his later years." They need not be rehearsed, except to say that the death of his favorite and wicked son Absalom, who revolted against the government of the king, was felt by the father as the climax of calamities. Did ever words express a more deep and tender, a more inconsolable grief, than his? When the news of the rebel son's death reached him, "the king was much moved, and went up to the chamber over the gate, and wept; and as he wept, thus he said: O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The suppression of Absalom's revolt, though the death of the son caused so profound a grief in the parental bosom, was the salvation of David in respect to his kingdom. He was immediately established in full power; but his calamities were not at an end. In the pride of success, for conquest, or from other improper motive, David determined to take a census of his extensive dominions. According to one account, which gives the lowest number, there were eight hundred thousand men fit to bear arms in Israel, and five hundred thousand in Judah. No census was taken of Benjamin and Levi. The procedure called down the divine displeasure. The king was permitted to choose between three forms of evil — either seven years of famine, three months of unsuccessful, disastrous war, or three days' pestilence. David, with a subdued, penitent temper, left the judgment in the divine hand. Accordingly the pestilence broke out, and seventy thousand persons died. The malady spread to Jerusalem, but was arrested by the building of an altar to the Lord on Mount Moriah, the site of the future temple.*

The remainder of David's life was spent in making the most costly preparations for the building of the temple, and in securing the succession to Solomon, his son by Bathsheba. The former object was effected with comparative ease, as he had commended the enterprise to the zeal and piety of the people. But the latter was a purpose much more difficult of execution. The evils inseparable from Oriental monarchies, where polygamy prevails, and where no certain rule of succession is established among the offspring of different mothers, began to be felt, as the aged king drew near his death. Amid factions and the development of an intention, on the part of one of the king's sons, to secure the crown, measures were promptly taken, by the public authorities, to anoint and proclaim Solomon. This was done at Gihon, 1015 B. C., and the young king entered Jerusalem amid the loudest acclamations. Having given his son such instructions and charges as his experience and sagacity dictated, as to his conduct in the realm, David breathed his last, having reigned forty years over a monarchy which he had himself principally built up. He bequeathed to Solomon a fair, rich, powerful, and prosperous kingdom, which, through the well-disciplined veterans of the army, and the vigorous administration of government, held the balance of power between Asia and Africa, and secured the peace of the world; for the long period of tranquillity enjoyed through the reign of the son is to be ascribed to the bravery, energy, and wisdom of the father.

* It may be observed that one prominent cause of the punishment inflicted may have been that the census was taken by military prefects, and not by the genealogists, which was a violation of the Hebrew constitution. Nor was it the purpose of the Deity that the nation should start forth on a career of conquest, as David seems to have intended, and thus ruin itself in the manner that every prosperous kingdom of antiquity, and many a one of modern times, has done.

CHAPTER XCV.

1015 to 975 B. C.

The Monarchy — Reign of Solomon — View of the Kingdom during his Reign.

The life of Solomon forms, in many respects, an entire contrast to that of his father. The latter was full of adventure and incident, of variety and change, stirring, thrilling, and perilous to all that one holds dear — furnishing the best discipline to character, and the best materials of history. The days of Solomon, on the contrary, were passed in peace, ease, and luxury — in the enjoyment of the acquisitions made by his father, and in the safer as well as more agreeable employment of adorning his country with works of art, or enriching it with lessons of science and wisdom. They were both alike devoted to the real interests and grandeur of the nation, both sagacious and experienced, just and trustworthy, zealously laboring for the institutions of religion and the state, but with different tastes and dispositions, or, if not different, yet expressed each in its peculiar mode.

Solomon was twenty years of age when he ascended the throne. He was soon required to adjust several difficult cases connected with the pretensions of Adonijah, his brother, and the charge or advice of his father. Eventually, Adonijah was put to death, with Joab and Shimei, both dangerous men, and all of them guilty of capital crimes; and Abiathar, the high priest, who supported the pretender, was suspended from his office, and banished from Jerusalem. Thus secured, by the policy of his father, from internal foes, and by the terror of his arms from foreign invasion, Solomon commenced his auspicious reign. Then it was eminently that Judah and Israel dwelt safely, every man under his vine and under his fig-tree, "from Dan even unto Beersheba." With his administration of justice all parties were content. Every one was filled with admiration of his wisdom. God had endowed him with a vast capacity, and his mind was stored and embellished with the knowledge of every science and art. In answer to his prayer for wisdom to guide his people, the Lord not only conferred that distinction, but added the gift of honor and riches.

The internal government of his dominions was admirably adjusted and administered. He divided his kingdom into twelve districts. Over each of these he appointed an officer for the collection of the royal tribute. This was in addition to the local and municipal governors. Each of those officers supplied the court for a month. The daily consumption of his household was immense, including, among other articles, three hundred bushels of fine flour, and six hundred of a coarser sort; ten fatted, with twenty other oxen, and one hundred sheep. Forty thousand horses were supplied with provender, besides a large number of dromedaries. The foreign relations of the king were also wisely directed; their aim and effect were the maintenance of friendship and peace. Such was his matrimonial alliance with the royal family of Egypt, as also the renewal of his commercial alliance with

Dedication of the Temple.

the king of Tyre. To the latter are to be attributed the facilities afforded to Solomon for the building of that great national work — the Temple. The king of Tyre furnished both the materials and the artisans; the latter were the most skilful workmen in every kind of manufacture, particularly in the precious metals.

The preparations being made, the work was commenced in the year 1012 B. C., which was the 480th year after the departure of the Israelites from Egypt. It was erected upon the eminence of Moriah, on the east side of the city, the spot where Abraham offered his son. It was finished in the eleventh year of the king's reign, having been seven years and a half in building. It is not necessary here to give the details respecting this celebrated structure. Its richness and magnificence were probably unequalled. "It was a wonder of the world, from the splendor of its materials, more than the grace, boldness, or majesty of its height and dimensions." A profusion of gold was lavished on every part of the edifice, within and without, the floor, the walls, the ceiling, — indeed, the whole house is described as overlaid with that precious metal. As soon as the temple, with its courts, was completed, the solemn dedication was performed by the king, with his high officers of state, all the orders of the priesthood and the Levites, and the assembled thousands of Israel. The language of the king was equal to the occasion; and the act was accompanied with the greatest magnificence which the sovereign and the nation could display. It was hallowed by every imposing religious rite, and the presence of the Deity!

The Temple was not the only magnificent work of Solomon. He reared sumptuous palaces for his own residence, with a display of opulence and profusion, not surpassed probably by the older monarchs of Egypt or Babylonia. The great palace, which was fifteen years in building, stood in Jerusalem. It was so constructed as, by a causeway, to lead directly to the temple. Another palace was erected, in a romantic spot in the country, for the king's wife, the daughter of Pharaoh.

Had Solomon been merely a magnificent prince, he would have been little remembered by mankind. His wisdom was his chief endowment, and that has excited the admiration of ages. Neighboring princes visited him to admire his wisdom no less than his splendor. Poetry, philosophy, the natural sciences, and divine knowledge, appear each to have been cultivated by him with wonderful success. His poetry, consisting of one thousand and five songs, except his epithalamium, and perhaps some of his psalms, has been entirely lost. The same fate has attended his natural history of plants and animals. But all the conclusions which bear the stamp of a divine revelation are embodied in the book of Proverbs and Ecclesiastes. The latter book seems to be, among other things, a confession of the errors of his life, and the summing up of its natural good, *vanity of vanities!* — a melancholy comment from one who had every means of earthly happiness in his power. The errors of his life, especially of the latter part of it, were not few or inconsiderable. He had set at defiance the plainest intimation, of the divine will, had formed a connection with Egypt, had multiplied a great force of cavalry, had accumulated gold and silver, had lavished the resources of the people in his mania for building, and had married many foreign wives. These women, educated in idolatry, led him to permit an idolatrous worship within his dominions. Nor was this the most heinous of his crimes; he even consecrated to the obscene orgies of the heathen, a part of one of the hills which overlooked Jerusalem, — a spot almost fronting the temple which he had erected to the one true God. Moloch triumphed here.

"The wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of hell."

Hence sprang the difficulties of his declining days — enemies without and within, who attempted conquest, or revolt, or the dismemberment of the empire. It was a dissatisfied people and an insecure throne that he was about to bequeath to his heir. He died, after a reign of forty years, and with him departed the glory and power of the Jewish monarchy.

As the Hebrew nation had reached the height of its greatness and splendor during the reign of Solomon, a concise description may properly be given of its condition at that era.

In respect to the extent of the Hebrew dominions,

which were then at the greatest, they seem to have been generally the same as in the time of David, with the exception of the cities which he received from the king of Egypt as the dowry of his wife, and, on the authority of Josephus, the desert of Syria, in which Tadmor was built. The kingdom extended from the Mediterranean as far as the Persian Gulf. The boundary on the north is not clearly defined. One of Solomon's prefects was over the country about Tyre and Sidon. It seems probable that Solomon owned the country, but not the cities on the coast. The northern limit on the Mediterranean was Berytus; the southern was Sichor, or River of Egypt, and the Elanitic Gulf, or eastern arm of the Red Sea.

The population of the empire is somewhat a matter of conjecture, as there is no statement of it in the Scripture narrative. It is estimated, however, that it was very large. If we may judge from the number of the militia in the time of David,—one million three hundred thousand,—it cannot be supposed that the number of inhabitants under Solomon was less than eight millions. Taking the ratio of the number of militia to the number of inhabitants to be as one to seven, the population would even exceed that; but perhaps, in respect to the Israelites, we may take the ratio as one to six, or six and a half. To support so great a population must have required, notwithstanding the aids of commerce, a soil of uncommon fertility. The great progress of the Israelites, both in commerce and agriculture, at this era, must necessarily be inferred.

The revenue of the government is said to have been derived from gifts, spoils, confiscation, crown lands, services of labor, monopolies in trade, particular taxes, and, in extreme cases, poll taxes. The treasury of Solomon, it is probable, was enriched from most of these sources. From all quarters he received the most splendid and costly gifts. The spoils of his enemies came into the account; but these, in his peaceful reign, could not have been considerable. The confiscation of estates was doubtless a source of revenue, such as those of Adonijah, Joab, and others, whom he put to death in conformity to the demands of justice or the will of his father. He inherited, of course, the possessions of his father, received the income of the crown lands, the vineyards, the olive-trees, *the sycamore-trees, the herds of Sharon, and the herds of the valleys, the camels, the asses, and the flocks.* From services of labor a large income was derived, particularly in the commerce which was carried on by the spice merchants and others, by land and by sea, and in the privilege of exporting horses and chariots from Egypt for the king and the neighboring regions. To furnish the means of completing the magnificent building which Solomon erected, was added a public levy; and this was probably a part of the heavy burden of which the people complained when they assembled to crown Rehoboam.

Of the public works of Solomon — the magnificent buildings which he caused to be reared — we have already spoken. These certainly indicate great progress in taste and in the arts, both mechanic and imitative. The advancement in the art of government is shown in works for national defence — the surrounding of Jerusalem by a wall, and the fortifications of cities in different parts of his kingdom.

The state of commerce, particularly, is interesting, as exhibiting the advancement of a people in civilization. Before the establishment of a monarchy, commerce seems to have received little attention from this people. There was always an inland trade, though somewhat limited in extent; but until the time of David, the people had nothing to do with navigation. One or two seaports upon the Red Sea, secured through the conquests of David, furnished Solomon, if not David also, with the means of a most lucrative commerce. If we may judge from the profit of a single voyage, which has been computed at fifteen millions of dollars, it must have been a source of immense wealth.* That commerce was cherished by Solomon with the most assiduous care. He visited in person Elath and Ezion-Geber, superintended the building of ships, and took pains to settle these cities with seafaring inhabitants from Tyre. His efforts were successful, and were the means of drawing to these ports, and thence to Jerusalem, the trade of Africa, Arabia, Persia, and India. In respect to the situation of Ophir, innumerable conjectures have been put forth. All the facts that are ever likely to be known in regard to it we learn from the Bible, and they are these: the ships sailed from Ezion-Geber; the voyage to and from Ophir occupied three years; the articles imported were gold, peacocks, apes, spices, ivory, and ebony. (See note p. 80.)

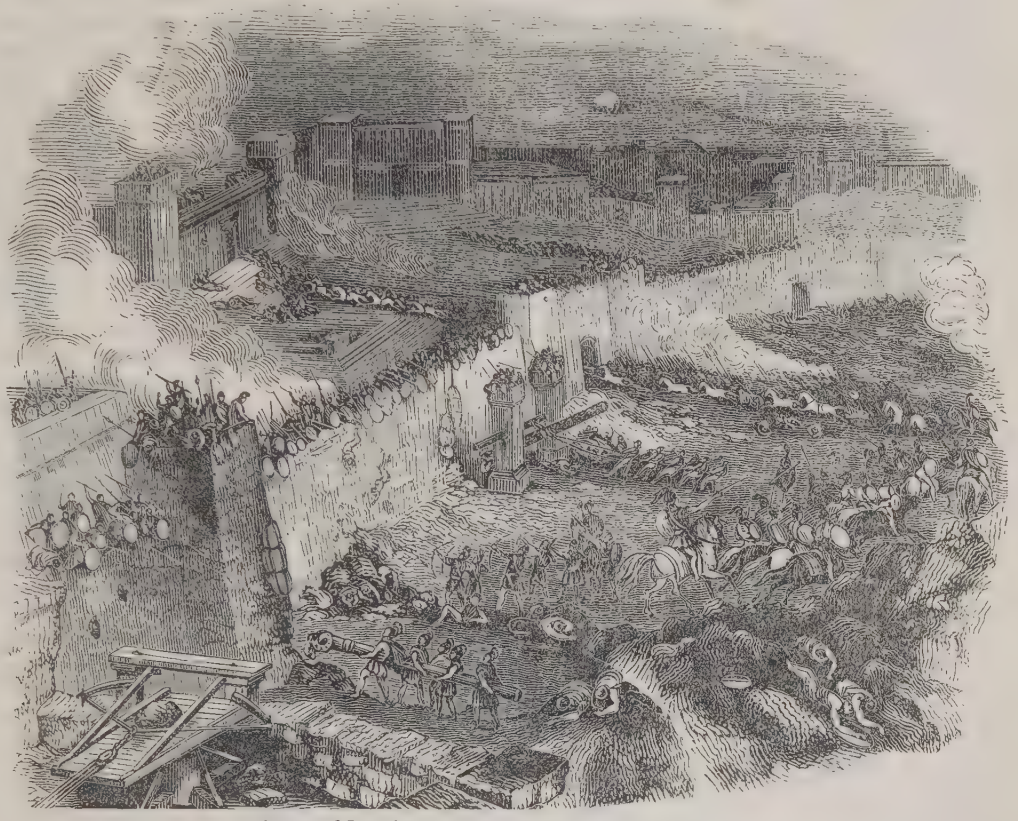
The alliance of Israel with the Phœnicians and Egyptians was of great importance in relation to the improvement of the arts of civilized life. The Phœnicians, although they did not control the trade of the East, were even now distinguished for their commercial enterprise and nautical skill. The Tyrian artists, employed in the erection and decoration of the Temple, elevated the ideas of the Israelites in every thing connected with taste, and inspired them with a fondness for elegance and symmetry, while the Tyrian mariners, engaged in navigating their ships, gave to their character a tone of ardor and of enterprise which it never before possessed.

The philosophy and literature of the reign of Solomon were included in his own productions. It is not unlikely that authors and men of genius abounded in his day; yet we know nothing of what was done by others. The philosophy was a religious philosophy, the highest and only true one; and it was also a religious literature, chiefly, that prevailed, as was the fact with that which existed before Solomon's time including the poetic effusions of his renowned father. The remarks already made upon the productions of Solomon, must suffice for the present condensed narrative.

The peculiarities of the government and religion of the Hebrews, as agents in meliorating their character and promoting their improvement, will have sufficiently appeared from the many incidents recorded in their history. Their government was a theocracy at first; but when this ceased is a matter of dispute. Some suppose it terminated with the judges, others at the time of the captivity, and others not until the advent of Christ; for the king was ever expected to act but as the viceroy of Jehovah, the real Sovereign. In respect to their religion, as it was practised, there were causes in operation that tended to excite and

* It is said that silver, so abundant in Spain, was exchanged, at par, for gold, equally abundant in Arabia, by the Phœnician traders: of these Solomon was the partner: hence the abundance of these precious metals in Jerusalem, so strongly expressed in Scripture — "gold plentiful as stones, and silver nothing accounted of." Every nation used the spices of the East, especially frankincense, without stint, in the rites of worship, and at any price. These were always very costly, and the staple of a most lucrative trade.

cherish a vindictive spirit and roughness of character, contrary to the evident intent of the precept. But this influence was, in some degree, counteracted by the establishment of the schools of the prophets. In these institutions, the precise nature of which is doubtful, men were secluded for a season from the tumults of wars, which harassed the multitude, and necessarily awakened and strengthened the turbulent passions. They thus rose above the partisan feelings of the common people, and left their retirement with more liberal and benevolent principles. They contributed, of course, to the refinement of the nation. A better state of things existed under both David and Solomon, who, notwithstanding their many errors and mistakes, were in the main, earnestly devoted to the moral and religious advancement of their people



Capture of Jerusalem by the Assyrians under Nebuchadnezzar.

CHAPTER XCVI.

979 to 587 B. C.

Kingdoms of Judah and Israel — Ten Tribes rebel, and establish their Independence — Policy of Jeroboam — Comparison of the Dynasties of the two Kingdoms — Disastrous Attempt at Union — Wickedness of Ahab and his Wife — Apostasy of Israel — Successful Opposition of Elijah — The true Religion restored — Confederation — Annals of Israel — Its Deportation — Its Fate in Assyria — Annals of Judah — Deported by Nebuchadnezzar — Jerusalem destroyed.

The successor of Solomon was his son *Rehoboam;* but the time had arrived for a great change to pass over this splendid monarchy. It was destined to undergo a disastrous partition, and to be divided into two kingdoms, till one of them was blotted out forever from the roll of nations. The immediate cause of the melancholy change was the indiscretion and haughtiness of the new monarch in answer to the reasonable demands of his people — and threatening them with still heavier burdens than his father had laid upon them. This was done at Shechem when the nation, with the popular Jeroboam at their head, petitioned for an alleviation of burdens which it was then impossible to bear. The despotic and fool-hardy temper of the monarch thus resulted in an immediate determination to revolt. Ten tribes unanimously renounced their allegiance, raised *Jeroboam* to the throne, forced the son of Solomon to fly to his native kingdom of Judah, and stoned Adoram, the collector of his tribute. The tribes of Judah and Benjamin alone remained faithful to the true succession.

As a matter of policy, and an expression of his disregard of the religious rites of the Hebrew nation, Jeroboam appointed a separate priesthood, and a separate place and establishment for religious purposes. He sought thus to avoid the danger of reunion, through the attraction of the national worship at Jerusalem — which, among other things, was doubtless intended to bind the tribes together by domestic, commercial, and religious ties, and keep up a patriotic feeling of nationality. To this end, Jeroboam caused two golden calves to be made, and consecrated some obscure persons, not of the Levitical tribe, as the priesthood. These calves were set up, the one in the central position of

Bethel, and the other in the remote city of Dan. This flagrant violation of the Mosaic polity did not pass unnoticed by the God of the Hebrews. It subjected Jeroboam and his house to calamities, and the latter finally to destruction.

It is not proposed here to enter minutely into the history of the separate kingdoms of Israel and Judah during this long period. There were about twenty sovereigns in each of them, although the kingdom of Judah lasted more than a century beyond that of Israel. The throne of Judah, deriving its prestige from David and Solomon, passed quietly from father to son, and the reign of its occupants in several instances was quite protracted. The race of Jeroboam, having no hereditary greatness in their favor, — for he was only a domestic in the family of Solomon, — was speedily cut off from the succession, and adventurer after adventurer contested the kingdom of Israel. Their reigns were generally insecure and short. Only the more striking incidents in the lives of some of the kings, of both nations, will be introduced into this narrative. That which further relates to Jeroboam and his successors will be first separately noticed.

A war occurred between the two nations immediately after the accession of the second king of Judah, *Abijah*, (962 B. C.,) in which their whole military force was called out, eight hundred thousand men on the side of Israel, and four hundred thousand on that of Judah. Although the design of Abijah was to reduce the kingdom of Israel to subjection, and he obtained a great victory, yet the object was not attained. The disaster, however, preyed upon Jeroboam's mind, and he never afterwards recovered his power or enterprise.

At his death, his son *Nadab*, who succeeded him, (977 B. C.,) was dethroned and put to death, and his whole lineage destroyed by *Baasha*, (955 B. C.,) who occupied the throne twenty-four years.

Zimri, the fourth sovereign after Jeroboam, enjoyed the crown only seven days. The beautiful city Tirzah, in which he was besieged by *Omri*, being taken, he burnt himself to death in his palace, and the royal residence was transferred to Samaria — so long the hated rival of Jerusalem.

Under *Ahab*, the sixth in succession after Jeroboam, the apostasy of the ten tribes reached its height. Ahab was the most impious king that ever reigned over Israel. He married Jezebel, a daughter of the king of Sidon, under whose auspices the Sidonian worship of Baal, the sun, was introduced. This species of idolatry, so fierce and persecuting, threatened to exterminate the ancient religion. Its preservation from utter extinction in the ten tribes, was owing to the intrepidity of the prophets, who, though put to death in great numbers, or obliged to lie concealed, often arose to remonstrate against the wickedness of the king and his fierce, vindictive consort.

Elijah, the greatest of the whole prophetic race, entered so vigorously into the contest, and was so sustained by divine interposition, that he triumphed over the impious house of Ahab. They of the prophetic order were, at this period, the principal conservators of religion, particularly in that part of the country whence the Levites had been expelled, and where the priesthood had been degraded. They were the champions of right and of liberty, and of the strict observance of the law, civil and religious. Elijah, by a public challenge of the numerous priests of Baal, vindicated and proved the superiority of the Lord's worship over all their idolatries, and the people, being at once convinced, put the law in force, and the idolatrous priests present on the occasion were slain on the banks of the Kishon.

A degree of prosperity attended the affairs of Israel after the restoration of the ancient religion. A powerful invasion of the Syrians was repelled once and again; but Ahab and his queen, though divinely favored by the success of their arms, and by other means, were neither reconciled to the worship of the true God, nor brought to a just reverence for the institutions of Israel. Among other crimes, they wantonly murdered Naboth for refusing to give up his vineyard to the king. Both perished miserably, as did their whole family at subsequent periods.

During the short reign of *Ahaziah*, (891 B. C.,) the son and successor of Ahaz, the two Hebrew kingdoms were joined in a confederacy. Its duration was only two years.

The crown was next worn by *Jehoram*, brother of Ahaziah; but he was destined to die a violent death, after a reign of twelve years.

Jehu, a captain under Jehoram, was anointed king by the prophet Elisha, and, though a profligate and ambitious man, was the instrument of executing the divine vengeance upon his impious contemporaries. He put to death the seventy sons of Ahab, and, after having slain all the priests of Baal, he destroyed the images and the house of their God.

Jehoash (638 B. C.) was a successful warrior. He defeated *Benhadad*, king of Syria, in three battles. In a war against *Amaziah*, king of Judah, he took the latter prisoner, broke down the wall of Jerusalem, and plundered the temple and the king's palace.

Pekah, (758 B. C.,) an unprincipled but able monarch, made war against Judah with Rezin, king of Damascus — an event which, with other collisions between the two kingdoms, hastened their ruin. Their first expedition did not meet with much success: a second descent was more fatal. The loss of Judah was great. During Pekah's reign, a part of the ten tribes were carried captive to Assyria by Tiglath Pileser.

The end of the kingdom now drew near. After a period of anarchy which lasted about nine years, the sceptre fell into the feeble hands of Hosea. He had reigned nine years, when Shalmaneser, an Assyrian monarch of great ambition, made him tributary. But Hosea having revolted, the Assyrian king besieged Samaria, which, after an obstinate resistance of three years, surrendered; and thus terminated forever the independent kingdom of Israel. (See p. 77.)

This melancholy event occurred in a little more than two centuries and a half after the separation of the ten tribes from those of Judah and Benjamin, the former having suffered in the mean while a dreadful series of calamities. Except a few who remained in Canaan, the Israelites were dispersed throughout Assyria, and lost their distinctive character. Those who remained in their native country became intermixed with strangers. The descendants of these mingled races were afterwards known by the name of *Samaritans*. Whether that larger portion of them, who were removed, became extinct as a separate people, or roved into remote and inaccessible regions, where their descendants even now expect the final restoration of the twelve tribes to their native land, is still a question among the learned.

The contemporaneous history of Judah is, of course

somewhat involved in that of the ten tribes. Her kings were, many of them, devoted to the religion and institutions of their country, and ruled in the hearts of their people. A few of them imitated the profligate kings of Israel; but a reign of misrule and irreligion, was almost invariably succeeded by a return to order and the national faith.

Rehoboam, of whom an account has already been given in part, reigned seventeen years. During his reign, Shishak, king of Egypt, made a descent upon Judea, took Jerusalem, and carried off the treasures of the temple and of the palace.

He was succeeded by his son *Abijah*, (962 B. C.,) whose war with Jeroboam has already been noticed.

Asa, the son of Abijah, followed, 959 B. C. He was a wise and religious prince, employed in fortifying and establishing the national religion, as of old. He repelled an immense force of a million men, headed by Terah, the Ethiopian, who invaded his dominions.

After a reign of forty-one years, Asa was succeeded by his son, *Jehoshaphat*, (918 B. C.,) who pursued the prudent and pious course of his father. The kingdom was in a high state of prosperity under his sceptre, but, in an evil hour, during an alliance with the king of Israel, he married his son Jehoram to Athaliah, the cruel and ambitious daughter of Ahab. She afterwards introduced the crimes and calamities of the Israelitish dynasty into the royal house of Judah.

Jehoram succeeded his father Jehoshaphat, 893 B. C.; during his reign the fatal consequences of the connection with the bloody house of Ahab appeared. This reign began in blood, and proceeded in idolatry and defeat.

Ahaziah, son of Jehoram, (885 B. C.,) was directed by the counsels of his profligate mother. He went, with the vicious Jehoram, king of Israel, — of the same name with his father, and in part contemporaneous with the latter, — to war against Hazáel, king of Syria. When Jehu destroyed the house of Ahab, he sought Ahaziah, who was hid in Samaria, and slew him.

Passing over two or three reigns, as not important or interesting, we come to the long, religious, and therefore prosperous reign of *Uzziah*, (809 B. C.,) who swayed

Jews taken captive to Babylon.

the sceptre of Judah during fifty-one years. He was in every respect an efficient sovereign, both in war and peace. He made successful attacks upon the Philistines and Arabians. But this excellent prince, becoming intoxicated with success, went into the temple to burn incense upon the altar, and, for his presumption, was struck with leprosy, which caused him to be set aside, and the administration of public affairs to be committed to *Jotham*, his son.

Jotham's was an able and conscientious, but not an eventful reign.

Ahaz, son of the pious Jotham, commenced his reign 742 B. C., and proved to be the worst and most unfortunate monarch who had ruled in Judah. The idolatry of Ahaz was punished by the captivity of two hundred thousand of his subjects, though they were afterwards sent back, upon the remonstrance of the prophet Obed.

Hezekiah succeeded his impious father on the throne of Judah, 726 B. C. He proved to be a most virtuous prince and eminent reformer, demolishing, with unsparing severity, the materials and the means of idolatry.

He was followed, in the succession, by his son *Manasseh*, 697 B. C.; a king to whose crimes and irreligion the Jews mainly attribute the dreadful evils which shortly after consigned them to ruin and slavery. The prince himself, subdued by Esarhaddon, the Assyrian king, was carried to Babylon, bound with fetters. Here he learned wisdom and piety, and, in the end, was restored to the throne of his ancestors.

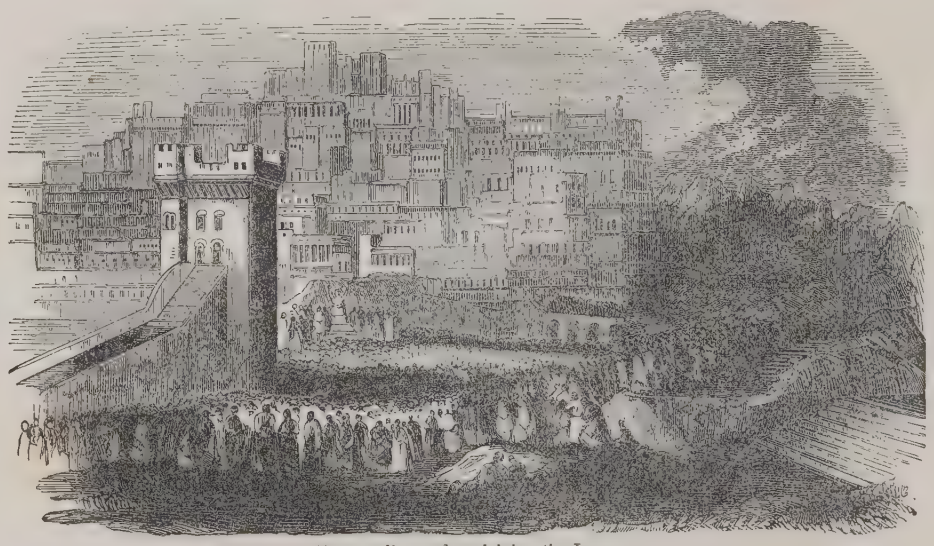
Josiah, who came to the throne at the age of eight years, (640 B. C.,) surpassed even his most religious predecessors in zeal for the reformation of the national religion, which had been prostrated by his father Amon and grandfather Manasseh. But the virtues of Josiah only delayed for a time the fate of Jerusalem and of the kingdom. He was killed in a battle with Necho, king of Egypt, who took Jerusalem.

Jehoahaz, a younger son of Josiah, had been raised to the throne. After a reign of three months, he was deposed and imprisoned by Necho, who placed *Jehoiakim* in his room. From this period, the kingdom of Judah fell into a condition of alternate vassalage to the two conflicting powers of Egypt and Assyria. There was but a shadow of the native authority left.

In the fourth year of Jehoiakim, who came to the throne 601 B. C., the powerful Nebuchadnezzar was associated in the Assyrian empire with his father, and, within a year or two, passed the Euphrates, and rapidly overran the whole of Syria and Palestine. The Jewish king, on his submission, was spared; but the

temple was plundered, and a number of well-born youths, among whom were Daniel and three others, were carried away captives. The captivity of seventy years commenced from this date. Jehoiakim, however, rebelled, but perished, in a short time, amid the devastation of his country. *Jeconias*, his son, had scarcely ascended the throne, when Nebuchadnezzar in person appeared at the gates of Jerusalem, and received its submission. Almost every thing valuable remaining in the temple, as well as the king and his family, the strength of the army and nobility, and all the more useful artisans, were carried away to Babylon.

Zedekiah, the younger son of Josiah, (598 B. C.,) placed over this wreck of a kingdom, attempted, in the ninth year of his reign, a resistance against the Assyrian king, and Jerusalem, with all it contained, was levelled in one common ruin. This work of destruction was consummated in the year 587 B. C., and is bewailed in the inimitable Lamentations of Jeremiah. After this event, there were a few efforts among contending chiefs for the sovereignty of Judea, but they were of no avail. Here closes the first period of Jewish history, but not the existence of the Israelitish race, as might have been expected. Their laws and their religion have proved to be the principle of an inextinguishable nationality.



Ezra reading and explaining the Law.

CHAPTER XCVII.

587 to 37 B. C.

Cyrus, King of Persia — Ezra — Return of the Exiles — Annals — Two hundred thousand Jews settle in Egypt and Cyrene — Annals — Sufferings under Epiphanes — The Jews cured forever of Idolatry — Revolt — The Maccabees — Independence established by a Series of glorious Exploits — Annals — Dissensions call in the Interference of Rome — Pompey renders the Jews tributary.

High Priests.

After the Jews had been in captivity to the Babylonians the seventy years predicted by Jeremiah, they were permitted by Cyrus, king of Persia, to return to their native land, 534 years B. C. Previously to this event, important and interesting incidents occurred, in which several kings of Babylon in succession, and Daniel, with his associates, were concerned. These are minutely related in the prophecy of Daniel, and need not be here repeated. At the close of the seventy years, Cyrus, who had succeeded Darius, and who became the founder of a new dynasty and a new empire, found himself the undisputed monarch of all the territories of the kingdom. It was doubtless through the influence of the prophet Daniel that Cyrus issued the welcome edict in respect to the exiles of Judea.

The affairs of the returned Jews had fallen into confusion, when, in 457 B. C., the Persian king sent *Ezra*, the priest and scribe, to put things in order. His commission was ample, and exactly suited to the case. He was empowered, as governor, to appoint superior and inferior judges, rectify abuses, enforce the observance of the law, and punish the refractory with fines, imprisonment, and even death; and various means were allowed him for the use of the temple.

In four months, the caravan from Persia, led by Ezra, and numbering about six thousand souls, reached Jerusalem. Having deposited the donations to the temple, and shown his commission, Ezra reformed the practices of the colonists, and caused the law to be publicly read to the assembled people, explaining it to them in their own idioms. He also collected and revised the books of the Old Testament, and gave them their present form. The patriotic Nehemiah was sent as governor, in 444 B. C. He rebuilt the walls of Jerusalem, and the Jews long remained quiet, happy, and faithful to the Persian government, to which they seem to have been as much attached as it was possible for them to be to any foreign power.

At length, the peace of this favored district was interrupted by the invasion of Alexander, (333 B. C.,) whose career of conquest over Asia had commenced. He received the submission of the people, and is said to have transplanted one hundred thousand of them

to his new colony in Egypt. On the death of Alexander, Judea came into the possession of Laomedon, one of his generals. On his defeat, Ptolemy, the king of Egypt, advanced against Jerusalem, assaulted it on the Sabbath, and met with no resistance, the Jews scrupling to desecrate the holy day even in self-defence. Ptolemy held the country, however, with no firm grasp. Twice was it wrested from his hands by Antigonus; but finally it was made part of his share as one of the successors of Alexander. He carried away one hundred thousand captives, whom he settled chiefly in Alexandria and Cyrene.

During this period, *Onias*, the high priest, administered the public affairs for twenty-one years. He was succeeded, (332 B. C.,) the year after the battle of Issus, by *Simon the Just*, a pontiff of great repute in Jewish tradition. Under the first three Ptolemies, both the native and Alexandrine Jews enjoyed many marks of the royal favor; but their prosperity was endangered by the misconduct of the high priest, son and successor of Simon the Just. They were delivered, however, from a threatened Egyptian invasion by the address of Joseph, son of Tobias, who collected the tribute which the high priest had failed to pay.

The attempt of Antiochus Epiphanes, who succeeded to the Syrian throne, 176 B. C., to exterminate the religion of the Jews, and substitute that of the Greeks, roused the dormant energy of the whole people. He had, upon the intimation of an insurrection in Judea, which was magnified into a revolt of the whole nation, marched against Jerusalem, sacked and pillaged the temple, destroyed forty thousand of the inhabitants, and seized as many more, to be sold as slaves. These and other outrages were followed by attempts to abolish the worship of God, and to force the Jews to forsake their religion. The Samaritans were now disposed to disown their relation to the Jews, to whom, in prosperity, they pretended alliance, and they consecrated their temple on Mount Gerizim to Jupiter.

But the Jews, instructed by the early history of their nation, and cured forever of idolatry by the captivity, were not so easily persuaded to renounce the religion of their fathers. Antiochus, in pursuance of his impious purpose, met their fidelity to their God with the fiercest persecutions. Two women, who circumcised their children, were hanged in a conspicuous part of the city, with their children round their necks. Cruelties too horrible to be related, sometimes for that reason, do not meet with the detestation they deserve. Among other martyrdoms, Jewish tradition points, with pious exultation, to that of Eleazar, an aged scribe, ninety years old, who determined "*to leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws;*" and to that of the seven brethren who, encouraged by their mother, rejected the most splendid offers, and confronted the most terrible torments, rather than infringe the law. From the capital, the persecution spread throughout the country, and such was the zeal with which the pagan rites were enforced, that, though numbers resisted unto death, the worship of Jehovah came near being totally abolished.

At this crisis, divine Providence interposed in behalf of the descendants of Abraham. *Mattathias*, a man of the priestly line of Joarib, though advanced in years, resisted the officer of Antiochus, who came to execute the edict against the Jewish religion in the place of the priest's residence. He was supported in this bold measure by his five sons, now in the prime of life, Johanan, Simon, Judas, Eleazar, and Jonathan. He fell upon the king's commissioner, put him to death, and summoned all the citizens who were zealous for the law, to follow him to the mountains. One thousand of them, however, perished in their caves, as they would not defend themselves on the Sabbath, when they were attacked by the Syrians. Upon the occurrence of this event, Mattathias and his followers discarded that superstitious view of the day, and asserted the lawfulness of defensive war on the Sabbath.

Mattathias soon died, and *Judas Maccabeus*, the most valiant of his sons, took upon himself the management of this great and glorious enterprise, (166 B. C.) Having tried the soldiers by many gallant adventures, surprising several cities, which he garrisoned and fortified, Judas determined to meet the enemy in the field. Apollonius, the governor of Samaria, first advanced against him, and was totally defeated and slain. Seron, the governor of Lower Syria, advanced to avenge the defeat of Apollonius; but Judas encountered him, slew eight hundred of his men, and put the rest to flight. Antiochus, the next year, sent a large army of forty-seven thousand men against the Jews; but Judas defeated them with immense slaughter. Lysias soon appeared in Judea with a still larger force, but was overcome by Judas, lost five thousand of his men, and was obliged to retreat. The Maccabean triumphantly entered the desolate Jerusalem, purified the temple, and set it in order, and built a wall about Mount Zion. He now acted no longer on the defensive alone, but carried his victorious arms into the territories of the Idumeans and Ammonites, and enlarged the boundaries of his country.

In the mean time, the great oppressor of the Jews, Antiochus, had died in Persia. He met with a miserable end, as both Jewish and Roman historians attest. As he hastened homeward to repair the disastrous state of his affairs in Palestine, he was seized with an incurable disorder — a loathsome ulcer, breeding worms. Accompanying this painful condition of his body was his more agonized mind, affected by horrible apparitions and remorse of conscience — the fruit of his dreadful barbarities and sacrilege in Judea.

His son Antiochus Eupator, a child of nine years old, succeeded him, (162 B. C.) He made peace with the Jews, but quickly violated it. Menelaus, the high priest, he put to death, and conferred the priesthood on Alcimus or Jacimus. In the mean while, Demetrius Soter, the son of Seleucus, the lineal heir to the throne of Antioch, had escaped from Rome, where he had been confined, and came into Syria. He caused himself to be crowned king; and, after some struggle, he overpowered Lysias and Antiochus, and put them to death.

At the instance of Alcimus, Demetrius sent Nicanor, with a great army, against Judas, whom he endeavored to surprise. They joined in battle, but the superior forces of Nicanor were totally routed, and he himself slain. Judas hereupon took a more decided step to secure the independence of his country, and entered into a formal treaty of alliance with Rome; but before the treaty was made known, the glorious career of the Maccabee had terminated. Demetrius sent Alcimus and Bacchides with a new army of twenty thousand men against him. Judas was abandoned by all his troops except eight hundred

men, yet he would not be prevailed upon to retreat. He fell, nobly fighting to the last, (161 B. C.)

His brother, *Jonathan*, was chosen general in his stead. A third member of this gallant race, John, had fallen in an affray with an Arab tribe. Jonathan now entered into an alliance with Rome, or consummated that made by his brother; and, having wearied Bacchides with war, as well as alarmed him in view of the danger of oppressing an ally of Rome, obliged the latter to make a league, and withdraw his army from Judea.

Alexander Balas, an adventurer, who announced himself as the son of king Antiochus Epiphanes, ventured with an army into Syria; the garrison of Ptolemais opened their gates to him on account of their hatred to Demetrius, and the latter consequently prepared himself for war. As he courted an alliance with Jonathan, the Jewish general seized the occasion of repairing the fortifications of Jerusalem. Alexander was also no less desirous to obtain the friendship of Jonathan, and, to oblige him, conferred on him the high priesthood. Jonathan immediately assumed the pontifical robe, and in his person commenced the reign of the *Asmonean Princes*, (152 B. C.) Demetrius and Alexander having come to a battle, Demetrius was defeated and slain. His eldest son, however, Demetrius Nicanor, entered Cilicia with an army, 148 years B. C. Apollonius, his general, receiving the command of Syria, attacked Jonathan, the high priest, who overcame him, took Joppa and Azotus, and burnt the temple of Dagon.

Dissensions having arisen, at this era, between Ptolemy Philometer, king of Egypt, and Alexander Balas, who had become his son-in-law by marrying Cleopatra, his daughter — and both having soon perished — Jonathan availed himself of the opportunity to besiege the citadel at Jerusalem, held by a garrison of Macedonians. Complaint being made to Demetrius, Jonathan appeased him by presents, and obtained new favors for the Jews. In the year 144 B. C., Tryphon, with some soldiers who revolted from Demetrius, undertook to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria. With this view, war was made upon Demetrius by young Antiochus, and the former, being vanquished, fled into Seleucia. Jonathan, who assisted Antiochus in this enterprise, was crowned with signal honors. Tryphon, actuated by ambitious views, now engaged in measures to get rid of Antiochus, and reign in his stead; but, fearing Jonathan's opposition, he invited him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver the city into his hands. Jonathan, suspecting no treachery, came thither with only a thousand men. No sooner had he entered the city, than Tryphon commanded the gates to be closed. Jonathan was taken prisoner, and all his men put to the sword.

Upon this occurrence, the Jews made choice of *Simon Maccabeus* for their general, in the place of his brother Jonathan. The crafty Tryphon began to negotiate: he offered to yield up Jonathan for one hundred talents of silver. The money having been paid him, he violated his promise, and put the illustrious prisoner to death. Simon, having collected the bones, erected a stately monument of seven pillars for his father, mother, and five Maccabean brethren, at Modin, their native place.

The Romans, at this period, renewed their leagues with Simon, and wrote them in tables of brass. The government and high priesthood were settled on him and his heirs, and the Jews were by this means discharged from all manner of tribute to any foreign prince. He took Zion, the fortress of Jerusalem, drove out of the city all idolaters, and placed in it the true worshippers of God. Under his prudent administration, the wasted country began to resume its ancient fertility.

Simon, now grown old, (135 B. C.,) intrusted the command of his forces to his sons *Judas* and *John Hyrcanus*. But the Maccabean race seemed destined to perish by violence. Ptolemy, the son of Ahabus, Simon's son-in-law, invited Simon and his son Judas to a castle which he had fortified, and there, at a banquet, barbarously murdered them both. An attempt was made to secure John in Gazara; but he contrived to escape, and was unanimously proclaimed the high priest and ruler of his country. He inherited the vigor and ability of his family, and his administration of the government was attended with success. He reduced Idumea to subjection, and incorporated its people with the Jews. Among other exploits, he took Sechem, and demolished the temple on Mount Gerizim, two hundred years after it had been built by Sanballat. He governed Judea twenty-nine years.

Aristobulus, (Judas,) the eldest son of Hyrcanus, succeeded his father (107 B. C.) in the government and high priesthood. He was the first, after the return from the captivity, who set a crown upon his head, and changed the state into a monarchy. His reign was short, but filled with crime and misery. It is recorded that he caused his brother Antigonus to be killed on suspicion of disloyalty; that his mother, claiming a right to the sovereignty by virtue of the will of Hyrcanus, was barbarously stoned to death; and that her other sons were held in close confinement. In his wars he was successful, but his wicked life and reign were speedily closed. He died in a paroxysm of remorse for his crimes.

There were several successors of the Asmonean race in the kingdom, as *Alexander Jannæus*, *Alexandra*, *Aristobulus II.*, *Hyrcanus II.*, and *Antigonus*, whose rule, including that of the founder of the dynasty, continued about one hundred and twenty-six years. In the year 63 B. C., Pompey came to Jerusalem to settle the affairs of Judea. He restored Hyrcanus, between whom and his brother Aristobulus there had been a contest for the crown, with the title of "Prince of the Jews," and conferred the government of the country on Antipater, an Idumean proselyte.

Pompey had the curiosity to enter the temple itself, even to the most holy place, with some of his officers; no one venturing to oppose the act. He noted every thing with a wondering eye, though he left the sacred utensils untouched, and did not disturb the treasures contained in the temple. He, however, made the Jews tributary to the Roman people. In the civil wars between Cæsar and Pompey, the former sent Aristobulus, whom Pompey had carried captive to Rome, into Judea, to engage the Jews in Cæsar's cause; but he was poisoned by his enemies. At the same time Pompey caused his son Alexander to be beheaded. After one other revolution, giving Hyrcanus the full priesthood and a share in the government, the family of the *Herodians* was seated on the throne of Judea, of whom an account remains to be given.

CHAPTER XCVIII.

37 B. C. to A. D. 44.

Herod, afterwards surnamed "the Great" — His Vigorous but Murderous Policy — His Wife Mariamne — Courts the Favor of the Emperors — His Jealousies and Crimes — Sarcasm of Augustus — Rebuilds the Temple — Reduces Judea completely to a Roman Province — His Children and Successors — Jewry in the Times of our Savior — The Sanhedrim — Sects — Roman Governors — Annals — Agrippa.

Herod, afterwards named the Great, who was a younger son of Antipater, the Idumean, had figured in Jewish story some years previously to his possession of the sovereignty. His father had appointed him to the government of Galilee, in the year 47 B. C., and in this capacity the natural decision and severity of his character began to be developed. In the year 40 B. C., he defeated his rival, Antigonus, and Pacorus, the Parthian, who had invaded Syria, plundered Jerusalem, and ravaged the Holy Land. Two years subsequently, he took Jerusalem, married the beautiful Mariamne, daughter of Hyrcanus, of the Asmonean family, and was made king of Judea by the Roman power. He was the last independent sovereign of Palestine, and began his reign 37 B. C.

The people being attached to the Asmonean family, he had great difficulties to encounter from their opposition; but he proceeded with such vigor in his administration, as to make every thing bend to his will. Against the faction of Antigonus, which was strong in Jerusalem, he proceeded without scruple, put to death forty-five of the chiefs, and confiscated all their property. The whole Sanhedrim fell victims to his vengeance, except Shammai and Pollio, who, during the siege of the city, had endeavored to persuade it to capitulate. A short time after his establishment on the throne, Herod, in order to please Mariamne, appointed her brother Aristobulus high priest; but, perceiving that he was much beloved by the Jews, and fearing a rival, he caused him to be drowned while bathing.

After the battle of Actium, (31 B. C.,) Herod went to Rhodes, to meet Augustus; and though he had been attached to Antony, he manifested before the conqueror such a frankness and loftiness of tone, as won the kindred heart of the arbiter of the world's destinies. Augustus confirmed Herod's title as king of Judea. Upon his return from Rhodes, the king condemned to death his wife Mariamne, and her mother, Alexandra.

The cause of this nefarious deed was, the inextinguishable jealousy he entertained that, in the event of his death, his beautiful Mariamne would become the wife of another. On two occasions, when he left home on some dangerous enterprise, he left orders that she should be killed upon the contingency of his death. In each instance, she had discovered the fatal secret, and as she was so imprudent the first time as to intimate to him her knowledge of it, she barely escaped being slain on the spot; but the power of beauty overcame the resolution of Herod. He spared her; yet the second time, upon his return, instead of submitting to his caresses, she manifested the most repulsive indifference, and reproached him, in terms of the utmost bitterness, with his barbarous conduct towards her relatives. Stung with such an exhibition of indifference and resentment, and urged on by his envious sister Salome, he ordered her to execution.

She met her fate with the calm intrepidity of innocence, and died worthy of the noble lineage of which the last blood flowed in her veins. But the murderer of Mariamne, as also of her grandfather, father, brother, and uncle, could feel no satisfaction or repose. All his passions were alike without bounds. From the extreme of love and resentment, his stormy mind vibrated to the extreme of remorse and despair. On his imagination was ever pictured the form of his still dear though murdered Mariamne. He sought alleviation from horror and grief in every variety of amusement; but in vain. Anguish of mind at length brought on disease of body and temporary derangement; and though he recovered from this malady after a time, an ineffaceable gloom was left upon his spirit. His fierce and violent temper received from this hour a fearful exacerbation, and his future course was marked more than ever with cruelty and blood. He put to death many men of rank and distinction.

At the instigation of Antipater, a son of Herod by his wife whom he divorced in order to marry Mariamne, he condemned to death his two sons by Mariamne, Aristobulus and Alexander — youths of a noble bearing, and greatly beloved by the Jewish people. He was brought to this dreadful purpose by the strong urgency of his own suspicious and jealous nature, and after a miserable conflict with his fears and affections. It was either on this or on some similar occasion, his imperial patron, Augustus, uttered the bitter sarcasm, *that he had rather be one of Herod's swine than one of his sons.* The crime did not remain long unpunished; it recoiled with dreadful force upon almost all who were implicated in it. Antipater, his beloved son, the heir of his kingdom, for whom he had imbrued his hands in the blood of his own children, fell a special victim, as he was clearly proved to have conspired to poison his old and doting father. His execution took place only at the last moment of Herod's life, (4 B. C.,) when also the will of the sovereign, in respect to the succession, received its last remodelling. Herod had suffered from a terrible disease, and perished gradually in the utmost torture of body and mind.

It was either late in the year before or early in the same year with the death of Herod, — four years before the vulgar Christian era, — that the murder of the children of Bethlehem took place. The jealousy of Herod against any one who should be born as a *King in Judea* — the dread that the high religious spirit of the people might be resuscitated by the hope of a real Messiah — as well as the summary manner in which he endeavored to rid himself of the objects of his fears, are strictly in accordance with the relentlessness and decision of his character.

During the reign of Herod, Judea fast sunk into a province of the Roman empire, and he, instead of being head of the Hebrew religious republic, became more and more on a level with other kings, — vassals of Rome. By his affability and the most costly adulation, he secured his interests with Rome, and by creating a strong Grecian party, he hoped to neutralize the turbulent and exclusive spirit of his Jewish subjects. He built magnificent works, and even reared the temple in its former pride and splendor. The structure of Zorobabel, erected five hundred years before, had become

much dilapidated by time and violence: it was thrown down, and a new fabric, of more regular and stately architecture, arose with its glittering masses of white marble and pinnacles of gold, crowning the brow of Mount Moriah. Yet the people were ill satisfied with all these attempts to ingratiate himself in their affections, as at the same time he patronized the Grecian institutions, and personally presided at the Olympic games. The Jews suspected him, not without reason, of a fixed determination to heathenize their nation and country. Added to this, during his long reign, they were kept under a most rigid and vigilant police, forbidden all fraternities and assemblies, and exposed to be immured in dungeons, whence few returned to the light of day.

The family left by Herod the Great, though thinned by the sword of the executioner, was still numerous and powerful. There were several conspicuous personages among them, as will appear in the course of the history. He married ten wives; but it was chiefly among the children of the sixth, Malthace, a Samaritan, that his dominions were divided. By the will of Herod, to her sons — *Herod Antipas* and *Archelaus* — were assigned, to the former, Galilee and Perea; to the latter, Idumea, Samaria, and Judea. The pomp of the funeral rites of the old king was such as became the external splendor of his reign; but he bequeathed to those who came after him an oppressed and unhappy kingdom.

The two brothers sought from Augustus a confirmation of their respective titles; or, rather, Antipas, the younger brother, sought a confirmation of his title to the whole kingdom, grounded on a former will of Herod. While they were in Rome, prosecuting their object, the whole country tended fast to confusion and anarchy. Other sons of the deceased king preferred their claims, and the whole Herodian family were involved in dissensions. During the uncertainty of the succession, adventurer after adventurer appeared, and dreadful scenes of violence were enacted. The Romans stationed in the country were oppressive and exacting, and the most unhappy divisions existed among the Jews themselves.

At length, the imperial edict appeared: it confirmed, for the most part, the will of Herod. *Philip*, however, was made to share in the inheritance, Auranitis, Trachonitis, Paneas, and Batanea being assigned to him. Archelaus received only the title of *ethnarch*. Under this name he assumed the dominion of Judea, (3 B. C.,) and governed with great injustice and cruelty. After a reign of nine years, he was deposed and banished by the Roman emperor. His estates were confiscated, and Judea reduced to a Roman province — the last semblance of independence having passed away. Thus the sceptre finally departed from Judah, and the kingdom of David and Solomon sank into a district dependent on the prefecture of Syria, though administered by its own governor — a man usually of the equestrian order.

As this was the era of the advent of Jesus Christ among the Jews, a brief account may here be given of the state of the people, and their more important institutions. The condition of the country may be well judged of by the preceding narrative, covered, as the whole land was, by rival factions and warlike adventurers, permitting little attention to be given to the ordinary arts of life and the cultivation of the intellect. Amid scenes of anarchy and contention, small must be the share of domestic enjoyment or social cultivation. The age, as such, was one of high civilization; the condition of literature and the arts was flourishing. It was the age of the Roman Augustus, the great patron of literary men; but in the more secluded district of Judea, its influence was comparatively unfelt.

Herod's administration contributed to the advancement of the nation in some particulars, more especially in works of art; but the modes of artificial luxury prevalent in this age of the world were destructive to general happiness. No resources, no incomes were adequate to the demands made by the indulgence of such tastes and propensities. The sufferings of the mass of the people must have been excessive, in order to supply the more elevated classes with the means of their enormous luxury. So far as the Roman modes of living were introduced into Judea, and the people were infected by them, the evils above adverted to were felt in their full force. Plenty and want, power and oppression, violence and unresisting submission, side by side, present but a sad picture to the eye of benevolence. Such was the condition of Judea, and more or less, of the Roman world, when our Savior appeared among men. His doctrines and his religion were needed, at such a period, to save the world from the most frightful miseries.

The supreme judicial authority was exercised by the *Sanhedrim*, or Court of Seventy, the great ecclesiastical and civil council. It was probably confined to its judicial duties; it was a plenary court of justice, and no more, during the reigns of the later Asmonean princes, and during those of Herod the Great and his son Archelaus.

The greater body of the people, at least all above the lowest order, seem to have addicted themselves to one or other of the two great prevailing sects — the Pharisees and the Sadducees. The former held the sway over the multitude, though these were not actually enrolled as adherents. The Sadducees were less numerous and less influential, and were a species of unbelievers. Besides these two great sects, there was a considerable party attached to the persons of the Herodian family, and probably comprehended what may be called the *Grecian* party. There were a few who belonged to the sect of the Essenes. They were properly the puritans, or the monastic orders of the Jews.

It was in vain, at this era, to attempt to excite the religious national spirit of the Jews, as it was excited under the banner of the Maccabeans. The God in whose name and under whose protection they had been accustomed to triumph, was now about to withdraw his presence: A kingdom, not of this world, was to rise out of the ruins of the temporal sovereignty which had been held ever since the time of David. An attempt at insurrection, under Judas, the Galilean, signally failed.

A rapid succession of provincial governors took place at the close of the reign of Augustus. His successor, Tiberius, pursued a different policy; and, during his reign of twenty-three years, Judea had only two rulers, — Valerius Gratus (A. D. 16) and Pontius Pilate, (A. D. 29.) The scheme of Tiberius was less onerous to the Jewish people, as "the rapid succession of rulers," observed the shrewd despot, "only increases the oppressions and exactions of the provinces."

It was before the tribunal of Pontius Pilate that

THE DESCENT FROM THE CROSS.

Jesus Christ was led. Pilate was not naturally disposed to cruelty; but when the peace of his province appeared in danger, he was stern, decided, and reckless of human life. He was, probably, not much affected by any apprehension, in respect to the Roman rule, from a person of such humble and quiet demeanor as that of Jesus. Still, however, he shrunk from the imputation of not being 'Cæsar's friend,' and could not think the life of one man, however innocent, of much importance, in comparison with the peace of the country, and his own favor at Rome. In this dilemma, he naturally endeavored to avoid the responsibility of decision, by transferring the accused to the tribunal of Herod,—to whose jurisdiction Christ, as a Galilean, belonged,—and who happened to be at Jerusalem for the celebration of the passover.

At length, however, finding the uproar increasing, he yielded without much further scruple, and the Roman soldiery were permitted to become the willing instruments of the Jewish priesthood, in the crucifixion (A. D. 33,) of that Person in whom Pilate himself could find no fault. We leave to the Christian historian the description of this event, and all its consequences. We have said enough to show that the state of the public mind in Judea, as well as the character of Pilate, the chief agent in the transaction, harmonize in the most remarkable manner with the narrative of the evangelists.

During this period, the other two sons of Herod had reigned in peace over their respective provinces,—Herod Antipas, as tetrarch of Galilee; Philip in the district beyond the Jordan. Philip was a prince of great justice and humanity: he died without issue, and his territory was annexed to the province of Syria. The accession of Caligula, as emperor of Rome, was an event of importance to another branch of the Herodian family—*Agrippa*, the son of Aristobulus, one of the two unfortunate princes, sons of Herod the Great.

The early life of Agrippa had been passed in a strange course of adventure and vicissitude. After many dangers and escapes, he was received at the court of Caligula, and had the vacant tetrarchate of Philip conferred on him, with the title of king. He took possession of his dignity with royal pomp. During his reign, many calamities befell the Jews—not only those who inhabited Judea, but the Jews of Alexandria and of Babylonia. In Alexandria and on the Euphrates, they were massacred without mercy, on the most frivolous pretexts.

The project of the Roman emperor to set up a statue of himself in the temple, was the occasion of the troubles experienced by the Jews of Palestine. Though threatened with evil and death itself, the whole population were determined to perish, rather than be guilty of the idolatry of sacrificing to Caligula. His death, at length, happily released them from their distressing dilemma.

On the accession of Claudius to the empire, an enlargement was made of the dominions of Agrippa, on account of the services he had rendered to the emperor—he having been present at Rome at the time of the election. He returned to Palestine in great splendor, and henceforward endeavored to ingratiate himself with the Jews by observing the Mosaic law with particular exactness. In this spirit, also, he commenced a persecution of the unoffending Christians. He put to death James, the brother of John, and threw Peter into prison.

Having completed a reign of three years over his enlarged dominions,—the whole of Palestine,—Agrippa ordered a splendid festival at Cæsarea, in honor of the emperor. It was on this occasion that his decease occurred. Receiving gross adulation as a god from the assembled multitude, he was immediately struck in the language of the sacred volume, "by an angel. Being seized with violent internal pains, he lingered a few days, and died in extreme agony, "eaten of worms." He died A. D. 44, after a reign of ten years, the first seven having been over only a part of his dominions. He left one son, Agrippa, and three daughters.

CHAPTER XCIX.

A. D. 44 to 67.

The Roman Rule, continued — Fanaticism — Collisions between the People and the Roman Soldiery — Robbers — Seditious Impostors — Misconduct of the Roman Governors — Venality — Portents — The dreadful Conflict begun — Tyranny and Corruption of Florus — Treacherous Massacre of a Roman Garrison — The Revolt — Murderous Rage of the Nation — Signal Destruction of the Roman Army — Glorious Daring for Liberty — Measures of Nero — Vespasian — Preparations by the Jews — Josephus — Expedition against Ascalon.

The son of Herod, Agrippa, was too young to bear the burden of royalty, and Judea relapsed into a Roman province. Cassius Longinus was appointed to the presidency of Syria. *Fadus* was sent as governor of Judea. Finding that a civil war disturbed the district beyond Jordan, he soon made its agitators feel the vigor of the Roman arm, and effectually quelled the turbulence.

Before the recall of Fadus, a singular fanaticism was excited among the rabble, who were made to entertain the belief that, like their ancestors of old, under Joshua, they could pass through the waters of the Jordan in safety. An impostor by the name of *Theudas*, who represented himself as a prophet, had inspired them with this belief; and multitudes, thronging forth, with all their possessions, to the banks of the river, indulged the confident expectation that he would divide the stream in the midst, and carry them through in triumph. The vigilant Fadus seized the impostor, and, cutting off his head, sent it to Jerusalem.

Tiberius Alexander succeeded Fadus; but his government was short and uneventful. Next succeeded *Ventidius Cumanus*, (A. D. 48.) During his administration, the first murmuring of the wrathful storm which finally swept over Palestine, and laid it waste for ages, was heard. Mutual animosity began to be manifested between the people and the Roman soldiery. Indeed, several scenes of violence took place, in which thousands of lives were sacrificed. Cumanus, found guilty before the emperor for the part he had acted, was banished, and *Claudius Felix*, who was born a slave, received the appointment of governor. Felix administered his office with the authority of a king, and the disposition of a slave. He shrunk from no crime which he felt it to be for his interest to commit.

The land, at this time, was full of armed robbers, who wasted the country. Felix at first endeavored to suppress them, but afterwards, for his private ends, entered into a confederacy with some of the most daring. Among other enormities which were enacted in connection with these banditti, was the murder of Jonathan, the high priest, who had offended Felix by his remonstrances and rebukes. Jonathan was killed, in the temple itself, by a party of these wretches, at the instance of Felix. Murders and robberies perpetrated under the authority, or at least by the connivance, of the government, indicated a strange and shocking state of things. No man was secure from the dagger of the assassin.

Nor was this all. In every quarter arose impostors and pretenders to magic, who inveigled the people into desert places, and there, by harangues, endeavored to excite them against the Roman government. The consequences, as may well be imagined, were disastrous to the subjects of the imposition, exposing them to the vengeance of their masters. Even the sacred order of the priesthood became involved, at length, in deadly feuds among themselves — the chief priests with the inferior priesthood. The result, in many instances, was, that the tithes, which belonged to the latter, being levied by force in behalf of the high priests, the common priests were deprived of the means of sustaining life, and actually died of hunger. In some instances, serious resistance was offered to the Roman authorities, which ended in blood and in augmented alienation.

Porcius Festus, who came in the place of Felix, by his rigid and upright administration, caused a short interval of comparative order and tranquillity. He repressed the insurgents and bands of robbers. Unhappily for this devoted country, the faithful Festus died in Judea, and *Albinus* arrived as his successor, (A. D. 62.) His avaricious disposition soon manifested itself, and venality reigned under his administration. At first, he severely chastised the robbers and assassins, but, at length, set a premium, in effect, on their vocation, by extorting enormous ransoms for their freedom. *Gessius Florus* succeeded Albinus, (A. D. 45.) Above even the measure of Albinus, he was rapacious and cruel. He pillaged not only individuals, but communities, and seemed to grant a general indemnity for spoliation, provided only that to him a fair portion of the plunder was allowed. In some instances villages and towns were entirely deserted, as the inhabitants fled their country to be beyond the reach of his exactions.

In the mean time, according to the Jewish annals, fearful prodigies had appeared, foreshadowing the approaching desolation. A comet, in the shape of a sword, hung above the city for the space of a year. A sudden and most brilliant light shone for the space of half an hour about the altar and the temple. The appearance of chariots and armed squadrons was at one time noticed in the heavens. Unnatural, unearthly voices, denouncing woe, were heard. These and similar portents are spoken of as filling the minds of men with apprehension. It is probable that the prophecies of the coming ruin of Jerusalem, disseminated by the Christians, added to the general fear. They must have declared the assertions of our Savior respecting this great event, and produced a deep impression on the minds of the people, by their abandoning Jerusalem in a body, and retreating to Pella, a town beyond the Jordan.

The fatal flame finally broke out at Cæsarea, from an old feud which had arisen between the Greek magistrates of the city and the Jews who dwelt there. A conflict ensued, in which the Jews were worsted. At this era, (A. D. 65,) another disturbance took place pertaining to religious matters, in regard to which the Jews exhibited their wonted pertinacity, even as to the smallest concerns. They had, however, in this instance, been annoyed, in a most unreasonable manner, by the approach to their synagogue being made as difficult as possible; also by an insulting heathen augury connected with their sacred things. The Jews flew to arms. This result was anticipated on the part of the encroaching strangers, who were fully prepared for it.

The flame spread to Jerusalem. Florus had driven the people to insurrection, with a view to his own wicked and avaricious purposes, and then he wreaked his vengeance upon them in a most summary and cruel manner. Three thousand six hundred men, women, and children, were butchered in the streets of Jerusalem. The Jews who had attained even the equestrian rank were scourged and executed, as well as their meaner countrymen. A temporary pacification took place, by the submission of the Jews to a certain condition imposed upon them. This, however, suited not the object of Florus, who fomented the collisions between the people and the Roman authorities, for the sake of plunder; and advantage was soon taken still further to involve the Jews in difficulty. Jerusalem became a scene of the utmost confusion and suffering. The evil, both in the city and in the country, was, in some cases, heightened by the acts of a bigoted, rash, and violent Jewish party, who refused obedience even to lawful authority. It was consummated, at length, by furious and bloody collisions among the Jews themselves; that is to say, between the party who desired to submit peacefully to the Romans, and that which would admit of no compromise.

Of the latter party, Manahem was a vigorous leader for a period; but he fell by his own rashness. If he had united discretion with his courage, he might have given the insurgents what they felt the want of during the whole war — an acknowledged leader, who should concentrate the resources and consolidate the strength of the revolt. By an instance of outrageous treachery on the part of the insurgents, in the massacre of a garrison of Roman soldiers who had submitted on condition that their lives were spared, the last faint hope of accommodation was quenched, as it were, in blood. The more moderate saw the inevitable ruin, and did not conceal their deep sorrow. To counterbalance this ferocious act, was the destruction of twenty thousand Jews in Cæsarea, probably under secret instructions from Florus.

By this latter act, committed through the enormities of their brethren in Jerusalem, the whole nation was driven to madness. They felt that, as mankind had made war upon them, they would make war upon mankind. Thousands sallied forth into the regions adjacent, and laid waste city after city. Syria and other countries felt the power of the angry and desperate irruption. A dreadful retaliation consequently ensued, and the Jews residing in those regions were put to death by thousands. In Palestine, the whole nation had revolted against the Roman power, encouraged by the success of some of the people against Cestius Gallus, prefect of Syria. This man, after having

Cestius harassed by the Jews in his Retreat.

conquered several places in his route, had at length besieged Jerusalem, and was near taking it; but he most unaccountably withdrew his forces from the city. This circumstance, giving courage to the Jews, issued in the destruction of his army. They pursued the advantage of his retreat, which soon became a flight, to the utmost extent. The Roman arms had not received so disgraceful an affront, nor suffered so serious a loss, since the defeat of Varus in the forests of Germany.

What other portion of the human race would have entertained the design of throwing off the Roman yoke, in the condition of the Jews? — a small people, without allies, without a leader, with no organized or disciplined force, no warlike engines, except those captured from the enemy, no provisions of any kind for a long war, and with divisions among themselves. Yet they conceived the idea, and carried it eventually into effect. In their stubborn patience, stern enthusiasm, and desperate valor, they ventured to resist the Roman authority — supreme, then, on earth — unto death, and perished in the attempt. They perished, unassisted, unpitied, almost unadmired, in their mortal struggle for freedom, as if they were an exception to the generous sympathy which such efforts call forth in regard to other nations.

When the revolt of this inconsiderable province, with the defeat of Cestius and a Roman legion, was announced, great was the astonishment of the Roman people. The emperor Nero, who was then in Achaia, expressed great contempt of the affair; but the real importance attached to it may be judged of by his selection of the most able and distinguished military commander in the empire, to conduct the war. This was Vespasian, who had been bred to arms from his youth, and whose exploits were the theme of the age. With his characteristic despatch, Vespasian immediately sent his son Titus to Alexandria, to conduct the fifth and tenth legions, while he himself travelled with all speed, by land, to Syria, gathering armed forces in his train.

In the mean time, the insurgents were not inactive. Some of the more prudent retired from their native land; others were brought over to the cause of their time-hallowed country. The Jews who remained — and they were still numerous, amounting, probably, to nearly three millions — made, in a general assembly, what preparations they were able; chiefly by assigning the defence of important places and districts to particular individuals, in whose wisdom or valor confidence might be reposed. The charge of the most important part of the country, viz., Galilee, was committed to Joseph, the son of Matthias, better known as the celebrated *Josephus*, the historian, and a man of illustrious descent. On this province the storm, in all probability, would first break. Josephus himself had been an advocate of peace; but it is probable that he had acquired some confidence with the war party, else he would scarcely have been intrusted with the command in Galilee. His whole course was marked with caution and conciliation, yet with vigor. His object was to promote union, and organize the whole country on one regular system; and this object, in a great measure, he effected; he made admirable provision for the defence of important places in Galilee, and finally raised an army of one hundred thousand, armed them with weapons obtained from all quarters, appointed centurions and decurions, and regularly exercised the whole in military manœuvres. He had difficulties, however, to meet of a peculiar nature, arising from the opposition of a subtle enemy, John of Gischala, and his judicious arrangements were often disconcerted. But the petty plots which were contrived to frustrate his measures, or to take his life, and the adroit schemes he laid to meet them, as the historian himself has related, cannot here be detailed.

In Jerusalem, the preparations for war were also pressed. Ananus, the chief priest, took the lead; arms were fabricated with the greatest expedition, the walls strengthened, military engines made, and stores of every kind laid in, with the utmost diligence and care. He likewise experienced opposition, not only from the timid and moderate, but from daring bandits, at the head of whom was the fierce Simon, who had rendered good service at the retreat of Cestius. Against him Ananus was forced to send troops. The magistrates of Idumea, also, were constrained to set a guard in every village.

It was probably soon after the defeat of Cestius that an unsuccessful expedition was attempted against

Askalon. It was weakly garrisoned by the Romans under a commander named Antonius. The Jews marched against them with great force under Niger, Silas, and John the Essene, but in two successive combats were repulsed with the loss of eighteen thousand men.

Siege of Jerusalem by the Romans.

CHAPTER C.

A. D. 67 to 76.

The Invading Army — Famous Siege of Jotapata — Curious Stratagem — Daring Exploit — Fate of Jafa, &c. — Perfidy of Vespasian and its Effects — Strange Disasters at the taking of Gamala — Jerusalem and its Factions — The murderous Zealots — Insane Conduct — Perea, &c. — Idumea reduced — Vespasian called to Rome — Infatuation — Reconnoitring Adventure of Titus — Storming the Walls — Famine and Pestilence — Titus walls in the City — Horrors — Oath of Titus — The Temple fired — A million and a half of Victims — Massada — Land Sale and Tribute — Fate of Josephus, Agrippa, and Berenice.

Early in the spring (A. D. 67) Vespasian, with his powerful army, arrived at Antioch, and was met there by Agrippa with his soldiery. As he advanced to Ptolemais, he received thence a deputation from Sephoris, the metropolis of Galilee, who made overtures to join the invader. This proceeding was contrary to the authority and threats of Josephus, who made an attempt to secure the place; but it having been strengthened by a detachment of Vespasian's troops, he was repulsed; a circumstance which only the more exasperated the Romans. The son of Vespasian joined his father at Ptolemais, having sailed from Alexandria. Vespasian, with his own forces and those of his allies, was now at the head of sixty thousand regular horse and foot, in addition to a force which was less disciplined.

The campaign was now formally opened: a small advantage was at first obtained by the Jews under the command of Josephus, in an attack by Placidus on Jotapata, the strongest of the fortified towns; which was an inspiriting commencement of the conflict. But the vast army of Vespasian was moving on, and was not to be arrested. The sight or rumor of this tremendous invasion scattered the weak forces under Josephus, and he fled himself, with the wreck of his army, to Tiberias. Vespasian came upon Gadara, and cut off almost all its inhabitants, as well as those of the villages around. He next came to Jotapata, whose power of resistance lay in its almost impregnable position. Josephus had previously contrived to throw himself into it. Difficult as it was of access, yet the Romans, with their vast means, made their way to it, cutting through mountains, and constructing a road where it would seem that nature had eternally interdicted it. Their serried legions, on the 14th of May, presented themselves in full sight of the Jewish forces in the city.

The consternation produced by the view was unequalled, and the Jews, knowing that they could but perish, were prepared to sell their lives at the dearest rate. All hope of escape was cut off, for the Romans had drawn a triple line of circumvallation round the city. The attack began the next day. It is impossible, in this succinct narrative, to enter into the details of this memorable conflict, as Josephus, the writer and the hero, has described it. The perseverance, the stubborn resolution, the fierce valor, the strategy, and the innumerable expedients of the besieged, surprised and confounded the Romans. On the one side they fought from desperation; on the other, from the haughty shame of being defeated by such an enemy. Day after day the resources of Vespasian's steel-clad legionaries, with their catapults, and balistas, and battering-rams, were called out to match the desperate bravery and subtle contrivances of this people, cooped up like wild beasts in their lair.

As an instance of the cunning of the besieged, the following is recorded: In the scanty supply of water lay one of the greatest dangers of the Jews. This the

enemy, from certain circumstances, had reason to think was the fact; and as the city was now blockaded, it was hoped that this want would reduce them to the necessity of capitulation, in a short time. The fertile mind of Josephus adopted an expedient to remove this impression. He ordered a great number of his men to steep their clothes in the water that remained, and hang them up from the battlements, till the wall ran down with the dripping moisture. The Romans were confounded; for men who could waste so much water out of mere wantonness, could not possibly be in the wretched state of destitution they had hoped. Vespasian, weary of blockading a city so amply supplied, returned to the assault — the mode of attack which the Jews sought.

The daring exploit of an individual, a Galilean, Eleazar by name, may also be mentioned. With an immense stone from the wall he took such sure aim, that he struck off the iron head of the Roman battering ram; he then leaped down from the wall, secured the prize and was bearing it back to the city. He was unarmed, and all the darts and arrows of the enemy were discharged at him. He was transfixed by five arrows: still, however, he passed on, regained the walls, stood boldly up, displaying his trophy in the sight of all; and then, still clinging to it with convulsive grasp, fell down and expired.

Jotapata had resisted the whole Roman army during forty-seven long days and nights, and was overcome at last only by the discovery of its critical situation, through a deserter. Vespasian followed the intimations of the perfidious wretch, and succeeded in entering into the the city. During the siege and capture, forty thousand men perished. The city was razed to the ground. Josephus, after secreting himself for some days, was found, and, upon his surrender, and apparent adhesion to the Romans, was spared, through the respect inspired by his skill and heroism. In the mean time, a neighboring city, Jafa, was attacked by Trajan, and, after a bloody combat, was taken — losing fifteen thousand of its brave defenders. A body also of Samaritans, who, strange to tell, made common cause in this insurrection, was defeated on the sacred mountain of Gerizim, by Cereales, and more than eleven thousand of them were slain. Both Trajan and Cereales had been detached by Vespasian with a strong force of horse and infantry.

The Romans, long and unexpectedly delayed by the desperate valor they had met, now proceeded with greater rapidity. Vespasian returned to Ptolemais, whence he proceeded along the coast to Cæsarea. Its Greek inhabitants, having now the whole region at their command by the massacre of their Jewish competitors, received him with every demonstration of joy. Here he made his winter-quarters for two of his legions. Soon after, he sent a considerable force against Joppa, whose inhabitants, fleeing to their boats, perished, either in the waves by means of a storm which suddenly arose, or by the arms of the enemy as they were thrown upon the shore. In the progress of the war, other places were assaulted and taken, and their defenders put to the sword without mercy, while the women and children were secured as captives. Such was the fate of Tiberias and Tarichea, cities belonging to the dominions of Herod, and early manifesting symptoms of insurrection — much against his wishes. The Jews in these places exhibited their accustomed valor, but nothing was proof against Roman prowess and discipline. In some instances where the insurgents were not put to the sword, they were sent by thousands to Nero, to be employed in his mad scheme of digging through the isthmus of Corinth, or were sold as slaves.

A base act of Vespasian in putting to death the soldiers who had surrendered at Tarichea, upon an assurance of amnesty, appalled the whole of Galilee; and most of the towns capitulated at once, to avoid the same barbarities. Three cities alone still defied the conqueror, Gamala, Gischala, and Itabyrium — the city which Josephus had fortified on Mount Tabor. Gamala was more inaccessible than Jotapata. It stood on a long and rugged ledge of mountains, which sloped downward at each end, and rose in the middle into a sudden ridge, like the hump of a camel — whence the name of the city. One peculiarity of its structure was, that the houses rose one above another on the steep declivity of the hill, and were crowded very thick and close. This circumstance was one of the causes of the difficulty and disaster experienced by the Roman army, after they had forced their way into the place. As it presents singular incidents in warfare, it may be related in a few of its particulars.

The Jews thronged the narrow streets, and bravely resisted the advance of the assailants. At length, overpowered by numbers, who attacked them on all sides, they were forced up the steep part of the city. There they turned, and, charging the enemy with fury, drove them down the declivities, and made great havoc among them, as they endeavored to make their way up the narrow streets and along the rugged and craggy paths. The Romans, who could not repel their enemy, thus hanging, as it were, over their heads, nor yet break through the throngs of their own men, who forced them on from beneath, took refuge in the houses of the citizens which were very low. The crowded houses could not bear the weight, and came crashing down. One, as it fell, beat down another, and so all the way down the hill. The situation of the Romans was terrific. As they felt the houses sinking, they leaped on the roofs, and fell with the tumbling buildings. Many were totally buried in the ruins; many were caught by some part of their bodies as in a trap; many were suffocated by the dust and rubbish. The Gamalites seemed to behold the hand of God in this unexpected calamity of the foe. They rushed on regardless of their own lives, struck at the enemy on the roofs, or as they were slipping about in the narrow ways, and aiming steadily from above, slew every one who fell. The ruins furnished them with stones, and the slain of the enemy with weapons. They drew the swords of the dead to plunge into the hearts of the living. Many of the Romans who had fallen from the houses killed themselves. Flight was impossible, from their ignorance of the ways and the blinding dust. Many slew each other by mistake, and fell among their own men. Those who could find the road retreated from the city. Yet the city fell at last by the perseverance of the Romans, and the exhaustion of its provisions — the twenty-third of September, A. D. 67. Nine thousand Jews perished — five thousand by casting themselves down the precipice.

The story of Itabyrium and Gischala embodies incidents scarcely less tragical and interesting; but these must be passed over. Both of the cities fell, and thousands of their inhabitants perished. In the mean while, Jerusalem, instead of aiding or being able to aid the

other cities of the land, was torn by domestic factions, and poorly preparing herself for the fearful crisis at hand. The factions arose in reference to the question of war and peace. They who advocated the war were the most numerous, and consisted of men of the vilest character. They opposed all pacific measures with invincible obstinacy, and breathed out nothing but slaughter, rapine, and devastation. These abandoned wretches began to exercise their wanton cruelty in plundering and assassinating all who presumed to oppose them, in the vicinage of Jerusalem, and then proceeded into the capital, with Zechariah and Eleazar at their head. Here they met with a strenuous opposition, as Ananus, the late high priest, exhorted the citizens to arm in their own defence, and boldly repulse those factious men, who had seized upon the temple and made it their garrison for offensive operations against the inhabitants.

The people adopted this advice, and made so vigorous an attack upon the Zealots, as these pretended champions of the cause of God were called, that they were compelled to retreat into the inner cincture of the temple, and were there closely besieged by Ananus. John, of Gischala, under pretence of espousing the pontiff's cause, was intrusted with some proposals of peace for the besieged; but instead of executing his commission with fidelity, he persuaded them to hold out with unshaken firmness; and in the end, he was the means of bringing in twenty thousand Idumean auxiliaries. These parties, having united, immediately began to perpetrate the most horrid cruelties on those of the opposite party. Twelve thousand individuals of noble extraction, and in the flower of their age, were murdered by the most cruel methods. Not satiated with the blood of so many persons of distinction, they turned their sanguinary hands against the lower class, and literally filled Jerusalem with anguish. All who opposed them, or censured their doings, or wept for their dead, were deemed guilty of a crime to be expiated only with blood. At length, the Zealots began to turn their murderous weapons against each other.

Vespasian well saw the advantage this state of things would bring to his own cause, and suffered it to proceed till his plans were fully matured. Being invited, in the mean time, by the inhabitants of Gadara, he sent Placidus to take possession of it. The latter accordingly fought his way thither, through several strong bodies of the rebels, and exerted himself so effectually, that, in a short space of time, all that part of Judea which lies east of the Jordan was completely reduced, except a single castle. Vespasian, in the beginning of spring, marched against Idumea, and reduced most of the towns and villages to ashes. Jerusalem now beheld the enemy at her gates: every approach to the city was cut off; every hour her wretched inhabitants expected to see the plain to the north glitter with the arms and eagles of Rome. On a sudden, however, intelligence came from the Imperial City which checked his march; and Jerusalem had yet a long period either to repent, or submit, or to prepare for effectual resistance. The result of the changes in Rome was the election of Vespasian as emperor — whither he departed — A. D. 70.

But this delay of an attack was not improved by Jerusalem. Infatuation possessed her councils, and to consummate her internal evils, Simon, a man of blood, who had wasted the country around Jerusalem, was received into the city, that he might overawe the faction headed by John. Thus there were three contending parties in the city, instead of two: no rest, no order could be enjoyed in this wretched and doomed capital. The streets ran with blood. Vespasian, having assumed the purple, delivered Josephus from his bonds, and, at the commencement of the ensuing year, turned his attention towards his rebellious province, Palestine, sending his son Titus to complete its subjugation by the conquest of its capital.

It was in this deplorable condition of the city that Titus marched against it, having received powerful reënforcements from his friends. Previously to his forming a regular siege, he went in person, with a body of six hundred horse, to reconnoitre its strength and avenues. He seemed to flatter himself that the Jews would readily open their gates to him; but they made so vigorous and unexpected a sally, that he saw himself surrounded in a narrow defile, and escaped with extreme difficulty. He was obliged to cut his way fiercely through, while darts and javelins fell in showers around him.

Dissensions still prevailed in the city — a circumstance which greatly encouraged the enemy. Titus, in the mean time, had caused his troops to level all the ground, in their approach to the walls, and to make every preparation for a vigorous onset. Some proposals of peace were sent to the besieged, but they were rejected with indignation; and the Romans were consequently ordered to play their war engines against the city with all their might. The Jews were compelled to retire from those dreadful stones which the enemy threw incessantly; and the battering-rams were at full liberty to ply against the walls. A breach, at length, was made, and compelled the besieged to retire behind the enclosure. This lodgement was effected about a fortnight after the beginning of the siege.

The second wall was then immediately attempted, and the engines and battering-rams were applied so furiously that one of the towers began to shake. The Jews who occupied it, aware of their impending ruin, set it on fire, and precipitated themselves into the flames. The fall of this structure afforded an entrance to the second enclosure; but, as Titus was desirous of preserving the city from demolition, the breach and the lanes were left so narrow that a great number of his men perished for want of room, when they were attacked by Simon. Titus, however, quickly rectified this mistake, and carried the place four days after the first repulse, entering that part of the lower city which was within the wall.

A famine now raged in this afflicted place, and a pestilence followed in its track. As these calamities increased, so did the cruelty of the factions, who forced the houses in quest of provisions, punishing those with death who had any, because they had not apprised these robbers of it; they put others to the most excruciating tortures, under the pretence that they had concealed food. Titus again attempted to prevail on the Jews to surrender, by sending Josephus to represent the fatal consequences of their obstinacy — but without effect. He then caused the city to be surrounded by a high wall, to prevent their reception of any kind of succor, or their escape by flight.

Nothing was now to be seen in the streets of Jerusalem but putrescent bodies, emaciated invalids, and

objects of the deepest distress; and even those who escaped in safety to the Roman camp were murdered by the soldiers, who inferred, from certain circumstances, that they had swallowed quantities of gold. In searching for this, two thousand of them were ripped up in a single night. While the military operations against the city were making progress, the famine within made a still greater advance.

In the language of the historian, "Men would fight even the dearest friends for the most miserable morsel. The very dead were searched, as though they might contain some scrap of food. Even the robbers began to suffer severely; they went prowling about like mad dogs, or reeling, like drunken men, from weakness, and entered and searched the same house twice or thrice in the same hour. The most loathsome and disgusting food was sold at an enormous price. They gnawed their belts, shoes, and even the leathern coats of their shields; chopped hay and shoots of trees sold at high prices. Yet what are all these horrors to that which followed? There was a woman of Perea, Mary, the daughter of Eleazar. She possessed considerable wealth when she took refuge in the city. Day after day, she had been plundered by the robbers, whom she had provoked by her bitter imprecations. No one, however, would mercifully put an end to her misery; and, her mind maddened with wrong, her body preyed upon by famine, she wildly resolved on an expedient which might gratify at once her vengeance and her hunger. She had an infant that was vainly endeavoring to obtain some moisture from her dry bosom; she seized it, cooked it, ate one half, and set the other aside!

"The smoke and the smell of food quickly reached the robbers. They forced her door, and, with horrible threats, commanded her to give up what she had been feasting on. She replied, with fierce indifference, that she had carefully reserved her good friends a part of her meal. She uncovered the remains of her child. The savage men stood speechless, at which she cried out, with a shrill voice, 'Eat, for I have eaten; be ye not more delicate than a woman, more tender hearted than a mother.' They retired, pale and trembling with horror. The story spread rapidly through the city, and reached the Roman camp, where it was first heard with incredulity — afterwards with the deepest commiseration." It was upon hearing of this dreadful deed, that the Roman general swore to extirpate both city and people, at the same time taking Heaven to witness that this was not his work.

Towards the end of summer, the Romans had made themselves masters of Fort Antonia, and set fire to the gates, after a destructive encounter; yet, so blind were the Jews to their real danger, that, though nothing was left but the temple, which must soon fall, they could not persuade themselves that God would permit his holy habitation to be taken by the heathen.

On the 17th of July, the daily sacrifice ceased for the first time since its restoration by Judas Maccabeus, there being no proper person left in the temple to make the offering. The gallery that afforded a communication between the temple and Fort Antonia was now burnt down and the Jews, having filled the western portico with combustibles, induced the Romans, by a feigned flight, to scale the battlements, and set fire to the building; so that the troops were either consumed in the flames, or dashed to pieces by leaping from the roof. Contrary to the intentions and orders of Titus, who wished to preserve the temple, one of his soldiers set that noble edifice on fire. Efforts were made to extinguish it, but in vain With a view to save what he could of its contents, the commander entered the sanctuary, and the most holy place, where he found the golden candlestick, the table of show-bread, the golden altar of perfumes, and the book of the law, wrapped up in a rich tissue of gold.

A dreadful slaughter now ensued, in which many thousands perished; some by the sword, some by the flame, and others by falling from the battlements. The conquerors, exasperated by the useless obstinacy of the people, carried their fury to such a height as to massacre all whom they met, without distinction of age, sex, or quality, and even to inflict the dreadful torture of crucifixion on many wretches who fell into their hands. All the treasure houses were burnt, though they were full of the richest furniture, vestments, plate, and other valuables. In short, they persisted in their barbarous work, till the whole of the holy building was utterly demolished, except two of the gates of that part of the court which was appropriated to the women. Great preparations were made, in the mean time, for attacking the upper city, and the royal palace; and, on the 8th of September, the engines played so furiously on the iniquitous Zealots, that they were overwhelmed with confusion, and ran, like lunatics, towards Shiloah, intending to attack the wall of circumvallation, and by that means effect their escape. They were, however, repulsed by the enemy, and compelled to hide themselves in the public sinks and sewers, while all the other inhabitants were put to the sword, except some of the most vigorous, who were reserved for the victor's triumph. Among the latter were John and Simon, the two most desperate rebels.

When the slaughter had ceased for want of subjects, and the troops were satisfied with plunder, Titus gave orders for the total demolition of the remaining parts of the city, with its fortifications, palaces, towers, and sumptuous edifices, excepting a part of the western wall, and the three towers of Hippicus, Phasael, and Mariamne, which might prove to future times the astonishing strength of the city, and the valor of its conqueror.

During the whole siege, the number killed was one million one hundred thousand; that of the prisoners, ninety-seven thousand. In truth, the population, not of Jerusalem alone, but of the adjacent districts, — many who had taken refuge in the city, and more who had assembled for the feast of unleavened bread, — had been shut up by the sudden formation of the siege. If the numbers in Josephus may be relied on, there must be added to this fearful list, in the contest with Rome, nearly one hundred and thirty thousand slain before the war under Vespasian, one hundred and eighteen thousand during the war in Galilee and Judea, and after the fall of Jerusalem, nearly nine thousand in other parts of the country. The prisoners who, in the whole of these wars, amounted to over one hundred thousand, were doomed to be exposed in public, to fight like gladiators, or be devoured by wild beasts; twelve thousand perished from want, either through the neglect of their keepers, or their own sullen despair. These items swell the number of victims of the war to more than a million and a half of souls.

The fortresses of Herodion, Massada, and Machæron, in different parts of the country, were left uncaptured by

Romans crucifying Jews.

Titus, but two of them, namely, Herodion and Machæron, were soon afterward reduced by Lucilius Bassus; and that of Massada was attacked with such vigor by Flavius Silva, that Eleazar, the commander of the Sicarii, persuaded the inhabitants, in the spirit of despair, to kill all their wives and children; next, to choose ten men by lot, who should despatch all the rest; and lastly, to select one out of the ten to kill them and himself. This terrible tragedy was accordingly enacted; and the Romans, preparing the next morning to scale the walls, received information of the particulars from two females who had escaped the massacre by concealing themselves in an aqueduct.

Thus terminated the final subjugation of Judea, though the embers of the war still smouldered in distant countries, where the Jews resided. An edict of the emperor to set up all the lands for sale, had been received by Bassus. The whole profits of the sale had been reserved to the imperial treasury. At the same time, all the Jews within the empire were commanded to pay a tribute of half a shekel into the same treasury — the sum which they had formerly paid for the use of the sanctuary. Vespasian also caused all the branches of the house of Judah to be cut off, to defeat their hopes of a future Messiah.

The fate of Josephus, King Agrippa, and his sister Berenice — the most important personages in the Jewish nation, may be told in a few words. They escaped from the general wreck of the country. Josephus lived in high favor at Rome, where he wrote his Histories, which Titus vouched as authentic by signing the manuscript with his own hand, when it was deposited in the public library. Agrippa, among the luxuries of this great capital, forgot the calamities of his country and the ruin of his people. He lived and died the humble and contented vassal of Rome. In him the line of the Idumean sovereigns was extinct. Berenice would have been taken to the throne by Titus, who became enamored of her beauty, had it not been for the prejudices of his Roman subjects. The time of the death of either of these individuals is unknown. History loses sight of Josephus in his fifty-sixth or fifty-seventh year.

CHAPTER CI.

A. D. 76 to 476.

The Dispersion under the Western Empire — The Jews no longer form a State — The Patriarch in the West, the Prince of the Captivity in the East — Revolt under Trajan — Barcochab's Rebellion — Success — Defeat — Persecution of the Rabbins — Jews forbidden to visit Jerusalem on Pain of Death — Hadrian — Inextinguishable Nationality — Sanhedrim of Tiberias — Jews at Rome, &c. — Schism — Severus — The Mishna and Talmud — Hillel — Abolition of the Patriarchate — Persecution — Julian favors the Jews, also Honorius — Condition at the Fall of Rome.

The great event which had been the subject of scriptural prophecy in respect to the Jews, namely, the *Dispersion*, took place upon the conquest of Judea and its capital, and the annihilation of its civil and ecclesiastical polity. It has continued ever since, and is not yet terminated. It may be considered, however, under its various phases, and for convenience' sake, divided into three eras, up to the present time. The first term of time is designated under the caption of the present chapter. It must necessarily constitute a very compressed narrative.

The political existence of the Jewish nation was now at an end; it was never again recognized as one of

the states or kingdoms of the world. Their history, except for a period, must be pursued where they are found, in different parts of the globe, among various nations. For, refusing still to mingle their blood with any other race of mankind, they dwell in their distinct families and communities, and still maintain, notwithstanding their long separation from each other, the principle of national unity. They have ever been remarkable for attachment to their sacred writings and rites; for their persecution by the powers of the world; and for their industry, wealth, and numbers. "Perpetually plundered, yet always wealthy,—massacred by thousands, yet springing again from their undying stock,—the Jews appear at all times and in all regions: their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."

Some time after the dissolution of the Jewish state, it revived again in appearance, under the form of two separate communities, mostly independent of each other; one under a sovereignty purely spiritual, the other partly spiritual and partly temporal; but each comprehending all the Jewish families in the two great divisions of the world. The *Patriarch of the West* was at the head of the Jews on this side of the Euphrates; of those on the East, the chief was called the *Prince of the Captivity*. Notwithstanding the destruction of life during the Roman wars, and the multitude carried off as prisoners, there was doubtless a very considerable population left in their native seats. But the country was not their own, and a foreign race was probably introduced into it, to some extent. The state of things at this era is not well ascertained, though we may be certain that, as their religious concerns were all in all to the Jews, they were occupied in a due attention to these. Their Sanhedrim and their various schools would naturally give little concern to the Romans, and would, in all probability, even excite their contemptuous indifference. The administration of ecclesiastical law was now the only resort of the Jew; and whether it assumed the form of an oligarchy or a monarchy, he submitted himself, with the most implicit confidence, to the Rabbinical dominion.

Under the reign of Vespasian and his immediate successors, (A. D. 70 to 96,) the Jews, though looked upon with contempt, were regarded with jealous watchfulness. The tax imposed by Vespasian was exacted with unrelenting rigor, and, like the rest of the empire, they shared in the evils experienced during the cruel despotism of Domitian, (A. D. 81 to 96.) The reign of Nerva gave a brief interval of peace to the Jews with the rest of the world; but in that of Trajan, either the oppressions of their enemies, or their own mutinous disposition, drove them into a serious and disastrous revolt. It was finally subdued only after an obstinate struggle and great loss of life. In Egypt, in Cyrene, and in Babylonia, where the insurrections mostly occurred, thousands of this oppressed or infatuated people perished, as also thousands perished by their hands.

Under Hadrian, (A. D. 117,) the Jews of Palestine sounded the lowest depths of misery. Hadrian had witnessed their horrible excesses in the island of Cyprus, and, apprehending that similar mischief might be brooding in Palestine, he resolved on the means of prevention. An edict was issued, which was, in effect, the total suppression of Judaism, interdicting circumcision, the reading of the law, and the observation of the Sabbath. This was to be consummated by the establishment of a Roman colony in Jerusalem, and the building of a temple to Jupiter. A town had, by this time risen by degrees out of the ruins of Jerusalem, in connection with the three towers and a part of the western wall which had been left. The formal establishment of a colony implied the perpetual alienation of the soil. The Jews looked on with dismay, with anguish, with secret thoughts of revenge; at length, with hopes of glorious deliverance.

At this crisis, it was announced that the Messiah had come. The period of the first appearance of this impostor is by no means certain; even his real name is unknown. He is designated by his title Barcochab, "the son of the star;" meaning that "star" which was to "arise out of Jacob." His claims were acknowledged by the greatest of the rabbins, Rabbi Akiba; but his countrymen, in the bitterness of disappointment, were induced at last to change the title to Barcosba, "the son of a lie." He is said to have been a robber, and, in heading an insurrection among his countrymen, showed no common vigor and ability. Many important advantages were manifestly gained, and the Romans, under Severus, found it expedient to act on the defensive, and reduce the province rather by blockade and famine, than by open war. At one time, the Jews were in possession of fifty of the strongest castles, and nine hundred and eighty-five villages.

At length, the discipline of the Roman troops, and the consummate conduct of Severus, brought the war to a close. At the siege of Bether, the last strong city that held out, Barcochab was killed, and his head carried in triumph to the Roman camp. The war, which lasted, as nearly as can be ascertained, from A. D. 130 to 135, seems to have been much more formidable than could well have been expected from the situation of the Jews — only at the distance of two generations from their subjection under Vespasian. But there was no Josephus to chronicle its events, and the extant accounts are few and imperfect. Dion Cassius states that, during the whole war, the enormous number of five hundred and eighty thousand fell by the sword, not embracing the multitudes who perished by famine, disease, and fire. The country was nearly a desert; wolves and hyenas went howling through the streets of the desolate cities. The inhabitants were reduced to slavery by thousands. The worst threatenings of prophecy seemed now to be accomplished with this indomitable but misguided people, whose surprising destiny has even yet much to unfold.

The most furious persecution was commenced against all the rabbins, who were looked upon as the authors and ringleaders of the insurrection. Burning, flaying alive, and transfixing with spears, were some of the modes of execution. It was forbidden to fill up the number of the great synagogue, or Sanhedrim; but Akiba, just before he was put to death, had named five new members; and another, Judah, before he perished, secretly nominated others in a mountain glen, where he had taken refuge.

Hadrian, to dissipate forever all hopes of the restoration of the Jewish kingdom, accomplished his plan of founding a new city on the site of Jerusalem, peopled by a colony of foreigners. The city was called *Ælia Capitolina*. The Jews were prohibited by an edict from entering the new city, on the pain of death, or even approaching its environs so as to behold afar

off its hallowed heights.* This interdiction, however, did not extend to the more peaceful Christians.

The Jewish people had hitherto, in the course of their history, been four several times nearly exterminated. Nebuchadnezzar, Antiochus, Titus, Hadrian, had successively put forth their utmost efforts to extinguish not merely the political existence of the state, but even the separate being of the people. Yet the great peculiarity of the race continued, namely, their isolation and distinct existence in the various regions which they occupied. Before the close of the second century, not sixty years after the war under Hadrian, the Jews present the extraordinary spectacle of two regular and organized communities — the one under the Patriarch of Tiberias, the other under the Prince of the Captivity, as has been already mentioned. Under the former were included all of Israelitish descent who inhabited the Roman empire. To the latter all the eastern Jews paid their allegiance. Under the more indulgent emperors who followed, the Jews in the empire were restored to many of their ancient privileges. This circumstance may account, in part, for their returning prosperity after such desolations of their land, and such interruptions of their institutions. New synagogues were frequently erected in the principal cities of the empire, and they became, through the indulgence or indifference of their masters, more submissive and peaceful subjects.

The rabbins, who had been hunted down with remorseless cruelty, after danger was over began to creep forth from their places of concealment, and soon not only made their public appearance, but reestablished their schools and synagogues. Prosperity began to attend these means of religious improvement and knowledge, and though, under Marcus Aurelius (A. D. 169 to 180,) some severe laws were enacted against the Jews, on account of symptoms of disaffection, yet they were either speedily annulled, or never put in force. The rabbinical dominion gradually increased, and perhaps, in this interval, the Sanhedrim fixed its pontifical throne at Tiberias, where it maintained its supremacy for several ages. In every region of the west, in every province of the Roman empire, the Jews of every rank readily submitted to the sway of their spiritual chief. His supplies were levied without difficulty in Rome, in Spain, in Africa; and his power, according to Origen, was little less than that of a king.

That the Jews, at this period, were scattered over most countries, is obvious from all the accounts that have been handed down respecting them; yet their origin, in particular localities, is frequently obscure, as in Italy, or even Rome itself. It is usually ascribed, in respect to Rome, to the vast number of slaves brought to the capital by Pompey, after his conquest of Jerusalem; these, almost without exception, are said to have been emancipated by their tolerant masters. It is supposed that there were already in Rome many opulent commercial Jews, who purchased, to the extent of their means, their unhappy countrymen, and enabled them to settle in freedom in the great metropolis. They were occasionally expelled — often oppressed. Still, here, as elsewhere, persecution seemed not to be the slightest check to their increase. Of their establishment in other provinces of the Roman empire, no certain information is possessed. The probability is, that the Jews spread with the dominion of the Roman arms, part as slaves, part as freemen, with commercial objects, and seeking only an eligible settlement.

It is by no means certain at what time the Princes of the Captivity commenced their dynasty. Towards the latter part of the second century after Christ, the schools of Babylonia and Palestine fell into an open schism concerning the calculation of the paschal feast. The western patriarch determined to assert the superiority of the patriarchate of Tiberias over his disobedient brethren. At length, the authority was universally recognized. It continued till the political separation of the Babylonian from the western Jews, on the restoration of the Persian monarchy. Antecedently to that event, the patriarch of Tiberias maintained his uncontested supremacy over the whole Jewish commonalty.

Not much remains to be said of the Palestinian Jews at this period, as connected with their Roman masters. The laws of Severus (A. D. 194,) were favorable to the Jews. The edict of Antoninus was reënacted, though still with its limitation against circumcising proselytes. The Jews were permitted to undertake the pupilage of pagans, — an evidence that they continued to enjoy the privileges of Roman citizenship, and that they were exempt from burdens incompatible with their religion. Still they were not permitted to approach the walls of the holy city, and their general condition was that of dispersion and exile — of estrangement from the sympathies of mankind. For several reigns, (A. D. 211—234,) Judaism, though to this extent proscribed, might boast its influence on the imperial throne. "Among the strange medley of foreign superstitions, with which the filthy Heliogabalus offended even the easy and tolerant religion of his Roman subjects, he adopted the Jewish usages of circumcision and abstinence from swine's flesh; and, in the reign of the good Alexander Severus, — that beautiful oasis in this desert period of the imperial history, — the Jews enjoyed the equal protection and favor of the virtuous monarch."

At this era, the patriarchal throne was held by the most famous of the rabbinical sovereigns, *Jehuda*, son of Simon. His whole life was one of the most spotless purity, and to him is to be ascribed a new constitution for the Jewish people. He embodied, in his celebrated Mischna, all the authorized interpretations of the Mosaic law, the traditions, the decisions of the learned, and the precedents of the courts or schools. As this work was afterwards commented on, it was at length superseded by the more voluminous Talmud.

In the mean time, the rival throne in Babylonia that of the Prince of the Captivity, was rapidly rising to that palmy state which it did not fully attain till the era of the Persian monarchs. But the accounts of the Oriental Jews, at this early period, are so obscure, or so nearly fabulous, that they may be passed over.

The period between the death of Jehuda and the accession of the emperor Constantine, A. D. 306, is barren of important events in Jewish history. The patriarchate

* The hopelessness of escape, from the imperial power, of any one who fell under its displeasure, when Rome swayed the sceptre of the whole civilized world, is forcibly drawn by Gibbon. He illustrates it by relating the fact, that when the court poet, Ovid, had grievously offended the emperor, he was simply told to go and reside at Tomi, on the northern shore of the Black Sea. No guard was needed — no precautions; if wanted, he could, at any moment, be grasped by some one of the ten thousand arms of government.

of Tiberias seems gradually to have sunk in estimation. The exactions of the pontiff and the rabbins became more and more burdensome to the people. Jehuda was succeeded in the patriarchate by his son *Gamaliel*, who confirmed his father's Mischna, and died, A. D. 229. His son *Judah* did nothing worthy of notice, excepting that he left his dignity to his son *Hillel II.*, a person of great excellence and learning. This patriarch was the first who computed the years from the creation. The cycle of nineteen years was also invented by him, in order to cause the course of the sun and moon to agree. Before his death, Hillel was converted to the Christian faith. The last who bore the patriarchal office was a grandson of Hillel, the emperor Theodosius having abolished it, A. D. 429, after it had continued in the same family during thirteen generations.

The emperor Constantine was under the necessity of enacting several severe laws against the Jews, to prevent their attempt at proselytism, and to suppress their insolence against the Christians. The Persian Jews, at this era, it is said, cruelly persecuted the followers of Christ, by exciting the prejudices of the court against the Eastern Christians, so that Christianity was nearly obliterated in that quarter. The same severity of treatment that Constantine had exercised against the Jews was felt to be necessary by Constans, and for the same cause, — with the addition of their insurrection in Judea, — fear that they might coöperate with the Persians against the empire. The emperor, being a Christian, and also inflamed with resentment against the Jews, enacted laws of still greater severity than ever, with a view to crush their rebellious temper. Every Jew that married a Christian, or circumcised a slave, was punished with death.

From Julian, (A. D. 361,) the Jews received very sensible marks of favor and distinction. He not only exempted them from taxes, and allowed them the undisturbed exercise of their religion, but permitted them to rebuild the temple at Jerusalem, furnishing them with men and materials for the work. The attempt, with all the zeal that was manifested, proved unsuccessful. Divine Providence completely defeated their designs. Such a series of astounding and dreadful events followed the undertaking, that the Jews were compelled to desist from their proceedings, and the prediction of our Savior, on the subject, acquired additional force from this abortive attempt.

The Jews were favored, under Valentinian and Valens, A. D. 364; but, becoming insolent and seditious, the emperor Theodosius saw fit to punish them, and, by severe edicts, to restrain their propensity to persecute the Christians of the empire. Under the government of Honorius, the Jews enjoyed the full exercise of their religion. That emperor had enacted a law which displayed his liberal and extensive views, and which imported that the real glory of a prince consisted in permitting all his subjects the peaceable enjoyment of their rights, even though he could not agree with them in matters of religion.

Upon the overthrow of the Roman empire by the Vandals, it might have been expected that the Jews would have been worse treated than others of the people, by that fierce and barbarous nation. But they enjoyed the same privileges, and only participated in the common miseries which are the usual attendants of great revolutions. They were allowed the unrestricted exercise of their religion; and, on the payment of a tribute, they were permitted the freedom of commerce. They were, however, prohibited the possession of titular dignities and of civil and military offices, all of which were interdicted them by the Roman emperors. Theodosius, in particular, protected them against the Christian zealots, and would permit no compulsory means for their conversion.

CHAPTER CII.

A. D. 476 to 1453.

The Dispersion during the Dark Ages — Jews under the Greek Empire — Justinian's Persecution — Jews massacre Christians, and suffer in Turn — Cruelties at Antioch — Golden Age of the Dispersion — Jewish Commerce and Wealth under Charlemagne, &c. — Crusades — Their Learning, scientific Attainments, and Influence — Magic — Flourish in Spain — Persecuted — Jews in Hungary, Germany, Bohemia — Sufferings from the Crusaders — Oppressed and favored alternately throughout Europe — Massacres in Germany — Jews in England — Banished, repeatedly — Also from France and Spain — A similar Catalogue of Wrongs in the East.

The Jews in the West, under the Roman emperors at Constantinople, soon after the beginning of the sixth century, found their condition to be that of an oppressed and miserable people. The Greek empire, though it lingered on for several centuries after this period, was rapidly verging to decay. The imperial court was a scene of intrigue and licentiousness, more like that of an Asiatic sultan than of the heir of the Roman name. It was splendid, but effeminate. The Jews, probably by their industry as traders, and their connection with their brethren in the East, ministered considerably to the luxury of the court; but the fall of the patriarchate, and the dispersion of the community in Palestine, lowered the whole race in general estimation; they sank into a sect, little differing from other religious communities, which refused to acknowledge the supremacy of the established Christian church.

The first cause of their complaint against Justinian, (A. D. 527,) who assumed to decide in all matters of religion, was the edict of that emperor, which prohibited them from celebrating the passover according to their own calculation, and enjoined the observance of this feast at the same time with the church. This edict was soon after followed by others still more severe, forbidding the education of their children in the Jewish faith, and even the exercise of their religion in a certain district. A revolt was the consequence of these stern edicts. A certain Julian, reported to have been a robber chieftain, and who pretended to be the Messiah, and assumed the title of king, appeared at the head of thousands of the inhabitants of Palestine, and led them against the Christians, at that time expecting no hostilities from this quarter.

All around Neapolis, they wasted the possessions of the Christians with fire and sword, burned the churches, and treated the priests with shameless in-

dignities. By one account, Julian is said to have entered Neapolis while the games were celebrating. Nicias was the name of the victor. Julian summoned him before his presence, and demanded his religion. On his reply that he was a Christian, he struck his head off at a blow. The whole district was made a desert: one bishop had fallen in the massacre, and many priests were thrown into prison, or torn in pieces. A great force was sent into the province, and after a bloody battle, the insurgents were defeated, Julian slain, and thus was the revolt terminated.

Some time after, (A. D. 555,) the Jews at Cæsarea rebelled against the Roman government, and were, on this occasion, — a rare occurrence in their history, — joined by the Samaritans. Their united forces attacked and destroyed many of the churches, and massacred great numbers of the Christians, and particularly Stephanas, the prefect, in his palace. His wife fled to Constantinople. Adamantius was commissioned to inquire into the origin of the tumult, and to proceed against the guilty with the utmost rigor. Adamantius condemned the insurgents, executed many, confiscated the property of the most wealthy, and reduced the whole province to peace. When, however, a war occurred in Italy, about this time, the Jews joined with the Goths against Justinian and his general Belisarius, and, in conjunction with the Gothic forces, they defended the city of Naples with such obstinacy, that the Roman soldiers became exceedingly exasperated against them. Upon the capture of the city, though Belisarius endeavored to inspire his troops with sentiments of clemency and pity, the Jews, without any distinction of age, sex, or rank, were barbarously put to death.

This dreadful severity overawed the devotees of Judaism for a time, and, during the two subsequent reigns, we read of neither revolt nor persecution. But under Phocas, (A. D. 602,) at Antioch, where they had become numerous and wealthy, they raised an insurrection against the Christians, who, not being sufficiently powerful to offer any resistance, were made to suffer the most shocking cruelties. Great numbers of the latter were burned in their houses; and the bishop, Anastasius, and many others, after having endured the greatest indignities, were thrown into the fire and destroyed. But the emperor inflicted a condign punishment upon the perpetrators of such cruelties, although his previous severity in compelling many of their brethren to receive Christian baptism, was the occasion of their rash insurrection.

Pope Gregory the Great, who reigned about this time, anticipating the conversion of the Jews, exhorted his clergy and flock to treat them with candor and kindness. But their condition became worse after the emperor Heraclius (A. D. 610—641) had concluded a peace with the Persian monarch, Chosroes. Yet we have no account of great severities, except that the law of Hadrian was reënacted, which prohibited the Jews, who had gained access to Jerusalem, from approaching within three miles of the city — a law which, in the exasperated state of the Christians at that time, in consequence of their suffering from the Jews, might be a measure of security or mercy, rather than of oppression.

Palestine continued to own the sway of the Greek emperor till the rise of the Arabian power in the East. The followers of Mahomet, extending their doctrines and their dominion by fire and sword, rapidly subdued Arabia, Syria, and Egypt, when, about the year 637, the victorious Omar turned his arms against Jerusalem. After a siege of four months, during which the Arabs suffered extremely from the inclemency of the winter, a capitulation was proposed and agreed to, when the conqueror entered the city, seated on a red camel, which carried a bag of corn and dates — and without guards or any other precaution. Palestine afterwards became a scene of devastation and trouble from the contests between the Ommiades, Abbasides, and Fatimite khalifs. In 848, Jerusalem was taken by Achmet, a Turk, but recovered, in 906, by the khalifs of Bagdad. It passed several times from one power to the other, but the khalifs held it when the crusaders first appeared in the Holy Land.

In some of the countries which had been lost to the Empire of the West in consequence of the irruption of the barbarians, as France and Spain, the Jews at length became the objects of dislike, on account either of their restive temper, or of their practices, particularly as traders and usurers. Under Bathilda, the widow of Clovis, (A. D. 565,) the capitation tax was abolished in France, because it restrained people from marrying, and obliged many to sell their children, that they might avoid paying the impost. The Jews, who had become odious and detested by their traffic in those children, whom they sold to barbarous nations, were obliged to restore the captives that they had in possession, and forbidden that cruel and unnatural commerce for the future. In general, however, the times were becoming more propitious to the professors of Judaism, and in the succeeding century, they may be said to have enjoyed the golden age of their dispersion.

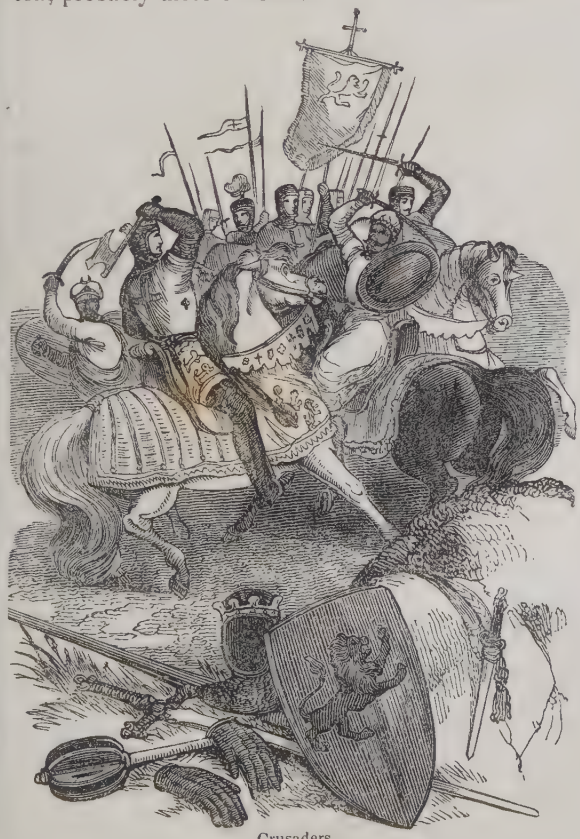
Under Charlemagne, (A. D. 768—814,) the Jews enjoyed much favor. We shall have occasion to notice the curious circumstance of his receiving the keys of Jerusalem from the Arabian khalif. His empire gave this busy people a wide field for their commercial operations. From the ports of Marseilles and Narbonne, their vessels kept up a constant communication with the East. In Narbonne, they were so flourishing, that of the two prefects, or mayors, of the city, one was always a Jew, and the most regular and stately part of the city of Lyons was the Jewish quarter. In a period when nobles and kings, and even the clergy, could not always write their names, the superior intelligence and education of the Jews fitted them to become the physicians and ministers of finance to nobles and monarchs. Only one instance is on record where the Jews became the objects of Charlemagne's displeasure. When Charlemagne had defeated the Saracens, he determined to put to death those Jews who had favored the Saracenic invasion, and occasioned so much bloodshed. He was, however, prevailed on to commute their punishment, and only the principal and most guilty persons among that people suffered death. The remainder, who inhabited the city of Narbonne, were condemned to receive a box on the ear, and to pay a perpetual fine of thirteen pounds of wax.

The golden age of the Jews endured in still increasing prosperity, during the reign of Charlemagne's successor, Louis le Debonnaire, or the Pious, (A. D. 815.) Such was their influence at court, that their interest was sought by the presents of nobles and princes. The emperor's most confidential adviser was a Jewish physician, named Zedekiah. The people, in

their wonder, attributed his influence over the emperor to magic, in which he was considered a profound adept. With every sign of awe-struck sincerity, the monkish historians relate tales of his swallowing a whole cart of hay, horses and all, and flying in the air like Simon Magus of old.

The Jews had the liberty of erecting new synagogues, and obtained such great and extensive privileges under this prince, that they became extremely haughty and insolent. Agobard, the bishop, indignant at the consequence they had obtained, began to impose restrictions upon them. He forbade their purchase of Christian slaves, and the observation of their Sabbath. In addition to this, he interdicted the Christians from buying wine and from carrying on any traffic with them, during the time of Lent. But the Jews, having complained of these edicts, were immediately restored to their former privileges, and Agobard could obtain no redress.

Under Charles the Bald, the condition of the Jews was not, in every respect, so agreeable and easy. The conversion of Jewish children being the effect of measures taken by the bishop of Lyons, the Jews removed their offspring to Vienne, Macon, and Arles, where there was less zeal. Remigius, the bishop, announced his success to the king, and desired that the bishop of Arles might be admonished to follow the example of his zeal. The councils began again to launch their thunders; that of Meaux re-enacted the exclusion of the Jews from all civil offices. This decree was followed up by that of Paris. But in the distracted state into which the kingdom soon fell, probably these ordinances were not executed.



Crusaders.

In 1099, the crusaders, having the year before taken Nice and Antioch, laid siege to Jerusalem, and carried it by assault, with a prodigious slaughter of the garrison and inhabitants, which was continued for three days, without respect either to age or sex. Eight days after, the Latin chiefs elected Godfrey to preside over their conquests in Palestine. In a fortnight, he was called out to defend his capital against the powerful army of the sultan of Egypt, and overthrew him at the battle of Ascalon. The four cities of Hems, Hamah, Damascus, and Aleppo, were soon the only relics of the Mahometan conquests in Syria. The feudal institutions of Europe were introduced into this kingdom in all their purity, and a code of laws established.

The defeat and dispersion of the armies of the second crusade tended greatly to weaken the Christian cause in the Holy Land, and shake the foundations of the kingdom of Jerusalem. Treason and dissension also contributed to its overthrow. In the midst of them, Sultan Saladin, a prince uniting refined humanity to valor, policy, and military skill, assailed the kingdom. His complaints of the pillage of the caravans of pilgrims being unheeded, he invaded Palestine with eighty thousand horse and foot. In a decisive battle at the siege of Tiberias, the Christians were completely overthrown, with the loss of thirty thousand men. Following up his victory, Jerusalem was taken by the sultan after a siege of fourteen days; and the Latin kingdom, though, for a time, sustaining itself on the coast, and even regaining Jerusalem, was at last put an end to at the capture of Acre by the Mamelukes, about 1250. Palestine continued under Egypt, with two short exceptions, till it fell under the Turks, who have held it for the last three hundred years.

During the wars that subsisted between the Saracens and the Christians in the tenth century, the rabbinical schools in Spain were in a flourishing condition, and the Jews in that country became numerous and wealthy. Indeed it was in Spain, that the golden age of the Jews shone with the brightest and most enduring splendor. The wars in this kingdom continued during the eleventh century. Rabbi Samuel Levi, being secretary and prime minister to the king of Granada, was by him created chief of the Jewish nation, and used his utmost endeavors to promote the honor and advantage of that people. But on their attempting to make converts to the Jewish religion, the king of Granada caused the principal offenders to be taken and hanged; and such a persecution of the Jews immediately commenced, that one hundred thousand families felt its dreadful and destructive effects. The iron age of Judaism had now come both in the West and East. They had risen but to be trampled down by the fiercer and heavier heel of oppression and persecution.

The Jews flourished, during the latter part of the eleventh century, in Hungary, where St. Ladislaus, who then reigned, convening a synod, had several regulations entered into, which imported that if a Jew should marry a Christian woman, or purchase a Christian slave, they should on proof of the fact, be set at liberty, and their price confiscated to the bishop. Coloman, his son and successor, forbade the Jews to make use of Christian slaves; but he permitted them to buy and cultivate lands within the jurisdiction of a bishop. These laws sufficiently demonstrate that they were then numerous and powerful in the kingdom.

The number and power of the Jews had also become great in Germany and Bohemia, where they had

created many stately synagogues. They suffered indeed grievous persecutions in several parts of those kingdoms from the zealots of other persuasions. But that which chiefly contributed to excite the fury and resentment of others against them, was the march of the crusaders through the several cities of Germany. Of all people, the zealous Jews must have beheld with the greatest amazement the course of this fanaticism, when the whole Christian world, from the king to the peasant, was suddenly seized with the resolution to conquer the Holy Land of *their* fathers, in order to secure the desecrated sepulchre of Jesus Christ! But the occasion must have opened a most extensive field for traffic and usury; and no doubt the Jews, suppressing their astonishment, were forward to avail themselves of such a golden opportunity for gain. Nothing was so valuable, or dear, or sacred, but that it might be disposed of to equip the soldier of the cross. Arms and money must be had, and the merchant or usurer might dictate his own terms.

But little did this prudent people foresee the storm which impended over them. When the first horde of crusaders, of the lowest order, assembled near the city of Treves, a murmur spread rapidly through the camp, that, while they were advancing to recover the sepulchre of Christ from the infidels, they were leaving behind worse unbelievers — the murderers of the Lord. With one impulse, the crusaders rushed to the city, and commenced a relentless plunder, violation, and massacre, of every Jew they could find. In this dreadful day, men were seen to slay their own children, to save them from the worse treatment of these wretches; women, having deliberately tied stones round themselves that they might sink, plunged from the bridge, to save their honor and escape baptism! Such scenes were repeated in Metz, in Cologne, in Mentz, in Worms, in Spires. The outrageous character of these proceedings was, however, perceived by some who had power and influence, as the bishop of Spain, and the emperor Henry the Fourth. The latter issued an edict, permitting such Jews as had been baptized by force to resume their religion, and ordered their property to be restored. At this period, many took refuge in Silesia and Poland, A. D. 1097.

Half a century elapsed for the devoted race of Israel to multiply its numbers, and to heap up new treasures to undergo the doom of pillage and massacre. A second storm swept over them with terrible effect in many parts of Europe, though in Germany its force was broken by the kindness and interposition of the emperor. During the twelfth century, two of the popes in succession, Innocent and Alexander III., befriended this miserable people, who on this account flourished exceedingly; and the town of Cozzi, in Milan, and other places in Italy, produced many learned rabbins. In France, at this period, the Jews were both numerous and wealthy; but the imputation of many odious crimes, probably in most instances false, subjected them to cruel suspicions and recriminations. To avenge some alleged diabolical acts, King Philip, surnamed the August, (A. D. 1180,) under pretence of piety and zeal for the honor of God, not only banished them his dominions, but confiscated all their wealth and effects, insomuch that they were reduced to the greatest misery. Many fell victims to these oppressive and tyrannical proceedings. The king's real object, in this infamous procedure, was to relieve his own burdened subjects.

But the treasures thus wickedly obtained from this unhappy race did not enrich the kingdom in the least Before twenty years had elapsed, France beheld her haughty monarch recalling this people; for their presence was deemed important to the purposes of thrift and trade. It was not till twenty years after, that an edict was issued to regulate their usurious exactions, especially as to the persons to whom it might be lawful to lend money. Under Louis, VIII. and Louis IX. — commonly called *St. Louis* — (1223—1271,) the Jews suffered the usual evils incident to their race — plunder and oppression. Under St. Louis, frightful ravages were committed, in 1239, upon the Jewish quarter in Paris — an example which was followed in Orleans, and many other cities. The great vassals also were not behind in lawless barbarity. The king endeavored to root out the religion of the Jews. By an edict, the volumes of the Talmud were destined for destruction, and, as the consequence, four and twenty carts full of ponderous tomes were committed to the flames in Paris!

The professors of Judaism were treated with kindness by Philip the Bold, (A. D. 1275,) who recalled them from the exile to which St. Louis had, in the end, subjected them. Philip was induced to this measure by their known and acknowledged usefulness, in the promotion of commerce and the circulation of money, which could not fail of improving the finances of the nation. They became powerful and wealthy under the reign of this monarch. They were again expelled the French dominions under Philip the Fair, A. D. 1300. It is generally allowed that his motive in this act was the enriching of himself by plunder. Many of them died, through want, in exile. But they were soon recalled under Louis, his successor, again to enrich the country by their trade, commerce, and unwearied industry. Thus was this wretched people banished and recalled, as the freaks of monarchs or the exigences of the state demanded — ever the sport of the most unstable and cruel fortune. As this was the tenor of their history afterward in France, where, for the most part, they endured untold deprivations, miseries, and wrongs, with alternate prosperity and favor, it need not be rehearsed; except to say that toward the close of the fourteenth century, the whole Jewish community, with the exception of those in the city of Metz, by the edict of Charles VI., crossed for the last time the borders of France, for a long and indefinite period of banishment.

A great similarity is found in regard to the history of the Western Jews in other parts of Europe. It is scarcely necessary to repeat the story of their oppressions and persecutions, or of that fanatical and usurious disposition which, in some instances at least, provoked retaliation. In Italy, the popes were generally favorable and kind to the race of Israel. Gregory X. (A. D. 1227—1244) imitated the example of his predecessors; and though he was a zealous promoter of the holy war, yet observing that the crusaders commenced their pious work with the massacre of this people, he took every method to prevent such barbarity. But at length they became the objects of persecution in Naples.

In Spain, the Jews suffered, at an early period, more than the common oppressions of the race. The crusaders there, under the impression that to wreak their vengeance on the enemies of Christ — the Jews — was an infallible method of obtaining the blessing of Heaven on their enterprise, made such

navoc among them, that this is reckoned as one of the four most severe and bloody persecutions which the Jews ever experienced. In one instance, about the middle of the fourteenth century, an insurrection broke out against them at Toledo, when the most extraordinary effects of fury and despair were exhibited by a single Jew. Perceiving the zealots breaking into his house with intent to massacre all they found, he killed every individual who had taken refuge with him, and then destroyed himself, that he might deprive his enemies of that gratification.

As to Germany—whether the Jews committed greater and more numerous offences, or the people were more superstitiously zealous against them than in other countries — there is scarcely a kingdom in which they have been so much abused. As a specimen, may be mentioned the charge brought against the Jews about the middle of the fourteenth century, of having poisoned the rivers and wells, because they escaped the common mortality that happened in most parts of Europe. This occasioned a persecution in several provinces of Germany, in which some were burned alive, and others most cruelly slaughtered. Those of Mentz, however, resolved to defend themselves, and, having seized about two hundred unarmed Christians, put them to death in a barbarous manner; upon which the incensed populace collected in great numbers, and, attacking the Jews with fury, killed about twelve thousand of them. The indignation and persecution extended over all Germany. In some parts of the country, the whole Hebrew nation was at this time without friends or retreat, and no one dared, at so critical a period, to interpose in their behalf.

The Jews were invited into England by William the Conqueror, A. D. 1066—1087. During the reign of King John, (A. D. 1200—1216,) the kingdom was distracted with intestine broils, and he was under the necessity of supporting his government by the most oppressive exactions, the heaviest of which fell on the Jews. At length the king confiscated their property and effects, and expelled them from the country, by a public edict. Henry III. endeavored to procure their conversion; for which purpose he founded a seminary (A. D. 1233) for the maintenance of Jewish converts, in which they might live without labor or usury. This arrangement induced many to profess Christianity; and that institution we are told, continued a considerable period.

In Norwich, the Jews were accused of having stolen a Christian child, and of having kept him a year, with a view to crucify him at the ensuing passover; but, being detected previously to that period, they suffered a severe punishment. In London, the Hebrews were accused of some murders and other atrocious offences, and, after enduring various vexations and sufferings, they were obliged to pay one third of all their wealth. The holy war, in which King Henry embarked, was another pretence for demanding money from his subjects, and especially from the Jews, whom he scrupled not to deprive of what they had left, (A. D. 1252.) Subsequently the king actually sold to his brother, Richard of Cornwall, all theJews in the realm for five thousand marks, giving him full power over their property and persons!

It is agreed by most writers that the Jews were expelled England by a perpetual edict about this time, A. D. 1291. Their number is variously estimated at from fifteen thousand to over sixteen thousand; all their property, debts, obligations, mortgages, escheated to the king. The convents made themselves possessors of their valuable libraries. Two centuries after their expulsion from England, and one after their expulsion from France, Spain, as if not to be outdone in religious persecution, followed the shameless example, though with more terrible effect; for the Jews of Spain, instead of being a caste, as in other countries, were an order of the state. Ferdinand issued a decree by which the whole Jewish nation were commanded to leave that monarch's dominions in the space of four months; and the people were prohibited, under the severest penalties, from affording victuals or any other assistance to such as should be found in the kingdom after that period. The misery and sufferings of those who thus embarked for foreign countries are inexpressible, and almost inconceivable. We may well decline the horrible detail.

The history of the Eastern Jews is similar to that which has been already given, in respect to the oppressions and miseries that fell on the devoted race, alternated with a few gleams of prosperity and happiness. Space is wanting to present even a faint outline of their varied fortunes. In the Persian dominions, under Kobad, in the sixth century, an attempt was made to compel all the professors of Judaism to embrace the Persian religion. Chosroes the Great, his successor, treated that people with still greater severity. Under Hormisdas III., they enjoyed a period of privilege and repose. Chosroes II. at first persecuted the nation, but was afterwards reconciled to them, and they seem to have rendered him many important services. When that prince took Jerusalem, he delivered all the Christian prisoners into their hands; and no less than ninety thousand were put to death, to gratify the implacable Jews.

When Mahomet appeared, in the seventh century, many of the Jews in the East, thinking him to be the promised Messiah, became converts to the religion which he promulgated. He, however, at length gave that people little reason to think that he entertained towards them any special regard. They became objects of his detestation, and, engaging in war with them, under their leader Cagab, he routed them, and destroyed great numbers. After the conquest of Persia by Omar — the khalif that succeeded Mahomet — the Jews under that monarchy became subject to the Saracens, and shared the common misfortunes resulting from the changes introduced by war and conquest. During the eighth and ninth centuries, they were occasionally favored by the khalifs. Under the Saracen rule their academies flourished, and they were permitted to enjoy their ancient privileges. At other times, they were oppressed and down-trodden, according to their usual fate.

In the tenth and eleventh centuries, the Eastern Jews enjoyed a degree of light and prosperity, whilst the rest of the world was overwhelmed in darkness and infelicity; but these seasons were of short duration. Their internal disputes, and the zeal of the crusaders, occasioned the destruction of their several academies, and the almost total expulsion of the Jews from the East. In the twelfth and thirteenth centuries, the number and power of this people in that quarter had greatly decreased. Many were converted to Mahometanism, and others left the Babylonian territories. The wars that succeeded, tended to complete their ruin in that country. It is probable that the Jews in the Grecian empire during the thirteenth and fourteenth centuries enjoyed tranquillity.

CHAPTER CIII.

A. D. 1517 to 1849.

The Dispersion since the Reformation — General Remarks — Usefulness of the Jews in Literature — Trade — War — Finance — Polish Jews — Toleration slowly advances — Mendelssohn — Napoleon assembles a Grand Sanhedrim at Paris — Toleration in Italy — Germany — Policy of Russia — Perfect Toleration in the United States, &c. — Jews, &c., in Palestine — The Hebrew Race found every where — Remarks on Judaism and Christianity.

The Dark Ages, commencing in the fifth century, and ending in the fifteenth, had now finished their sluggish and disastrous course. They brought with them woe and misfortune to all, but to none more than to the descendants of Abraham. As we have seen, during this long night of the world, they were subjected, by the dominant powers both of the West and of the East, to every species of deprivation, persecution, and misery. Not a tithe of the hardships and injustice which they endured has here been put on record, and, indeed, only an inconsiderable proportion of their crimes. But, in regard to their fellow-men, the punishment seems to have far exceeded the provocation. They were Jews, and therefore hated, scorned, and oppressed by all mankind. Such were the ancient predictions of their prophets.

But the times were changed. The spirit of persecution, though by no means extinct, began by degrees to abate, and the general Jewish character to undergo some improvement. The great events of this period — the invention and rapid progress of printing and the Reformation — could not but have some effect on the condition of the Jews. This people were by no means slow to avail themselves of the advantages offered to learning by the general use of printing. From their presses at Venice, in Turkey, and in other quarters, splendid specimens of typography were sent forth, and the respect of the learned world was insensibly increased by the facilities thus afforded for the knowledge of the Scriptures in the original language, and the bold opening of all the mysteries of rabbinical wisdom to those who had sufficient inquisitiveness and industry to enter on that wide and unknown field of study.

The *Reformation* affected the Hebrew people rather in its remote than in its immediate consequences. They were still liable to suffer from the prejudices entertained against them by men in power; but, excluded from one city or state, they found refuge in another till the storm passed off. Wherever they had opportunity, they opened important branches of commerce, though they were usually more addicted to money-lending and the sale of gold trinkets and jewelry. Luther was disposed, on the whole, to regard this people humanely; though detesting them as usurers, he thought their conversion should be attempted only by persuasion. But the condition of the Jews was ameliorated through the Reformation, by its indirect action in raising up new and more dangerous enemies to the power of the Catholic church. They were, in fact, forgotten or overlooked in the conflict. Their condition was ameliorated especially by the wise maxims of toleration which eventually resulted from that great revolution.

During the Thirty Years' War, the Jews assisted with great valor in the defence of Prague, and obtained the good will of the grateful emperor. Before that, the Reformation had incidentally been the cause of another important benefit — the opening of the free cities of Holland, where a great number of Portuguese Jews settled and contributed largely to the commercial wealth of the republic. In England, during the protectorate of Cromwell, the question of permitting the Jews to come into that country was seriously debated; but no decision was then arrived at. The necessities of Charles II. and his courtiers quietly effected the introduction of that people into the kingdom. The convenient Jews, insensibly stealing into it, have ever since maintained their footing, and have doubtless contributed their due proportion to the national wealth.

At the commencement of the eighteenth century, Poland and the adjacent provinces had, for some time, been the head-quarters of the Jews. Here they had almost every branch of traffic; in some towns, they formed the greater part of the population. In that kingdom, they constituted the only middle order between the nobles and the serfs. There, also, was the seat of rabbinical papacy. In Western Europe, in the mean time, those great changes which disorganized the framework of society, were maturing. The condition of the Israelite, and even his religion, was affected by the new opinions, as they affected Christians and Christianity. Time-honored institutions and principles were, in both orders, for a time shaken. By the philosophic, atheistic school the Jews were detested, as the ancestors of the Christians. But the problem of toleration and freedom was in process of being worked out by degrees. The new views had, in effect, an application to all nations and classes of men. Still the early and ancient prejudices against the Hebrew race abated but slowly.

The legislation of Frederic the Great — in the middle of the eighteenth century — was rigid and absurd. It limited the number of the Jews in the kingdom; divided them into those who held an ordinary or extraordinary protection from the crown; banished widows who married foreign Jews, and enacted other similar relics of the dark ages. In England, a more tolerant spirit was exercised, though a bill for naturalizing all the Jews who had resided three years in the kingdom, which was passed by both houses of Parliament in 1753, caused so great a popular clamor, that it became necessary to repeal the obnoxious statute. In Italy, after the French revolution, this people enjoyed freedom and quiet. In Rome, they experienced some restrictions. In the maritime towns, they continued to prosper.

In Germany, the celebrated Moses Mendelssohn, a Jew of vast genius and learning, had the influence, through his temper and writings, to inspire an unusual kindness of feeling toward the race to which he belonged. By his example, he emancipated many of the Jewish youth from the control of rabbinism. In the year 1780, when Joseph II. ascended the throne, among the first measures of this restless and universal reformer was one for the amelioration of the condition of the Jews. They had been barely tolerated for some time previously, except that, in certain parts of the empire, they lived without much molestation. The act of Joseph opened to them the schools and universities of

the empire, and an almost unlimited field of trade. A few restrictions, however, were imposed upon them.

The French revolution — that event which effected so many changes, both evil and good, and whose consequences are still in progress among mankind — found some Jews in France, as a few were permitted to settle there after the great final expulsion, and a number had been allowed to remain in the country. In the years 1784 and 1788, some grievances were redressed, in reference to this people, by the king's government; but, in 1790, they were recognized as citizens of the great republic. In 1806, Napoleon, n the height of his power and grandeur, condescer ded to take into consideration the condition of the Jews, and summoned a grand sanhedrim to assemble at Paris. Several important questions were submitted to be answered by that body. The deputies, upon their assembling, gave different answers to the questions, though it is supposed that these were not universally recognized as the authoritative sentence of the nation. Napoleon's object was less a matter of vanity and benevolence than of policy. He knew their importance in the financial department of his government and empire, and was not unwilling to secure their aid and friendship. The result was a decree, declaring those only to be French citizens, who followed some useful calling, while all Jews were subject to conscription.

The laws of France relating to the Jews have remained unaltered, unless of late. In Italy, excepting in the Tuscan dominions, they became, some few years since, subject to the ancient regulations, which were more favorable than in most other countries of an early date. In Rome, all distinctions, separating them from the rest of the community, have, it appears, been abolished. In Germany, not long since, some hostility was lurking in the popular feeling, not so much from religious animosity as from commercial jealousy, in several of the great places of trade. The king of Prussia, even before the year 1815, when the diet of the German empire had pledged itself to turn its attention to the improvement of the civil state of the Jews, had encouraged the interests of education among that people. His zeal for this and other important objects, in reference to them, was not wasted on an ungrateful race. Many of them are stated to have fallen in the Prussian ranks at Waterloo. As late as the year 1829, while the states of Wurtemberg were discussing a bill for the extension of the civil rights to the Jews, the populace of Stuttgard surrounded the hall of assembly with fierce outcries,—"Down with the Jews; down with the friends of the Jews!" But, to the honor of the states be it said, they remained unmoved, and proceeded to ratify the obnoxious edict.

The policy of the Russian government seems to have been, in more modern times, less liberal than that of other European governments. The overthrow of the rabbinical authority has been aimed at; many Jews have been transferred from the crowded Polish provinces to the less thickly settled parts of the empire. Some restrictions as to trade have been imposed within the present century; and a decree of the emperor Nicholas, some eighteen or twenty years since, seemed to be directed partly at the rabbins, and partly at the petty traffickers. The latter are entirely prohibited in the Russian dominions.

In the United States, under the constitution, the Jews have all the liberty, rights, and privileges, which any other class of citizens enjoys; all offices of power and trust are open to them, equally with the members of any other creed or sect; and they have uniformly been treated with the consideration and respect to which all the inhabitants of the land are entitled, according to their personal character and conduct. Although, in all Protestant countries, they may not receive the consideration which is thus accorded to them in the United States, yet they are treated with great comparative mildness and charity. In England, they have been long allowed the full liberty of their religion, an unrestrained freedom of commerce, and the quiet and peaceable enjoyment of their property. More recently, the civil disabilities have been removed, and a professed Jew — Baron Rothschild — for the first time, has been admitted as a member of Parliament.

The Israelitish race, driven, at an early period, from their native land by the Roman arms, have never since fully re-occupied it. At present, only a small proportion of its inhabitants are Jews, although their numbers have considerably increased of late years. The country languishes under the rule of the Turks, having a mixed population of Ottoman Turks, Greeks, Arabs, Turkomans, Copts, and Armenians. As the Turkish government has recently manifested a spirit of liberality and toleration, the country will doubtless improve with a good deal of rapidity.

An ancient people, called the *Druses*, still occupy the more northern heights of Lebanon; but, as they properly come within the limits of Syria, we shall notice them in giving the history of that country. A small remnant of the Samaritans still worship on Mount Gerizim. The city of Tiberias, built by Herod the tetrarch, is still a place of residence for the Jews. In the minds of many of this race, the hope of a return to the home of their fathers is cherished with the liveliest enthusiasm and the fondest affection; and occasionally, in modern times, there have been seeming indications of the possibility, if not probability, of the event.

In our day, the Jews have partaken largely of the spirit of the age. Individuals of this ancient and renowned race appear to be pressing, with new earnestness and success, into every path of honorable distinction. A great degree of intellectual activity, indeed, prevails throughout the nation. Besides the indefatigable toils of Wolff in all parts of the world, many distinguished Hebrews, accepting Christ as the true Messiah, have made great efforts to convert their race, and unite them in a consentaneous effort for the improvement, elevation, and moral regeneration, of all who bear the name of Judah, or boast the lineage of Jacob.

The Hebrew race, at present, occupy the four quarters of the globe. They are found under every climate, in every region, under every form of government, wearing the indelible national stamp upon their features, united by the close moral affinity of habits and feelings, and, at least the mass of the community, treasuring in their hearts the same reliance on their national privileges, the same trust in the promises of their God, the same conscientious attachment to the religion of their fathers, the same hope of return to Canaan and prosperity in the land of their glorious ancestors. But, whatever purposes may have been once answered by Judaism as a local, restricted, representative religion, — and they were infinitely important purposes. — it is plain that a religion like Chris-

tianity, which embraces the whole human race in the sphere of its benevolence, is alone suited to any consistent and enlarged view of the ultimate designs of the Creator.

CHAPTER CIV.

General Views — Extent of Jewry — Divisions — Population — Army — Cities — Jerusalem — Hebron — Gaza — Samaria — Tiberias — Government — Law of Cleanliness — Of Property — Militia — Armor — Weapons — Fortifications — Rites — Sacred Edifices — Synagogues — Festivals — Persons — Scape-Goat — Marriage — Education — Tillage — Handicrafts — Trade — Building — Music — Literature — Houses — Furniture — Food — Dress — Social Distinctions — Celebrated Characters.

In the course of the preceding narrative, the extent, divisions, population, &c., of the Jewish dominions have been incidentally presented, and, perhaps, with as much minuteness as the design of this work would admit. In addition, it may be remarked, that, as to extent, the Hebrew territory properly included, as settled and afterwards conquered by the twelve tribes, an area of seven degrees of latitude, by about as many of longitude. This was in the time of David and Solomon, when the empire was most powerful. The Arnon was the boundary which separated the Hebrews on the east from the Ammonites, and on the south from the Moabites, until they were subdued by David. Then the lines of his dominion extended north as far as 35° 15′ of latitude, where the city of Thapsacus was situated. The kingdom of Damascus, with the cities of Batack and Banath, was for a time occupied by the armies of David. On the east, his dominions may, in a loose sense, be said to have extended to the Euphrates, as they reached to the extensive deserts which gird the shore of that river.

The portions assigned at first to the several tribes need not here be repeated, but the names of the several divisions of the Holy Land, as it was known in the days of its splendor, are here given. It embraced Judea, Samaria, Galilee, Syro-Phœnicia, and Perea, with other smaller divisions. These continued nearly the same to the time of Christ. The numbers and military power having also been successively exhibited in the narrative, it remains that we give only their present number. Scattered and divided over the face of the earth, they have now, of course, no military power aside from that of the communities to which they belong. In some instances, though not all, they may add their quota to the national strength. This is allowed, and even required, in some governments, as in ours, but is probably, even at this day, no part of the regulation of some countries containing within them a Jewish population. The aggregate of the Hebrew nation in the world is still very considerable. They have ever been a most prolific race, as the history of their repeated wars and massacres, destruction and repair, has evinced.

To estimate the number of a people thus scattered and diffused in almost every nation, is an attempt which no one can make with any hope of a certain approximation to the truth. Estimates have, however, been given, making their number from about 3,000,000 to 6 or 7,000,000. The Weimar estimate, made some years since, gave the total amount of the Jewish population in the world, at a little more than 3,000,000. In that statement, the Jews of *Africa* stand as follows: Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabez or Habah, 90,000; Tripoli, 12,000; Egypt, 12,000; — total, 504,000. The Jews of *Asia:* Asiatic Turkey, 330,000; Arabia, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3000; — total, 738,000. The Jews of *Europe:* — In Russia and Poland, 608,800; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000, Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7000; Denmark, 6000; Switzerland, 1970; Sweden, 430; — total, 1,918,053. The Jews of *America:* — North America, 5000; Netherlandish Colonies, 500; Demerara and Essequibo, 200; — total, 5700. But the Jewish population has doubtless increased greatly since this estimate was made, especially in the United States. If it has participated in the proportionate increase of the inhabitants of Europe and America since the general pacification in 1815, we may place the number of this people at least one third higher than the Weimar statement. In the United States, through the extent of immigration of late years, we may put it at more than ten times the number there assigned to this country.

As to military power — militia levies sometimes, as in Jehoshaphat's reign, brought more than a million of men into the field at once. The standing army of David amounted to twenty-five thousand, and the militia to upwards of a million of men; and this force enabled the Jews, in Solomon's time, to hold the political balance of the world — being between Egypt and all Africa, on the one side, and Assyria, at the head of Asia, on the other.

Chief Cities. — Such, in ancient times, was the fertility of the soil of Palestine, and the density and industry of its inhabitants, that many considerable cities were sustained, and very many more towns of smaller size. Indeed, for the extent and resources of the country, it is wonderful that such collections of people were brought together for the purposes of trade and the arts, and especially for war.

We are informed by Josephus that, in Galilee alone, there were two hundred and four cities and towns; that the largest of the cities had one hundred and fifty thousand, and the smaller towns fifteen thousand, inhabitants. If this were literally so, and the other parts of the Holy Land bore any proportion to this amount, it displays an astonishing state of things in respect to the productiveness of the territory, and the ingenuity of its people. Its largest and most celebrated city, — one of the most celebrated in the world — and the most hallowed in its associations, was Jerusalem.

According to Josephus, Jerusalem was the capita of Melchisedec's kingdom, called *Salem*, in Genesis And the Arabians assert that it was built in honor of Melchisedec by twelve neighboring kings, and that he called it *Jerusalem*. But nothing is known with certainty respecting it till the time of David, who captured it from the Jebusites, and made it the capital of his kingdom.

It has undergone a greater variety of fortune, per-

Presentation of the Keys of Jerusalem to Charlemagne.

haps, than any other city on the globe; has been oftener taken, destroyed, and rebuilt — as if it were held for some mysterious, ulterior purpose. It was first taken by Hazael, the king of Syria, who slew all the nobility, but did not destroy the city. It was afterwards taken by Nebuchadnezzar, who destroyed it, and carried away the inhabitants. It was rebuilt some seventy years after by permission of Cyrus, and continued the capital of Judea till the time of Vespasian, by whose son Titus, it was wholly destroyed, attended by an amazing amount of misery and slaughter. The new buildings afterwards erected amidst the ruins were levelled with the ground by Hadrian, A. D. 118. Under the auspices, however, of this emperor, it was finally rebuilt, and seemed likely to recover its former grandeur; but it was a short-lived change. The city was found in a forlorn and ruinous situation by the empress Helena, mother of Constantine the Great. It was taken by the victorious Omar, in 637, and held by the khalifs, one of whom, Haroun Alraschid — a name rendered familiar to us by the Oriental romance of the "Thousand and One Nights" — sent the huge keys of the city to his friend Charlemagne, a kindred spirit, in token of admiration and esteem. Omar, its conqueror, erected the beautiful mosque which now bears his name, on the site of the temple. Of this mosque the curious fact is related, that when Saladin retook Jerusalem from the crusaders, he caused the mosque to be purified by washing it all over with rose water. The holy city has been in a comparatively depressed state ever since the khalifs, indeed, ever since Constantine, — with some occasional alleviation of its miseries, — contended for and overrun successively by many tribes and nations.

Jerusalem, in the height of its greatness, was divided into four parts, each enclosed within its own walls — 1. The old city of Jebus, which stood upon Mount Zion, where David built a magnificent castle and palace, which became the residence both of himself and his successors. 2. The lower city, in which stood the two sumptuous palaces which Solomon built for himself and queen, and other stately buildings erected by Herod and others. 3. The new city, mostly inhabited by tradesmen, artificers, and merchants; and, 4. Mount Moriah, on which was built that wonder of the world, the temple of Solomon, and since then, that erected by the Jews on their return from Babylon, and afterwards extensively repaired, adorned, and enriched by Herod the Great.

Jerusalem at present is but the shadow of what it was in ancient times. It is now a town not far from three miles in circumference, situated on a rocky mountain, surrounded on all sides, except the north, with a steep ascent and deep valleys, and then again environed with other hills at some distance from these. The soil is, for the most part, stony, yet affords corn, wine, and oil, where cultivated. The houses are built with flint stones, one story high. The top of the dwelling is flat and plastered, having battlements a yard high. In the daytime, the people screen themselves from the sun under the roof; in the night, they walk, eat, and sleep on it. The number of inhabitants is said, by some, to be about twenty thousand; by others, however, it is put considerably less. The lowest estimate given of late is, probably, that of Dr. Robinson, in his Biblical Researches. He puts down the Mahometans at four thousand five hundred; the Jews, three thousand; the Christians, three thousand five hundred. To these are to be added, for the convents and garrison, about five hundred more, making in all eleven thousand five hundred. Surely the glory of Jerusalem is departed, and she has sunk into the neglected capital of a petty Turkish province!

Some streets seem to consist of ruins rather than dwelling-houses. Within the walls large places lie desolate, covered with stones and rubbish. In digging

Walls around the City of Jerusalem.

for the foundations of the English church, on Zion, forty feet of rubbish and ruins were penetrated. The gardens are badly managed, being surrounded with low walls of mud, which are constantly washing down, and requiring new repairs. The citizens are tailors, cooks, smiths, or shoemakers — a destitute, immoral race, the refuse of different nations.

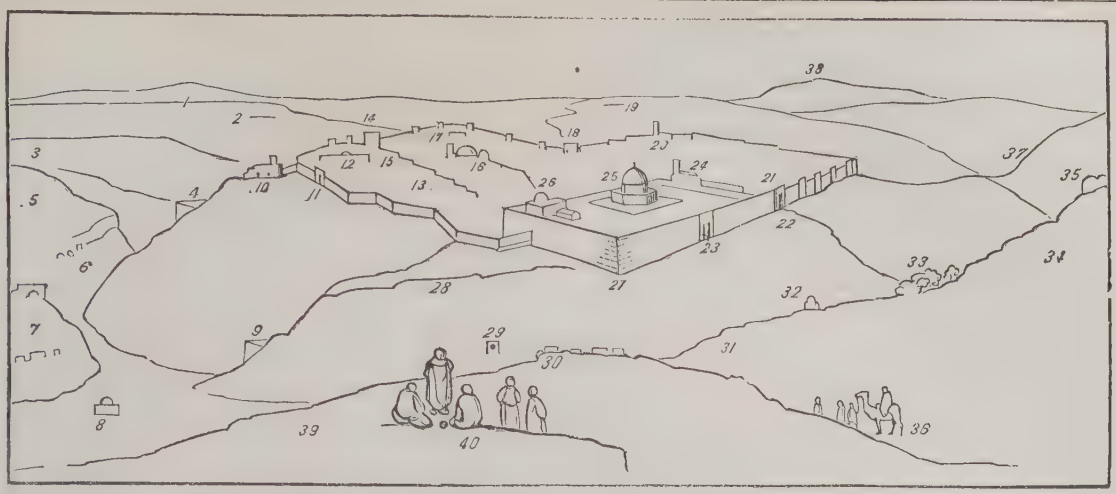
Jerusalem is surrounded with high walls of hewn stone, flanked with towers. Several of the mosques are splendid edifices of great size, and adorned with numerous columns and domes. The most magnificent edifice in Jerusalem is the Mosque of Omar, which consists, in fact, of a collection of mosques and chapels, environed with a vast enclosure. It is upon the site of the ancient temple. One of the chapels, called the Rock, is an octagon of one hundred and sixty feet in diameter, rising from a platform four hundred and sixty feet long by three hundred and thirty-nine broad, with a marble pavement, raised sixteen feet; its interior is decorated with great splendor, and is always illuminated with thousands of lamps.

Several Christian edifices adorn the holy city. Among these, are the Church of the Holy Sepulchre, said to be built upon the spot where the body of Jesus was entombed; the Catholic convent of St. Savior, in the church of which are gold and silver vessels and ornaments valued at nearly two million dollars; and the Armenian convent, with more than eight hundred cells for the accommodation of pilgrims,—many thousands of whom visit this spot every year.

There are other cities which claim a brief notice here. *Hebron*, probably the most ancient city in the world, was situated upon an eminence twenty miles south of Jerusalem. It was built seven years before Zoan, or Tanis, the capital of Lower Egypt. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah, or the double cave, which Abraham bought of Ephron. Hebron still survives, but very much fallen from its ancient lustre. It formerly stood on a hill to the north, but has insensibly changed its site, in the course of its various rebuildings. A castle now stands on its highest elevation, and this is its only defence. Its inhabitants are chiefly Turks, mingled with a few Jews. Its situation is such, that it overlooks the plain of Mamre. Here are the ruins of a church built by Constantine, and another built by Helena, supposed to be on the spot where the patriarchs were buried. It is now a mosque venerated both by Christians and Mahometans. Hebron is somewhat distinguished by its manufactories of soap and glass, and its fabrication of rings, bracelets, and other trinkets.

Gaza, lying on the eastern shore of the Mediterranean, and at the southern extremity of Palestine, first belonged to the Philistines, then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah. It was then subjected to the Chaldeans, who conquered Syria and Phœnicia. Afterwards it fell into the hands of the Persians. They were masters of it when Alexander besieged, took, and destroyed it. Strabo says that "he rendered it a desert." He at least dismantled it, and another city, rose from its ruins, nearer to the sea.

It has since undergone many changes. The town stands three miles from the sea, and has an indifferent port. Its population is fifteen to sixteen thousand, and is engaged in part in the manufacture of cotton. Its position as a frontier town, the key of Palestine, gives it importance, and it is now the most populous of the cities of Palestine. A considerable number of Christians live here by themselves, in a particular part of the place. As Gaza stands on an eminence, it is rendered picturesque by the number of its fine minarets or spires, which rise majestically above the buildings,



PLAN OF JERUSALEM.

1. Jaffa Road; by which pilgrims and travellers usually arrive from the coast.
2. Upper Pool of Gihon; probably of high antiquity. Around it are the tombs of the Turkish cemetery, one of which is in the view.
3. Plain of Rephaim. The Bethlehem road crosses this plain, of which a portion only is seen.
4. Lower Pool of Gihon.
5. Hill of Evil Counsel; a bold height opposite Mount Zion.
6. Valley of Hinnom; rising in the high land near the Jaffa gate.
7. Tombs and "Aceldama," which are very numerous, cut in the rocky side of the hill.
8. En Rogel; a deep well.
9. Pool of Siloam.
10. Tomb of David. Mosque, originally a Christian church; and Armenian convent.
11. Zion Gate; between the Jaffa gate and that of St. Stephen: within are the habitations of the lepers.
12. Armenian Convent.
13. Jewish Quarter.
14. Citadel.
15. English Church.
16. Church of the Holy Sepulchre and Greek Convent.
17. Latin Convent; the usual stopping place of travellers in Jerusalem.
18. Damascus Gate; a Saracenic structure.
19. Tombs of the Kings.
20. Turkish Mosque in Bezetha.
21. Church of St. Anne.
22. Gate of St. Stephen; so called from the tradition that St. Stephen was stoned just without it.
23. Golden Gate; magnificent gate of Roman architecture.
24. Governor's Houses.
25. Mosque of Omar; a magnificent Saracenic structure, occupying the site of the temple of Solomon. It stands on a raised platform of marble, approached through the gates seen in the view. The vast enclosure around it is interdicted to Christians.
26. Mosque of El Aksa; another extensive mosque.
27. Remarkable Jewish Masonry. The large stones, forming part of the ancient temple wall, are very conspicuous at this point.
28. Ophel. The site of this quarter of the ancient city is now covered with olives.
29. Fountain of the Virgin; an ancient fountain, communicating with that of Siloam by a subterraneous passage cut in the rock.
30. Village of Siloam; a miserable place, built among the tombs overhanging the Valley of Jehoshaphat; only the top of its buildings can be seen.
31. Valley of Jehoshaphat, and Jewish Cemetery.
32. Tomb of Absalom. This tomb, and others near it, hewn in the rock facing the temple, are the most remarkable group about the city.
33. Garden of Gethsemane, and Tomb of the Virgin.
34. Mount of Olives. The Mount of Olives overlooks Jerusalem on the east, being one hundred and seventy-five feet higher than Mount Zion. It is still scattered over with olive-trees, and there are pathways across to Bethany, whence Christ entered into Jerusalem.
35. Chapel of the Prediction.
36. Camel Road from Bethany and Jericho.
37. Road to Anata. On this road is the finest view of the city.
38. Nebi Samwil; a remarkable hill, about four miles from the city, supposed, by Dr. Robinson, to be the ancient Mizpeh.
39. Hill of Offence. This is, in fact, a portion of the range of the Mount of Olives, so called because the traditional site of Solomon's worship of Ashtaroth.
40. Group of Arabs.

and by the beautiful date trees interspersed. Stretching far north is an immense olive grove; rich gardens, hedged with prickly pear, are on the south, east, and north; the fertile soil around produces abundance of grains, and fruits of every quality and the finest kinds. Without the city are some handsome mosques, which were once Christian churches. The Armenians have a church here, and the Greeks one of great beauty, the roof of which is supported by marble pillars of the Corinthian order, with their appropriate ornaments.

Modern Gaza.

Naplous, or Napolose, near the site of the ancient Samaria, is one of the most beautiful and flourishing cities of the Holy Land. It stands in a fertile valley, surrounded by hills, and imbosomed in stately groves and finely cultivated gardens. Its population is about ten thousand. *Tabaria*, or *Tiberias*, already mentioned, stands on the lake of that name, which, in ancient times, was bordered with several large cities. The city was built by Herod the tetrarch, and became the seat of a renowned rabbinical university. It has suffered severely and repeatedly from earthquakes. Abundant ruins are found to the south of the present town, which was described, in 1838, as "a picture of disgusting filth and frightful wretchedness." Population, about two thousand, two thirds Jews.

Government.—The posterity of Jacob, while re

maining in Egypt, maintained, notwithstanding the increase of their numbers, that patriarchal form of government which is so prevalent among the nomads. Every father of a family exercised a father's authority over those of his own household. Every tribe obeyed its own prince, who was originally the first born of the founder of the tribe, but, in progress of time, he appears to have been elected.

As this people were set apart and destined to the great object of preserving and transmitting the true religion, upon the augmentation of their numbers it appeared very evident that they could not live among nations given to idolatry, without running the hazard of being infected with the same evil. They were therefore assigned to a particular country, where the necessities of their condition would drive them to agriculture, if they would live independently of other nations, and be preserved from contamination. Having this object in view, the fundamental principle of the Mosaic institutions was, *that the true God, the Creator and Preserver of the universe, and no other, ought to be worshipped.*

To secure this end the more certainly, God, through the instrumentality of Moses, offered himself as king to the Hebrews, and was accepted on their part. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. In consideration of their acknowledgment of God to be their ruler, they were bound, like the Egyptians, to pay a twofold tithe.

The part sustained by *Moses* was that of a mediator, or *internuncio*, between God, as the ruler, and the people, as subjects. The part sustained by *Joshua* was the subordinate office of military leader of the Israelites, in their conquest of the land of Canaan. The part sustained by the *judges* was, in some respects, paramount to the general *comitia* of the nation — a sort of supreme executive, exercising all the rights of sovereignty, with the exception of enacting laws and imposing taxes. The part sustained by the *kings* was that of vicegerents. After the monarchy was constituted, the terms of the government, as respected the Deity were the same as before.

Thus, in the principle of it, the government of the Hebrews, in all the periods of their independent existence, was a theocracy. Their institutions, representative of a true church, were regarded as the protecting shell of an infinitely precious kernel, enclosed in which it passed safely down through ages of violence and darkness. Under the guardianship of the Deity, the true religion was thus preserved among them, and at length propagated to other nations, according to promise, after the final overthrow of the Hebrews and their ultimate and effectual expulsion from their native country.

Peculiar Laws. — The laws of communities and nations are designed to be adapted to their character, circumstances, and wants. The laws of the Hebrews had this adaptation in an eminent degree, as they originated from the Lawgiver of the universe himself. There were, of course, many peculiar laws, or laws peculiar in their application; for the character, circumstances, and necessities of this people were in many respects unique. The laws respecting circumcision, tithes, usury, slavery, property, cleanliness, marriage, theft, war, and the like, were admirable in their adaptation to the great purposes had in view, in the existence of the Hebrew people as the depositaries of the true religion. As most of these will be brought into view in other connections, they need not be dwelt upon here, except to present two or three characteristic specimens.

There was a peculiarity in respect to the law of *slavery*. As the institution was very generally adopted in the heathen world, so it was recognized by the Mosaic statutes; but Moses alone, of all the ancient lawgivers, endeavored to mitigate its evils. An Israelite might be reduced to slavery either by his own consent, or by condemnation as an insolvent debtor, or as a thief destitute of the means of making restitution. In either case, he was entitled to freedom at the end of seven years. If he so chose, he might remain in servitude; but it must be his real choice, proved to be such by the ceremony of a public reconsigning himself to slavery. He appeared before the magistrate, his ear was perforated, and he was thus judicially delivered back to his master. But even this servitude expired at the jubilee, when the free-born Hebrew returned into the possession of his patrimonial estate.

The law respecting *cleanliness* was rigid, though merciful in its intent. Cleanliness was maintained by the injunction of frequent ablutions, particularly after touching a dead body, or any thing which could possibly contaminate the person; by regulations concerning female disorders and the intercourse between the sexes, provisions which were doubtless intended to correct unseemly or unhealthful practices, either of the Israelites or of the neighboring tribes. Against the leprosy, a most loathsome and putrid disease, the directions were most minute and stringent, yet kind.

The law of *property* may be noticed in one or two particulars. The great principle of this law was the inalienability of estates. Houses in walled towns might be sold in perpetuity, if unredeemed within the year; land only for a limited period. At the jubilee, every estate reverted, without re-purchase, to the original proprietor. Even during this period, it might be redeemed, should the proprietor become rich enough, at the price which the estate would produce during the year, unelapsed, before the jubilee. This remarkable agrarian law secured the political equality of the people, and anticipated all the mischiefs so fatal to the early republics of Greece and Italy — the appropriation of the whole territory of the state by a rich and powerful landed oligarchy, with the consequent convulsions of the community from the deadly struggle between the patrician and plebeian orders. In the Hebrew state, the improvident individual might reduce himself and family to penury, or servitude; but he could not perpetuate a race of slaves or paupers. Some reckon that twenty-one acres of land were allotted to each family. Under the sky of Palestine, this lot, by improved culture from generation to generation, would suffice for a long time — perhaps till "every rood of ground maintained its man."

War. — At first, the Hebrews, in their contests with the neighboring nations, were not always successful; but in the reign of David, they acquired such skill in the military art, together with such strength, as to give them a decided superiority over their enemies on the field of battle. Solomon introduced cavalry into the military force of the nation, and also chariots. In the

subsequent age, military arms were improved in their construction, the science of fortification advanced, and large armies were mustered.

In the second year after the departure from Egypt, there was a general enrolment of all who were able to bear arms, namely, of all who were between the ages of twenty and fifty years. The second enrolment was made in the fortieth year after that event. It is believed the enrolment was made by the *genealogists*, under the direction of the princes. In the event of war, those who were to be called into actual service were taken from those who were thus enrolled, inasmuch as the whole body were not expected to go out to war, except on extraordinary occasions.

The infantry, the cavalry, and the chariots of war, were so arranged as to make separate divisions of an army. The infantry were divided likewise into light armed troops, and into spearmen. The former were furnished with a sling and javelin, with a bow, arrows, and quiver; and also, at least in later times, with a buckler. They fought the enemy at a distance. The spearmen, on the contrary, who were armed with spears, swords, and shields, fought hand to hand. The tribes of Ephraim and Benjamin commonly furnished the light armed troops.

The weapons, both defensive, and offensive, used by the Israelites, were chiefly as follows: —

The *Shield.* — This arm of defence was manufactured sometimes of a light sort of wood, sometimes of osiers woven together and covered with bull's hide, and sometimes of a bull's hide merely, with several folds. Shields made wholly of brass were uncommon; it was sometimes the case, nevertheless, that they were covered with thin plates of brass or other metal. Shields were borne by soldiers when they went to war, and were confined to their bodies by a thong which went round the left arm and the neck.

The *Helmet.* — This was a piece of armor which covered the forehead, and the top and hind part of the head. The material from which it was made was an ox hide; but it was usually, in the more recent ages, covered with brass. Its object was the defence of the head.

The *Breastplate*, or *Coat of Mail.* — The breastplate, sometimes rendered in the English version a *coat of mail*, and sometimes *habergeon*, consisted of two parts, the one of which covered the front, the other the back of the body, both pieces being united at the sides by clasps or buttons. This piece of armor was very common among the Hebrews, after the reign of David. It was an efficient means of protection to the body.

The *Javelin.* — This was a missile weapon, and consequently one of offence. It is almost always mentioned in the Bible in connection with the weapons of light armed troops. It was thrown at the enemy, often to a great distance.

The *Bow*, *Arrow*, and *Quiver.* — The bow and arrows are of very ancient origin, as a weapon of offence, and are spoken of in Genesis. Archers were very numerous among the Hebrews, especially among the tribes of Ephraim and Benjamin. Weapons of this description properly belonged to the light armed troops. Bows were sometimes made of brass, though generally of a strong, tough wood. Arrows at first were merely a reed fitted for the purpose; subsequently they were made of a light sort of wood, and were surmounted with an iron point. The quiver contained the arrows, and was suspended upon the back.

The *Sling.* — The sling is among the most primeval instruments of warfare. The persons who used slings were enrolled among the light armed troops. Much practice was necessary for its successful use. It was of course an offensive weapon.

Among the engines or instruments of war of a more massive kind, and worked usually by machinery, were *catapults*, *balistæ*, *battering-rams*, &c., but our limits forbid a particular description of them. They were used for the heavier purposes of warfare, for reaching the enemy at a great distance, or for demolishing walls.

Military *fortifications* were at first nothing more than trenches or ditches, dug round a few cottages or elevated ground, together with mounds formed by the earth dug out of them. In the age of Moses and Joshua, the walls which surrounded cities were of considerable height, but probably possessing no great strength. The art of fortification was encouraged by the Hebrew kings, and Jerusalem was always well defended. The principal parts of a fortification were the walls, towers, bastions, the fosse, and the gates.

Religion. — On an article embracing so many important considerations as the religion of the Hebrews, we can only slightly touch. Many things pertaining to it have necessarily been presented in the foregoing narrative. Their religion was in one sense their all — their government, their polity, their wealth, their happiness, their national elevation; it was the ornament of peace, the inspiriting principle in war. They lived for it, and on its account they died. They were not at every period equally attached to it — to its spirit and its rites; there were times when they relapsed into idolatry. But from these defections they were usually restored, and a strong regard for their religion was a general characteristic of the race. It is so with those who remain Jews to the present day, notwithstanding Christianity has, by divine appointment, superseded it.

The *rites* of Judaism were many and peculiar. They seem to have been generally designed to distinguish and separate them from all other nations, as all others were idolatrous until the establishment of Christianity in the world. This circumstance will account for the minute and very singular character of certain regulations in respect to religious observances. These rites pertained to their sacred places, their sacred seasons, their sacred persons, and their sacred things.

Among the *sacred places* or *structures* may be named the *tabernacle*, with its altar and brazen laver its golden candlestick, table of show-bread, and ark of the covenant; *Jerusalem*, the holy city, with its Mount Moriah, and temple, and sanctuary of that temple; and the *synagogues* of the land. The *tabernacle* was the place where public worship was held from the time of Moses till Solomon. It consisted of three parts — 1. The area or court, a space of about a hundred feet long and seventy-five broad; 2. The tabernacle, strictly so called, situated in the middle of the western side of the court, being an oblong square of about forty-five feet long and fifteen broad, covered on every part, and also walled up with boards; 3. The entrance, which was closed by means of a curtain made of cotton.

The *synagogues* were places of worship restricted to no particular spot, as the temple was required to be — where alone sacrifices could be offered — but were

located wherever there were Jews in sufficient numbers to support them. They were first erected under the Maccabean princes, and abounded in the time of our Savior and his apostles. They were built in imitation of the temple at Jerusalem.

Among the *sacred seasons* were the *Sabbath*, the *sabbatical year*, the *year of jubilee*, and the great festivals of the *passover*, *pentecost*, and *feast of tabernacles*. The last two, not having been mentioned before, may be briefly described. The *pentecost*, the fiftieth from the second day of the passover, is otherwise called the *feast of weeks*, from the circumstance that it followed a succession of weeks. It was a festival of thanks for the harvest, and is accordingly called also the *feast of the harvest*. The *feast of tabernacles*, celebrated from the fifteenth to the twenty-third of the seventh month, was instituted in memory of the journey through the Arabian wilderness. It is also a festival in honor of the vintage and the gathering of the fruits, and was a season which witnessed the most marked indications of joy.

In respect to *sacred persons*, it may be remarked, that the whole nation of Israel was in a sense sacred or holy, as being separate from others, and consecrated to the care and exercise of the true religion; but the tribe of *Levi* is more particularly to be viewed in this light, and more especially still the *priests* among that tribe. From this tribe Aaron and his posterity were

Scape-Goat — showing the priestly Costumes.

consecrated to the priesthood, to whom a near access was given to the throne of God, in the holy place. The rest of the Levites performed those religious duties which were of an inferior kind, except that they were allowed servants for the more menial offices. The high priest sustained the highest office in the tribe.

Among *sacred things* may be named *sacrifices*, of which there existed a great variety and for various purposes — *purifications*, the *first born*, the *first fruits*, *tithes*, *oaths*, and *vows*. Concerning these there were many and particular regulations, but there is no occasion to speak of them here.

There was one very singular rite, the meaning of which it is not our province here to discuss — the sending forth of the scape-goat into the wilderness. In atonement for national sins, after the lustration of the holy place, the tabernacle, and the altar, the high priest was directed to procure a live goat, lay both hands upon his head, confess over him all the iniquities, transgressions, and sins of the nation, putting them upon the head of the goat, and then let him go free in the desert.

The religion which was revealed and embraced in the Mosaic institutions, and which is the basis of Judaism, had all the excellence becoming its divine source. The people were every where taught that God is the Creator and Governor of the universe, to whom all men owe gratitude and obedience. They were not only admonished to abstain from those kinds of food which were reckoned unclean, but to keep themselves free from moral defilement, and to be pure as God is pure. They were taught to love their neighbor as themselves, not only the Hebrew, but the stranger also. Hatred and revenge are prohibited by the Mosaic laws, as also cruelty and inhumanity to servants. The exhibition of kindness to the poor, likewise to widows and orphans, is inculcated. They were forbidden to utter falsehoods and to retail scandal. They were not left at liberty to utter curses against those magistrates who, in their view, had been unfavorable to them.

These and numerous other provisions show that the religion of Moses had a good moral tendency; and the many men whom it disciplined to high moral elevation and worth, have been examples to mankind in every age. If it had some regulations that seem not to be accordant with our ideas of propriety or goodness, it is to be remembered that Moses legislated in an unenlightened age, and for a rude and sensual people, and suited his instructions to their circumstances and condition, purposely by divine superintendence, leaving open that field which was afterwards to be occupied by Christianity, and whence the whole world was to gather, in time, fruits of righteousness and salvation.

Marriage Rites. — Polygamy very much prevailed among the Hebrews in the time of Moses. That this might ultimately be checked, he gave a narrative of the original institution of marriage, and showed the evils

which had resulted from a plurality of wives — evils which travellers in Eastern countries give us to understand are very great. There were some special regulations, also, which tended to restrain polygamy, and in the course of time the evil was much diminished.

The father of a family selected wives for his sons and husbands for his daughters. Where the son expressed a preference of any person for his wife, he asked his father to obtain her from her father. But the father could not marry the daughter without the consent of her brothers, if she had any. There were certain restraints by which the fathers of families were limited in making choice of wives for their children. These are mentioned in Leviticus, chap. 20, &c. Intermarriages were probibited with the Canaanites, for fear that the Hebrews should be seduced to idolatry. This prohibition was afterwards extended by Ezra and Nehemiah to all foreigners. A high priest might not marry a widow, nor a woman of foreign extraction. Daughters who were heiresses to an estate, from the want of brothers, were enjoined to marry one of their own tribe, and even some kinsman, lest the estate should go to another tribe or family.

The marriage vow was a covenant between the father and the brother of the bride and the father of the bridegroom. The vow was made in the presence of witnesses. By the vow, not only was the wedlock confirmed, but the amount of presents was determined which was to be given to the brothers, and also the dowry which accrued to the father. The latter was the case, inasmuch as the bride, formerly, was valued at a certain price, the medium estimation of which, in the time of Moses, was thirty shekels. The daughter, however, was sometimes parted with without any compensation, and sometimes also received a dowry.

When the day of marriage had arrived, which was commonly some ten or twelve months after the agreement to marry was made, the bride, having previously visited the bath, adorned herself very richly with appropriate ornaments, particularly the head. It was the duty of the bridegroom to see that a feast was prepared for the occasion. About evening, the bridegroom, clothed with the festival robe, attended with a company of young men of about the same age, and regaled with songs and instrumental music, conducted the bride from her father's house. She was in like manner conducted by virgins of her own age to *his* father's house.

In the time of our Savior, whenever the bride was conducted by the bridegroom and his attendants to the house of the bridegroom's father, in case it was evening, the way before them was lighted by a sort of flambeaux. After arriving at the place where the nuptials were to be celebrated, all the parties indulged in festivities and gayety — the men and women apart. At length the nuptial blessing, viz., a numerous offspring, was implored upon the parties concerned, — the only ceremony which anciently appears to have been performed, — as a consummation of the marriage.

Treatment of Children. — It was a custom, at a very early period, for the father to clasp the new-born child to his bosom, and by this ceremony he was understood to declare it to be his own. This practice was imitated by wives, who adopted the children of their maids. The news of the birth of a son was received with special gratification. His birthday was made a festival, which, on each succeeding year, was celebrated with renewed expressions of joy. By the fulfilment of the rite of circumcision, which took place on the eighth day, the male child was consecrated to the service of God. He then received his name, which was frequently suggested by the circumstances of his birth, or by some peculiarities in the history of the family. In the East, it has always been a practice frequently to change names. Hence so many persons in Scripture have two names.

The first born was the object of special affection to his parents. But before the time of Moses, the right of promogeniture might be transferred by the father to the younger child; yet the practice occasioned great difficulty.

The first born inherited peculiar rights and privileges. 1. He received a double portion of the estate. 2. He was the priest of the family. In the case of the tribe of Reuben, it was transferred to that of Levi by the express command of God. 3. The first born enjoyed an authority over those who were younger, similar to that which the father possessed.

In the earliest times, the offspring were nursed by the mother, and that from thirty to thirty-six months. The day of weaning a child was made a festival. Nurses were employed, in certain cases, from the beginning, and in later ages, they took the place of the mother, as ladies became more delicate and luxurious.

The *sons* remained in the care of females till the fifth year; then the father took charge of them, and they were taught not only the arts and duties of life, but were instructed in the Mosaic law, and other parts of religion. For the purpose of a more extended instruction, the son was taught by a private teacher, or else sent to some priest or Levite who had other children under his care. In this way the *schools of the prophets* were constituted.

The *daughters* rarely left the apartments appropriated to females. They spent their time in acquiring an acquaintance with those domestic arts which become a woman's situation and character. At the proper time, they were given in marriage, or had the worse fortune of being sold into that state by their brothers.

Agriculture. — Agriculture, as also the keeping of flocks and herds, was an art of the primitive ages; and the Hebrews, doubtless, learned the value and best methods of cultivating the soil while remaining in Egypt.

The laws of Moses especially favored agriculture, as will have already been seen from the history of the Hebrews. It was on political accounts, as well as from the disposition and habits of the people, held in high repute. The naturally fertile soil of Palestine was made more fertile by the pains taken to enrich it. The means were, principally, clearing of the soil of stones, irrigation, the application of ashes, the manuring with dung, and the burning over the surface of the ground after the sabbatical year, thus consuming the wild products of that year.

The *different kinds of grain and pulse*, cultivated by the tillers of the soil, were wheat, millet, spelt, barley, beans, lentils, meadow-cumin, &c. They also raised flax and cotton, which grew on trees and bushes. The cotton was enclosed in what may be called the nuts of the tree. A species of cucumber was raised, melons, and perhaps rice.

The *instruments* of agriculture were of a very rude and simple kind, at the beginning. Sharp sticks only were then used in the culture of the soil. By these

the ground was loosened, until spades and shovels, and not long after ploughs, were invented. All these instruments, as well as the pickaxe and mattock, were well known in the time of Moses. The first plough was doubtless nothing more than a stout limb of a tree, which projected over another shortened and pointed limb. On this rough material improvements were grafted, till it became an efficient instrument, and the most important in the culture of the soil.

The *beasts of burden* employed in agriculture were bulls and cows, he asses and she asses; but it was forbidden to yoke an ass with an ox, that is, with a bull or cow, for with the Hebrews there was no other ox. When the animal became unmanageable through rich pasturage, its nostrils were perforated, and a ring made of iron or twisted cord was thrust through, to which a rope was fastened. This so impeded the respiration, that the most turbulent might be managed with ease.

The *sowing of wheat* was performed in the autumnal months; *barley* was committed to the earth in the months of January and February. The land was ploughed, and the quantity which was ploughed by a yoke of oxen in one day was called a *yoke*, or *acre*. In Palestine, the crops are as advanced in the month of February, as they are in this country in the month of May. The crops in the southern parts, and in the plains, come to maturity about the middle of April, but are three or more weeks later in the northern and mountainous sections.

The *reapers* consisted of masters, children, menservants, maidens, and hired laborers. Merry and cheerful, they were still intent upon their labor, and the song of joy might be heard on every side. Travellers congratulated them on the rich harvest, which was attributed to the beneficence of the Deity, and considered a great honor; while, on the other hand, sterility of soil was supposed to be a divine punishment and disgrace. It was required that the corners of the field and the gleanings should be left for the poor.

In the East, the land generally yields ten fold,—rarely twenty or thirty; but formerly it yielded thirty, sixty, and a hundred fold. (See Matt. xiii. 8, and Gen. xxvi. 12.) This agrees with accounts given by Herodotus, Strabo, and Pliny.

The *culture of vineyards*, in Palestine, was quite important. Its soil yielded the best of wine in great quantities. At the present day, the clusters of the vine grow to the weight of twelve pounds. The grapes are large, and mostly red or black, whence originated the expression *blood of grapes*. The season of vintage, which was commonly in the latter part of our summer or the former part of our autumn, was a most joyful one. On all sides were shoutings when the grapes were plucked off and carried to the wine-press, which was in the vineyard. The treading of the wine-press was also attended with glee, though laborious in itself, and unfavorable to cleanliness. The treaders, as they jumped with the sound of music, exclaimed what may be rendered from the Hebrew, *Ho up!*

Manufactures.—Not many trades or manufactures could have been carried on by the Israelites anterior to the time of Solomon, as they had been, through all the previous periods of their history, engaged in agriculture or war. Still these objects received some measure of attention, inasmuch as they were matters of necessity. Their ancestors and the early fathers of the world had, by degrees, invented various articles for use, and even for ornament. Before the flood, mention is made of artificers in brass and iron, as also of musical instruments. The building of the ark implied an acquaintance with the mechanic arts to no small extent.

This knowledge, doubtless, was retained after the deluge, by the family who survived that catastrophe. Hence, at no great distance of time, we find mention made of many things, such as edifices, utensils, and ornaments, which imply an acquaintance with the arts.

Egypt, in early times, excelled all other nations in a knowledge of the arts. The Hebrews, in consequence of remaining several centuries in that country, could scarcely fail of learning somewhat of the handicraft in which their masters were adepts. Hence we find among them men who were sufficiently skilful for the construction and ornament of the tabernacle. Soon after the death of Joshua, mention is made of the *valley of craftsmen*, and also of artificers in gold and silver. The arts, however, could not be then said greatly to flourish. Some of the less complicated and difficult instruments used in agriculture, each one made for himself. The women spun, wove, and embroidered, and this even beyond the wants of their families. They had a surplus for sale or barter. For the more difficult performances, they had a moderate number of artificers, who were not servants and slaves, as among the Greeks and Romans, but men of rank. As luxury, however, increased, this class of citizens became quite numerous, as in the days of Solomon and subsequently.

During the captivity, many Hebrews applied themselves to the arts and merchandise. Afterwards, when they were scattered abroad among different nations, it was enjoined upon them by the Talmudists that all parents should give each child some art or handicraft. Accordingly, we find in the New Testament that several of the principal characters mentioned therein were mechanics or craftsmen.

Commerce.—The most ancient accounts of Eastern countries make mention of the business of the merchant, and the means of his traffic, viz., public roads, fording-places, bridges, beasts of burden, ships, &c. For the common purposes of security against depredations in the land trade, the Oriental merchants travelled, in company, as is practised in Asia at the present day. The name *caravan* is given to a large company of this kind. Every caravan had a leader, to conduct it through the desert. This was an arrangement adopted among the Jews, as among other Eastern nations, whenever a large company was to go to Jerusalem. A caravanserai is named in the story of Joseph.

In the Mosaic code, there appears to be no enactment in favor of commerce; the reason is, that the Hebrew people could not mingle with foreign idolatrous nations without injury. But the great established festivals of the nation gave occasion for some mercantile intercourse, and the law of Moses did not interdict even foreign commerce. It was, however, neglected in the following reigns; and it was not until after several centuries that it became so considerable in Jerusalem—in the time of Ezekiel—as to give occasion of envy even to the Tyrians themselves. After the captivity, a great number of Jews became merchants, and travelled, for the purpose of traffic, into various countries.

Money, Weights and Measures.—For the carrying

on of commerce, coin, and a well-understood system of weights and measures, were required. In the East, weights and measures were regulated at a very early period. As far as concerned the Hebrews, Moses made the necessary regulations; and models for weights, &c., were deposited in the tabernacle at first, afterwards in the temple; consequently, when the temple was destroyed, they perished with it. While in captivity, this people used the weights and measures of their masters; and therefore a distinction is to be made between the standards before and after the captivity. Concerning the former, they cannot be accurately determined. We can come no nearer than by a reference to those parts of the human body from which the Jews, and, indeed, almost all nations, have taken their measures of length, viz., a digit, a palm, a span, a cubit, &c.

In Oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the purity of which was taken into account by the merchant. But there is no trace of stamped silver, or coin, previous to the captivity. Nor, indeed, was it, at that early period, divided in pieces of an equal size; though rings were very early used in Egypt. It was commonly weighed out in balances, or by means of an instrument answering to the modern steelyards. Merchants were accordingly in the habit of carrying about with them balances and weights, in a sort of pouch or bag. The weights were stones. Persons who were disposed to be fraudulent sometimes carried two sets of weights, a heavier and a lighter set, using them as best suited their interest. Gold was weighed like other articles, even as late as David's time, it not being used as a standard of value, but held merely as a precious article of commerce.

The coin which the Jews used after the captivity was the Persian, Grecian, and Roman. They had no mint of their own till the time of the Maccabean princes; then they coined gold and silver for themselves. The Jewish prince Simon struck off a currency under the denomination of *shekels*, which weighed each two hundred and eighty-eight grains. The value of the silver shekel, in English money, was two shillings, three pence, and three farthings — fifty-five cents. When coined in gold, its value was one pound, sixteen shillings, six pence — about eight dollars and twenty-five cents.

Architecture. — As an art, architecture was not greatly cultivated in Palestine. Although they had ingenious men and architects employed on their public buildings, yet they yielded the palm to the Tyrians, and were willing to be instructed by them. The palaces erected by David and Solomon, and especially the temple, during the reign of the latter, show that a taste and a love for the sublime and beautiful in architecture had arisen in the nation, or rather in the mind of these princes. But it seems to have become no permanent characteristic of the Hebrew mind, or perhaps the means of indulging a taste of this kind were most wanting in after times. The two several temples that followed after the destruction of the first were inferior, in beauty and splendor, to that of Solomon, although the last one, built by Herod the Great, was a noble piece of art.

There are no architectural remains of the earlier periods of Jewish history — none as late as the times of our Savior, unless it may be the sepulchres, those "everlasting houses" that are scattered over the country. The most beautiful, called the royal sepulchres, are situated in the north of Jerusalem, and were probably the work of the Herods. The fine arts of the imitative kind, such as painting and sculpture, seem not to have flourished, or even to have been much known among the Hebrews, unless some of the decorations of the temple or sepulchral monuments may be cited as specimens, particularly of the latter.

Music. — The Hebrew people could have been scarcely otherwise than attached to music, and skilled in it, in view of their poetic genius. In poetry they were distinguished, as we shall soon see; and music is coëval with that. Music and poetry went hand in hand. The bard himself sung his own poems, accompanying his voice with instruments.

The occasions and themes of music, with the Israelites, were chiefly marriages, anniversary birthdays, anniversaries of victories, inaugurations of kings, public worship, and the great festivals of the nation. The Levites were the lawful musicians in the tabernacle and temple; but any one who chose might use musical instruments on other occasions, except the holy silver trumpets, which were interdicted. The four thousand Levites who were consecrated to sacred musical performances in the tabernacle, David divided into twenty-four classes. These sang psalms, and accompanied them with music. The times and succession of their duties were assigned to them. This arrangement was continued after the erection of the temple, and transmitted till the period of Jerusalem's overthrow. It was even continued after the captivity; but, from that period, both the music and poetry deteriorated.

The instruments of music most in use among the Jews were the harp and psaltery, which were stringed instruments; the organ, or shepherd's pipe, the trumpet, both crooked and straight, and an instrument called *hatil*, which were wind instruments; and also different sorts of drums, as the timbrel, cymbal, and menaaneim. There were others, as higgaion, gittith, &c., whose use is little known. It was loud and noisy music, in which the people delighted. But their taste is not properly a matter of criticism with us, at so distant an age, and with habits so dissimilar.

Learning. — Books and writings are spoken of in the times of Moses, as is well known. A record of observations on the heavenly bodies at Babylon must have commenced, by all accounts, as early as the days of Abraham. But, as letters were doubtless invented for the purpose of commercial intercourse, they must have been known long before they were employed to transmit the motions of the stars.

Letters, thus early known, were communicated through all the East and West by the Phœnician merchants and colonies, of which fact a strong evidence exists in the similarity of the different alphabets, betraying a common origin. The Hebrew patriarchs received their alphabet from their Phœnician neighbors, or, which is the same thing, from the Canaanites. It is certain, also, from the works of their genealogists, that the Israelites preserved a knowledge of alphabetical writing during their abode in Egypt, where essentially the same alphabet was in use. A proof of the fact is, moreover, afforded by the inscription of the law on stones. We need not here mention the materials on which written characters were impressed, or the instruments of writing, as they were common to other nations with the Hebrews.

As far back as the time of Moses, *poetry* reached, not only among the Hebrews, but also among some other nations, a high degree of perfection. It afterwards flourished among that people for almost one thousand years. Besides exciting pleasure, the design of it was to preserve historical narrations, and more particularly to subserve pious purposes. Hebrew poetry, like other true poetry, is characterized by ardent feelings, magnificent thoughts, beautiful images, condensation, strength, and elegance of expression.

The literature of the Hebrews was limited chiefly to *ethics*, *religion*, the *history of their nation*, and *natural history*. Its most flourishing era was during the reigns of David and Solomon, and these kings were the most celebrated of the Hebrew authors. Little progress was made in science and literature after the time of Solomon. During their captivity, it is true, they acquired many foreign notions with which they had not been previously acquainted; and they subsequently borrowed much, both of truth and falsehood, from the philosophy of the Greeks. The author of the book of Wisdom, with some other of the Jewish writers, has made pretty good use of the Greek philosophy. It is clear, notwithstanding this, that the Jews, after the captivity, fell below their ancestors in respect to history; as the published annals of that period are not of a kindred character with those of the primitive ages of the country.

The *Bible* is an ample testimony to the art of historical writing, as well as to the ethics, religion, and poetry of the Hebrews. It relates the prominent events from the creation down to the fifth century before Christ, and it speaks of several historical works which have now perished. The prophets among the Hebrews recorded the events of their own times, and in the earliest periods the genealogists interwove many historical events with their accounts of the succession of families. In giving a concise account of the genealogy of a person, the Hebrews, as well as the Arabs, took the liberty to omit, according to their pleasure, one or more generations.

Little appears in regard to the acquaintance which the ancient Israelites had with the sciences; but arithmetic and astronomy must have been known, in some measure, from the enumerations that are made, and the divisions of time, that are found in the Bible. In regard to mathematics, also — geometry, mensuration, navigation, &c. — so far as a knowledge of these was required by the condition and employments of the people, we may suppose that it actually existed, although nothing is directly recorded on these subjects.

Dwellings.—The dwellings or shelters of the early fathers of mankind were at first shady trees and caves — next tabernacles and tents. It was only in the progress of time that houses were erected. These were small at first, afterwards larger, especially in extensive cities. The addition of stories was practised at an early period, as may be gathered from the construction of Noah's ark and the tower of Babel. The houses in Babylon, and Thebes in Egypt, were several stories in height; but in Palestine, in the time of Joshua, they appear to have been low. In the time of Christ, the houses of the rich and powerful were splendid, and built in the style of Grecian architecture.

In form, many of the large houses were tetragonal, and enclosed a square area. The proper definition of a *palace* is such a house, built with turrets and walls. The roofs of the houses were flat; and this is still the custom of the Orientals. They often ascend these roofs, to enjoy a purer air, to sleep on them, or for purposes of convenience or luxury. To prevent one from falling, the roofs are surrounded by a breast-work or wall which is as high as the breast. In regard to the Hebrews, this was required by law. The gate or door opening to the streets was shut, and one of the servants acted the part of a porter. The space immediately inside of the gate was called the *porch*, and was square. On one side of it was erected a seat for the accommodation of those strangers who were waiting to be received into the interior of the house.

From the porch was the passage through a second door on to the quadrangular area or court. This was commonly paved with marble of various kinds. The court was generally surmounted on all sides with a cloister, penstyle, or covered walk, over which, if the house had more than one story, was a gallery of the same dimensions, supported by columns. Large companies were received into the court, as at nuptials, circumcision, &c. The back part of the house was allotted to the women, the door of which was almost always kept locked, and opened only to the master of the house.

The chambers were large and spacious, and constructed so as to extend round the whole of the open court. The houses, or palaces, so called, expressly made for summer, were very large, and in point of height did not yield much to modern churches. The lower stories were frequently under ground, and the front of these buildings faced the north, so that cool breezes, which in the summer blow from that quarter, might be enjoyed.

There is no mention made of kitchens, or places for cooking, unless in a single place in Ezekiel. The use of chimneys for the conveyance of smoke was not known to the Hebrews. Those of modern construction were invented in the fourteenth century of the Christian era. The Hebrews, however, like the people of the East at the present day, had openings in their houses, by which the smoke might escape.

The windows looked from the front chambers into the court — from the female apartments into the garden behind the house. Occasionally a window was to be seen which looked toward the street. The windows were large, and extended almost to the floor; they were not set with glass, but latticed.

Furniture and Utensils. — The furniture and utensils of a house were few and simple in the most ancient periods. The most essential, such as some sort of an oven to bake in, and a hand-mill, were first possessed. Afterward domestic implements were multiplied in the form of pots, kettles, leathern bottles, plates, cups, and pitchers.

Mats of carpet were used to cover the floors, which were supplied also with a kind of mattress of coarse materials, for the purpose of rest. Bolsters, which were a nicer article, were also used. In the place of these, the poorer class made use of skins. The Hebrews appear to have had a kind of bed which resembled the Persian settees — sofas, so called — having a back and sides. These were furnished also with bolsters.

In order to prevent the mats and carpets from being soiled, it was not permitted to wear shoes or sandals into the room. These were left at the door. Lamps, which were fed with the oil of olives, were kept burning all the night. The lamps of the opulent, if it may

be inferred from the golden lamp of the tabernacle, were rich and beautiful.

Food and Drink.—Anterior to the deluge, the *flesh of animals* was doubtless converted into food, else their distinction into clean and unclean (Gen. ix. 5, 6) would not have been observed. After that catastrophe, animals are expressly mentioned as being slain for food. But as neither the flavor nor nutritious quality of meat, in warm countries, makes it very desirable, so *fruits*, *bread*, *olives* and *milk* are usually preferred.

Corn was originally eaten without any preparation; nor had this custom gone entirely into disuse in the time of our Savior. (Matt. xii. 1.) Parching it became early a very common mode of preparing it as food. The idea of mortars, and eventually of mills, was at length suggested. Fine meal — that is, common grain ground or beaten fine — is spoken of as far back as the days of Abraham, when, of course, the means of grinding grain must have been known. The mill common among the Hebrews is nearly the same as that now used in Egypt and the East. It consisted of two circular stones, the lower one fixed in the floor, and the upper one movable, having a hole in it to receive the grain, and a handle attached, by which it was moved on the lower one, and in this way the grain was broken.

Each individual family had its own mill, which was used daily — as farinaceous food, in the East, becomes insipid and unpleasant the second day. The supply had, therefore, to be constant. The mill was commonly turned by two persons — the lowest maid-servants — who sat opposite to each other. One impelled the mill half way round, the other completed the revolution. The labor was severe and deemed menial.

The *baking* of bread was anciently performed by women, however high their stations: afterwards, as luxury prevailed, the business was given up to their maids. The bread was made into thin, round cakes, about nine or ten inches in diameter: it was not cut with a knife, but broken. There were several sorts of ovens, or places for baking, in use, but they cannot here be described.

The *cooking* was generally done by the matron of the family, though the services of the maids were liable to be required. Vegetables, lentils especially, which are greatly delighted in to this day among the Orientals, were the principal food. Cakes mixed with honey were also much esteemed. Flesh was commonly served up for special occasions. As luxury, however, increased, animal food came more into vogue. The meats common in our times were partaken of, but the flesh of lambs and kids was esteemed the choicest of any. The custom of the East, prevalent at the present day, in cooking all the flesh of a slain animal at once — owing to the difficulty of preserving it in a warm climate — was the custom of the ancient Hebrews.

As all are aware, some sorts of food were interdicted to the Hebrews. The distinction was made between clean and unclean animals — between what it was lawful to eat and what unlawful. The object of the interdiction was to prevent the Hebrews from eating with the Gentiles, or frequenting their idolatrous feasts, by means of which they would be in danger of falling into idolatry.

The *drink* of the Hebrews, in addition to water, was wine, and sometimes what is called *strong* drink, — *sikera*, — which was made of dates and various sorts of seeds and roots. As wine in Eastern countries is rich, its use led to ebriety, and the strong drink spoken of was sufficiently powerful, also, to produce intoxication. It was, however, usually drunk mixed with water. From the pure wine and sikera there was made an artificial drink, which was taken at meals, with vegetables and bread. (Ruth ii. 4.) It was also a common drink, and was used by the Roman soldiers. (Matt. xxvii. 48.) The Talmudists speak of a kind of wine called *vinegar*, whence the passage in Matt. xxvii. 34 may be elucidated. The effects produced by the use of wine furnish many scriptural tropes.

Dress. — The art of manufacturing clothes by spinning and weaving, is of very great antiquity, as would appear from several allusions contained in the books of Genesis and Job. The Egyptians were skilled in the manufacture of cloth. The Israelites, while living among them, acquired the art, and even excelled their masters. The cloth most esteemed was cotton; next to that, woollen, and linen. White cotton cloth was considered the most splendid dress. White, purple, and scarlet, were the colors which the Hebrews preferred in their clothing.

Among the different articles worn on the different parts of the body, we may first name the *tunic*. This was a piece of cloth, commonly linen, which encircled the whole body; it was bound with a girdle, and descended to the knees. As the lower folds of the tunic were liable to be lifted up with the wind, it was expedient to have an under garment, which, in the time of Moses, reached only from the loins to the knees; but in the progress of time, it was extended down to the ankles.

In order that the tunic should not impede a person in walking, it was the custom to wear *girdles*. These were of different sorts; but the more valuable one was wrought of cotton or flax, and sometimes of silk. The girdle had a clasp by which it was fastened over the fore part of the body. It was the custom of the Hebrews to carry a knife or poniard in the girdle, as is practiced by the Arabs at the present day.

There were several upper garments worn among the Hebrews, as, for instance, a garment which answered the purpose of a *cloak*, consisting of a piece of cloth, nearly square; its size varied, though it was commonly large. It also answered the purpose of carrying burdens, and, with the poor, served as a blanket. On this account, the Mosaic law directed that the upper garment when given as a pledge, should not be retained over night. Hats, or turbans, were in use. The *ephod*, worn over the breast and back, was more appropriately the garment of the high priest.

Originally, no covering was used for the feet but *sandals*, which were bound around the foot with thongs of leather. They were put off when people entered a house, and put on as they left it. It was the business of the lowest servants to loose and bind on sandals. The expressions in the Gospels, to "loose one's shoes, and to bind them," are proverbial, and mean the same thing — the business of a servant. As stockings were not known, the feet became dirty and soiled; accordingly, upon entering a house, when the sandals were laid aside, the feet were washed, which was also the office of the lowest servants. The master of a family, however, occasionally performed the office, when distinguished visitors came.

Among the Hebrews, the *beard* was considered a

great ornament, as it is to this day among the Eastern nations. It was not allowable to touch it, except as it was to be kissed. To pluck or shave the beard, or injure it in any way, was looked upon as a great disgrace. A heavy head of hair was also esteemed a special ornament; it was combed, and set in order, and anointed, particularly on festive occasions. Baldness was a source of contempt.

The *veil* was indispensable in the dress of the Hebrew women, as it is in the East at present. All females, excepting maid-servants and others of a low condition in life, as also those of ill fame — wore the veil; nor did they ever lay it aside, unless in the presence of servants, and those relatives with whom nuptials were interdicted. There were many kinds of veils in use, not necessary here to be described, just as they are worn by Asiatic ladies at this day. Rings, pendants, necklaces, bracelets, &c., were in use as ornaments, particularly by females, whose dress was always expensive.

The dress worn on festive occasions was very splendid. Vast expense was bestowed upon it, both as respected quality and number of garments; and as the fashion was unvarying, these accumulated from generation to generation. It was white, and, as often as the festival returned, was newly washed, and perfumed with myrrh, cassia, and aloes. The mourning dress was *sackcloth*. It was merely a sack thrown over the person, and extended down to the knees, but which, nevertheless, had arm-holes for the admission of the arms. The material was a coarse, dark cloth of goat's hair.

Classes and Orders of Men. — There were the common people, undistinguished by office or authority, who constituted the vast proportion of the Hebrew nation — as is the case in every country of every period. These consisted of agriculturists, artisans, traders, servants, &c. In addition to what has been said under the heads of Government and Religion, it may be remarked that under the supreme authority, whether theocratical or monarchical, there were always judges, genealogists, the heads of families or clans, and the princes of the tribes. These acted the part of a legislative assembly to the respective cities in or near which they resided.

Under the kings, there were the *royal counsellors*, the *prophets*, who were consulted by pious kings, while kings of a different character consulted soothsayers and false prophets; the *secretary*, or *scribe*, who committed to writing the edicts and sayings of the king, and indeed every thing of a public nature that related to the kingdom; and the *high priest*, who had access to the king in the character of a counsellor. There were officers of the palace, who constituted the king's domestic establishment, and who were numerous — as, the supplier of his table, the exacter of tribute, the governor of the palace, the keeper of the wardrobe, the king's friend or intimate, and the king's life-guard. The king's intimate was one with whom he conversed with the greatest familiarity, and who sometimes had the charge of the kingdom.

During the captivity, and subsequent to that period, the class of officers denominated heads of families, and perhaps likewise the princes of the tribes, were continued. After their return, they had a chief who may be called *president:* such were Zerubbabel, Ezra, and Nehemiah, who were invested with ample powers of government. Before the Jews became subject to the Romans, they had restored the ancient monarchy. After that event, they were governed by tetrarchs and procurators appointed by the emperor.

Celebrated Characters. — All nations have their distinguished or illustrious men, whose virtues, genius, or exploits become the theme of admiration in every succeeding age. The Hebrews have, perhaps, their full proportion, and are equally entitled to the eulogiums which are passed upon a people or race that have conferred benefits on mankind, through their legislators, warriors, kings, poets, or other eminent individuals. We have space only for a brief sketch of some of the more prominent of this class.

Abraham, as the immediate progenitor of the Hebrew nation, is one of the most renowned men in the annals of the world. He was the son of Terah, and born in Chaldea. When his father died, he was seventy-five years of age, at which time he was commanded by the Deity to proceed to the land of Canaan, which was promised to him and his posterity. In the year following, a famine in the land of Canaan forced Abraham with his family to go into Egypt. In the same year, however, in company with his nephew, Lot, he returned to Canaan, and at length fixed his residence in Hebron.

As the incidents of his life have been before detailed in the general narrative of the Hebrew people, they need not here be repeated, except to say that the divine promises to him, in respect to the increase of the family, and their inheritance in Canaan, were all fulfilled, in the face of the most formidable difficulties.

All nations and ages have venerated Abraham "the friend of God." Many of the tribes of the East regard him as their progenitor, and he is mentioned with respect by the Arab of the deser as well as by the literal Hebrew. He is not celebrated as a conqueror, a man of genius, a scholar, or philosopher, in neither of which characters did he seek distinction; but as a leader in the worship of the true God, in a dark and idolatrous age — the highest of earthly distinctions.

Little needs be added to that which has been before said of *Joseph*, the son of Jacob, in this work. A man of a more extraordinary character for wisdom and goodness, or of more surprising turns of fortune, is not to be met with in the range of history. He was the instrument, under God, of saving his father's family, and thus the heads of the Hebrew race — when his own life had been attempted by his brethren, and by means flowing from this very attempt itself. The event was overruled to bring about one of the grandest purposes recorded in history. The triumph of innocence, and the success of piety, in this instance, were complete.

As one of the greatest legislators of the world, *Moses* will be remembered to the latest age. But he was more than a legislator. He had received a divine commission for the deliverance and regulation of the Hebrew community; and the evidence of this fact is furnished by the control which he exercised over a rude and intractable people These could be operated upon only by the most palpable supernatural agency. His institutions moulded, not only that particular nation, but have had an effect on every civilized country down to the present day, through Christianity, in which they were designed to terminate.

To his own nation Moses was chieftain, historian

poet, lawgiver. He was more than all these — he was the author of their civil existence. Other founders of republics, and distinguished legislators, have been — like Numa — already at the head of a settled and organized community, or have been voluntarily invested in legislatorial authority, like Charondas, Lycurgus, and Solon, by a people suffering the inconveniences of anarchy. Moses had first to form his own people, and to bestow on them a country of their own, before he could create his commonwealth. The Hebrews would either have been absorbed in the population of Egypt, or remained a wretched Pariah caste, had Moses never lived. Yet with singular disregard of his own fame, though with great advantage to his design, Moses uniformly referred to an earlier and more remote personage — the dignity of Parent of his people. The Jews were children of Abraham, not of Moses."

Joshua shone chiefly as a military chieftain under a divine guidance, having a commission to execute in the conquest and destruction of the Canaanites. Having divided the land of Canaan among the twelve tribes, he died, aged 110 years, (1426 B. C.) To his bravery and energy, under Providence, the Israelites were indebted for a home and quiet resting-place.

Samson, the Hercules of heathen antiquity according to some, had strength and prowess seldom, if ever, equalled in the annals of the world. Endowed with extraordinary muscular power, he employed it to avenge the Israelites on their oppressors. His exploits need not be repeated here. Some parts of his character are very far from deserving imitation.

David was the son of Jesse and anointed king of Israel while keeping his father's flocks. He was a valiant, prosperous, and warlike prince, and raised himself and people, as we have seen, to great eminence and renown. His name began to be known and celebrated from the time he killed Goliath, the gigantic champion of the Philistines. His military operations were planned with wisdom and executed with vigor.

He was distinguished as a sacred poet and writer of psalms. No one in this department has ever equalled him. These inspired productions are marked by loftiness, strength, and felicity of expression, abounding in the sublimest strains of devotion, conveying the most important truths and instructions to the mind. This religious and high-minded prince was left to fall into scandalous crimes, in a few instances, particularly in the affair of Bathsheba; but he bitterly repented of them, and was restored to the divine favor.

Solomon was the son of David by Bathsheba. In some respects, he stands higher than the two individuals of the Hebrew race who were most distinguished by genius and capacity — Moses and David. He was pronounced the wisest of mankind. He wrote many works, doubtless evincive of his vast comprehension of mind; but only his divinely inspired productions have been preserved to instruct and edify mankind.

Isaiah was the son of Amos, and of the lineage of David. He prophesied from 735 to 681 B. C., during the reigns of several kings of Judah. He was the greatest and sublimest of the prophets. He reproved the profligate of his day with boldness, and exposed with unsparing severity the many vices that prevailed in the nation. The title of *evangelical* prophet is accorded to him by way of eminence, from his frequent allusion to and prediction of gospel times. He is said to have been cut in two with a wooden saw, by the cruel command of Manasseh the king.

Daniel was one of those noble youths who were transported to Babylon at the first invasion of Nebuchadnezzar, and who were educated, with great care, in the manners and duties of the officers of the Assyrian court. He became singularly eminent, not only in purity of character, but by the extent of his knowledge, particularly in the interpretation of dreams. It was by means of this latter characteristic chiefly, that Daniel, like Joseph, acquired his high distinction. He was called in three several instances to this important office by his royal masters, and was successful in each.

For his conscientiousness in the matter of his religion, he was called to an account in two instances, and subjected to the peril of terrible punishments, from which, however, he was miraculously delivered. Like Joseph in Egypt, he became one of the viziers or satraps of the Assyrian empire, when it passed into the hands of the Medes and Persians. His deliverance from the lions' den had raised him in the estimation of Darius, and Daniel became invested with new dignity. He became at length the supreme head of the pachas to whom the provinces of the vast Persian empire were committed. Josephus attributes to Daniel, besides his religious and political wisdom, great skill in architecture, and ascribes to him the building of the splendid Mausoleum at Ecbatana, where the kings of Persia were interred.

Ezra, the priest and scribe, is reckoned by the Jews as their greatest character next to Moses; hence they call him "the second Moses." Sent out by the Persian king as governor, soon after the return, he put the civil and ecclesiastical affairs of the colony on a stable footing. The great work for which the world is so vastly indebted to him is his revision of the canon of the Scriptures. According to the constant tradition of the Jews, he collected as many copies of the sacred books as he could obtain, and, by correcting the errors of former copyists, and by adding, in various places, what appeared to be absolutely necessary to illustrate, connect, or explain, the context, he produced one perfect copy, which became the exemplar for all subsequent transcribers. No ancient books have come down to us with a thousandth part of the accuracy of these; and, as every jot and tittle in them, every dot and every mark, was supposed holy by the Jews, infinite pains have always been taken by transcribers to avoid error; so far, indeed, that the number of times each letter occurs, each word, each mark, &c., is piously registered. Ezra wrote the book that bears his name, and is said to have written the Chronicles.

John Hyrcanus was prince and high priest of the Jews in the second century preceding the Christian era. He restored his nation to independence from the power of Antiochus, king of Syria, and died 106 B. C. He was illustrious by his virtues and valor, as well as by the fact that he was the progenitor of a race of princes. He was succeeded on the throne of Judea by a son of the same name, who perpetuated the line of Asmonean sovereigns.

Josephus, the great historian of the Jews, flourished during the first century of the Christian era. He was the son of Matthias, and a man of illustrious race, lineally descended from a priestly family, the first of the twenty-four courses — an eminent distinction. By his mother's side he traced his genealogy up to the Asmonean princes. He had a great reputation for early intelligence and memory. At fourteen years

Josephus.

old, he was so fond of letters, that the chief priests used to meet at his father's house, to put to him difficult questions of law. At the age of sixteen, he set himself to the study of the three great prevailing sects among the Jews, viz., those of the Pharisees, Sadducees, and Essenes. He at length joined the Pharisees.

He was much engaged in the stirring scenes of the age, participated in the conflicts between his countrymen and the Romans, and gave a minute account of the transactions and events connected with that disastrous period, in his celebrated work of the History of the Jewish War. His narrative, however, is to be received with a degree of reserve, as he wrote to conciliate the Romans to his own person, and the miserable remnant of his people. Some particulars as to the latter part of his life are mentioned in the narrative portion of his work, to which the reader is referred.

Maimonides flourished at the end of the twelfth century, and was the greatest ornament of the school of Arabico-Jewish learning. He was "the first who, instead of gazing with blind adoration and unintelligent wonder at the great fabric of the Mosaic law, dared to survey it with the searching eye of reason — and was rewarded by discovering the indelible marks of the divine wisdom and goodness. Maimonides was beyond his age and country. He resided at the court of the sultan of Egypt, in Cairo, where he was held in the highest estimation as the royal physician. He was anathematized by the more superstitious of his brethren; but, in later ages, with the more enlightened of the race of Israel, the fame of him whom his ardent admirers proclaimed a second Moses, has stood higher and higher." He died A. D. 1205.

Abrabanel was born in Lisbon, in 1437. He was one of the greatest men of the Hebrew race in respect to genius, learning, political sagacity and ability. His ancient and distinguished family boasted its descent from King David. His parents were wealthy, and gave him an excellent education, which his quick genius well improved. Turning his attention to politics, he held several offices under Alphonso V., and lived to his forty-fifth year in splendor, till that king died, when he was obliged to fly to Castile. This recalled him to his early studies. But ambition, and the memory of past splendor, tormented him, and he insinuated himself at the court of Ferdinand of Spain, who received him graciously. He lived at court eight years, till 1492, when a sudden and fatal decree of the king obliged all Jews to leave Spain. Abrabanel used his utmost efforts to save himself and his nation, but was obliged to retire to Naples. Here he ingratiated himself with the reigning king, and his successor, with whom he fled to Sicily. In 1503, he negotiated a peace between Portugal and Venice, and died in Venice, at the age of seventy-one. He has shown great talent, a profound mind, vast erudition, a store of sacred archæology, theology, polemics, history, science, and acute ratiocination.

Moses Mendelssohn, a German Jew, who flourished during the latter half of the eighteenth century, ranked high as a metaphysical and philosophical writer. By his genius and unwearied application, he broke through the most formidable obstacles — poverty, dependence and the bigotry of his sect. His religious opinions are not well defined. He remained outwardly a member of the synagogue, while he renounced the trammels of rabbinism. His success in letters inspired a degree of respect for the Jewish name, and emancipated many Jewish youth from the dominion of the rabbins, though it unhappily led, also, in some instances, to the prevalence of scepticism among them; a tendency quite general among the educated Jews.

Edom, or Idumea.

Destruction of Edom.

CHAPTER CV.

1700 to 320 B. C.

Geographical Description — Early History — Dukes of Edom — Extension of the Territory — Conquered by David — Becomes independent — Subject to Babylon — Conquest of a Part of Judea — Divisions.

The country called *Edom* in Scripture, and *Idumea* by the Greeks, belongs, geographically, to Arabia; but, as its history is intimately connected with that of the Jews, and as it constituted, for a long period, a part of the Jewish kingdom, it seems proper to notice it here. It presents an interesting subject of contemplation and study: its magnificent ruins, now imbosomed in almost pathless deserts, suggest at once its former splendor and its subsequent doom — the awful fulfilling of prophecy.

Edom derived its name from Edom, or Esau, who settled among the Horites, in the region of Mount Seir, (see map, p. 154,) about eighty miles south-east of Jerusalem. Here, within a narrow space, was the proper Edom of the Scriptures; but it appears that the Edomites extended their domain, so as to include the greater part of the country from Palestine to the Red Sea. In this extended sense, it must be regarded as the scene of some of the most extraordinary events recorded in the Scriptures, and exciting a kind and degree of interest, which belongs to no other country except Judea.

The sacred mountain of Sinai; the rock of Horeb, with its burning bush, and its caves that gave shelter to Elijah when he fled from the persecution of Jezebel; the pastoral solitudes where Moses kept the flocks of Jethro, the priest of Midian; Shur and Paran, with the bitter wells of Marah, and the smitten rock that yielded water; the land of Uz, the scene of the wealth and woes of Job, — are all comprehended within this territory

Rocks deserts, and mountains, constitute the general features of this country; but, amidst these barren tracts are scattered many patches of fruitful soil. The name of *Arabia Petræa*, or *Stony Arabia*, has been given to a portion of it, on account of its stony character. The peninsula of Sinai attracts attention in a peculiar manner. No part of Idumea has been so minutely explored, or so elaborately described, as this interesting locality. Its general aspect is singularly wild. A recent traveller describes it as a "sea of desolation." It would seem, says he, as if Arabia Petræa had once been an ocean of lava, and that, while its waves were literally running mountains high, it was commanded suddenly to stand still. The whole of this wilderness is a collection of naked rocks and craggy precipices, interspersed with narrow defiles and sandy valleys, which are seldom refreshed with rain or adorned with vegetation. The ridge of mountains called *Seir* and *Hor* in Scripture, stretches from this region to the borders of the Dead Sea. On the western side runs a long valley, which is still the route of caravans, as it once and again defined the path of the wanderings of the Israelites in the desert.

Near the centre of the peninsula stands the group of the Sinai Mountains, the upper region of which forms a circle of thirty or forty miles in diameter. It is difficult to imagine a scene more desolate and terrific than that which meets the eye from the top of Sinai. Nothing is to be seen but huge peaks and crags of naked granite, composing, as far as the sight can reach, a wilderness of steep and broken rocks, and valleys destitute of verdure. Yet, in the highest parts of this region, water is to be found, together with small spots of soil which produce fruit-trees. The sacred mountain consists of two elevations, now called

Gebel Mousa and *Gebel Katerin*, which are generally identified with Sinai and Horeb.

The first historical notices of this country occur in the Hebrew Scriptures. While the Israelites were detained in bondage in Egypt, the Edomites, or descendants of Esau, became a rich and powerful nation. The dukes of Edom, as we learn from the book of Genesis, were famous long before there reigned any king over Israel, and they refused Moses a passage through their territories to the land of Canaan. The Edomites, as already stated, first settled in the rocky fastnesses of Mount Seir, which commanded the great roads traversed by the commercial caravans of the early ages. Their capitals were *Bozrah* and *Petra*. The latter was situated at the foot of Mount Hor, in a deep valley, and the only access to it was through a narrow defile, partly natural and partly cut through the solid rock, which hung over the passage, and often interrupted the view of the heavens. The sides of the rock were excavated into numerous dwellings; and to this circumstance the prophet Jeremiah probably alludes in his denunciation of God's vengeance against Edom. "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

Under a race of native princes, the Edomites long preserved a distinct name as a nation, asserting their independence alike against the hosts of Egypt and Ethiopia, the Jews, the Assyrians, the Greeks, and the Romans — all of whom successively assailed their territories. Diodorus Siculus affirms that, thirteen hundred years before the Christian era, Sesostris, king of Egypt, was so harassed by the wars which the Edomites carried on against him, that he was compelled to draw a line of defence across the Isthmus of Suez, from Heliopolis to Pelusium — to secure his kingdom against their incursions. He adds, that it was extremely difficult to attack or subdue these people, because they retired to their deserts, where, if an army ventured to follow them, it was sure of perishing by thirst and fatigue, as the wells and springs were known only to the natives.

When David reigned over Israel, the Edomites had greatly extended their dominions. They possessed the ports of Elath and Ezion Geber, in the northern part of the Red Sea, and through these places they had opened a flourishing trade with India and Ethiopia. They also carried on an extensive commerce with Phœnicia, Egypt, and Babylonia. They were conquered, however, by David, who planted Hebrew garrisons at Elath and Ezion Geber, and probably commenced the trade with Ophir, which was afterwards pursued extensively by Solomon and Hiram. In the reign of Solomon, an Edomite prince, named *Hadad*, who had fled for shelter to Egypt, when his native country was conquered, returned to Edom, and raised an insurrection against the conquerors. This effort appears to have been but partially successful, for we find that the Edomites continued subject to the kings of Judah for many years afterward. The native traditions of the country preserve the memory of the reign of King Hadad: one of the ruined edifices now to be seen at Petra is called by the Arabs, the *palace of Pharaoh's daughter*. According to the Scripture account, Pharaoh gave Hadad his sister-in-law, in marriage.

The Edomites continued in subjection to the Jewish sovereigns for about a century. In the reign of Jehoram (888 B. C.,) they shook off the yoke and maintained their independence, till, at the end of eighty years, they were again subdued by Uzziah. More than two hundred years later, they became subject to Nebuchadnezzar, and assisted that monarch when he besieged Jerusalem. During the flourishing state of the Assyrian and Babylonian empires, which put a period to the kingdoms of Israel and Judah, the wild freebooters of Edom remained either entirely independent, or acknowledged a temporary alliance with their enemies. When Babylon fell before the arms of Cyrus, and when Cambyses and Darius led their armies to the west or the north, these conquerors found it necessary to keep up a friendly understanding with the tribes of the desert, in order to obtain a passage through their territories, and supplies of water and provisions for their armies. Herodotus informs us that on this account they were exempted from paying tribute, while the neighboring provinces were heavily taxed. When the Jews were in captivity at Babylon, the Edomites conquered the southern part of Palestine, and seized the city of Hebron. After this, the name of *Idumeans* was given to those who occupied the frontiers of Palestine, while those who remained in Petra were called *Nabatheans*, as some think, from Nebaioth, a son of Ishmael.

CHAPTER CVI.

320 B. C. to A. D. 1400.

The Nabatheans — Their Wars — The City of Petra.

Antigonus, one of the successors of Alexander obtained possession of Syria and the neighboring provinces. This monarch soon became involved in hostilities with the Nabatheans, who ravaged his territories, and refused to allow him to collect bitumen from the Dead Sea. He despatched an army, under his general Athenæus, against them, at a time when the greater part of the Nabatheans were absent from their homes, at a neighboring fair, where they were accustomed to barter the woollen goods which they obtained of the Tyrians for the spices brought by the caravans from the East. The passes of the country having been left but slightly guarded, Athenæus easily made himself master of Petra, from which he returned richly laden with plunder to the Syrian frontier. The Nabatheans, enraged at the tidings of this calamity, collected their forces to pursue him. They urged their dromedaries with incredible speed through the desert, overtook him near Gaza, and cut his army almost entirely to pieces. Demetrius, the son of Antigonus, hastened to avenge this calamity; but the fastnesses and deserts of the country baffled all his attempts. An Arab chief harangued him from the top of a rock, and set before him in such lively terms the danger of the enterprise in which he was engaged, that Demetrius was convinced of the impossibility of accomplishing his design, and retired immediately to Syria.

Ptolemy Euergetes, king of Egypt, made himself master of the Arabian ports on the Red Sea, but he penetrated no farther into the country. From about the year 200 B. C. to the Christian era, several of the Arab chieftains distinguished themselves in the wars

of the Jews, sometimes joining the Syrians, and sometimes the Egyptians. Antiochus the Great reduced part of the northern tribes to submission, and his son Hyrcanus was occupied several years in chastising their incursions and depredations. About 170 B. C., the Nabatheans were ruled by a prince named *Hareth*, called *Aretas* by the Greeks. His dominions extended to the confines of Palestine, and included part of the land of the Ammonites. Having made peace with the Jews, they permitted Judas Maccabæus, and his brother Jonathan, to pass through their territories. But notwithstanding the amity subsisting between them, the Nabatheans could not resist the temptation to pillage even their friends, when an opportunity offered. Accordingly, they fell upon a detachment of the Jews on their march, seized their carriages, and plundered the baggage.

The Idumeans, who had settled in Judea, also displayed their ancient aversion to the Jews, during the wars of the Maccabees. They were severely punished by Judas, who took and sacked their chief city, Hebron — destroyed upwards of forty thousand of their soldiers, and levelled their strongholds with the ground. The subjugation of the Idumeans was completed, about 130 B. C., by John Hyrcanus, the Jewish leader, who reduced them to the necessity of either embracing the Jewish religion, or quitting the country. They chose to adopt the laws of Moses, and in this manner soon became completely incorporated with their neighbors. The name of Idumea gradually fell into disuse, till, in the first century of the Christian era, it became entirely obsolete.

The Nabatheans maintained their independence for a much longer period than the Idumeans. When Alexander, king of Syria, was defeated by Ptolemy Philometer, of Egypt, (146 B. C.,) *Zabdiel*, a Nabathean prince, afforded protection to the vanquished monarch; but the influence of money afterwards induced him to violate the laws of hospitality, and deliver up the royal fugitive. Josephus mentions another of these princes, named *Obodas*, who defeated the Jews by drawing them into an ambuscade, where they were cut to pieces, (92 B. C.) The same author informs us that *Hareth*, or *Aretas*, the ruler of Arabia Petræa, overthrew Antiochus Dionysius, king of Damascus, and invaded India with an army of fifty thousand men. The repeated inroads of the Arabs into Syria at length provoked the hostilities of the Romans, whose dominions extended as far as the Euphrates. Lucullus, Pompey, Scaurus, Gabinius, and Marcellinus, all proconsuls of Syria in succession, undertook expeditions against them, without gaining any other advantage than the payment of a tribute, or a temporary cessation of hostilities. Augustus claimed the right of imposing a king upon the Nabatheans; but they elected a sovereign of their own, who assumed the name of *Aretas*, and maintained peace with the Romans till his death, (A. D. 40.)

In the reign of Trajan, (A. D. 106,) Petræa was made a Roman province, under the name of *Palestina Tertia*, or *Salutaris;* but the fluctuating condition of the Roman power in the East was such, that this province could not be kept in a state of absolute dependence. Trajan, however, put an end to the dynasty of the ancient Nabathean kings, and besieged Petra with a numerous army; but, from its strong position and the gallant defence made by the garrison, he found the reduction of the city impossible. In one of the assaults which he headed in person, the emperor narrowly escaped being slain. His horse was wounded, and a soldier was killed by his side; for the Arabs notwithstanding his disguise, discovered him by his gray hairs and majestic mien. The Romans were compelled to abandon the siege of Petra; and this repulse is ascribed by the historians of the times to the violent tempests of wind and hail, the dreadful flashes of lightning, and the swarms of flies that infested the camp of the besiegers. The repulse of the Romans from Petra appears to be the last military exploit recorded of the Nabatheans.

The city of Petra deserves a particular notice in the history of Arabia and Edom. The time of its foundation is unknown; but it appears to have been coeval with the birth of Eastern commerce, and there is full evidence that it was a flourishing mart of trade seventeen hundred years before the Christian era. It was the point to which all the commerce of Northern Arabia originally tended, and where the first merchants of the earth stored the precious commodities of the East. It formed the great emporium of mercantile exchange between Palestine, Syria, and Egypt. The famous soothsayer Balaam, was a native of this place; and its inhabitants, in his time, were renowned for their learning, their oracular temple, and their skill in augury. During the whole period of which we have given the history, this city appears to have been the seat of wealth and commerce. Strabo, at the commencement of the Christian era, describes it from the account of his friend Athenodorus, the philosopher, who spoke with great admiration of the civilized manners of its inhabitants, of the crowds of Roman and foreign merchants there, and of the excellent government of its kings. The city, he says, was surrounded with precipitous cliffs, but was rich in gardens, and supplied with an abundant spring, which rendered it the most important fortress in the desert. Pliny, somewhat later, describes it, more correctly, as a city nearly two miles in extent, with a river running through the midst of it, and situated in a vale enclosed with steep mountains, by which all natural access to it was cut off.

With the decline and fall of the Roman power in the East, the name of Petra, for a time, almost vanishes from the page of history. About the period of the crusades, however, it was held in such esteem by the sultans of Egypt, on account of its great strength, that they made it the depository of their choicest treasures. During the whole of these religious wars, Petra formed an object of earnest contention between the Christians and the Mussulmans, who regarded it as the key to Palestine. After the cessation of the crusades, it was known only as the seat of a Latin bishop, and its once crowded market ceased to be the emporium of nations. Gradually it faded from notice, became forgotten, and was a lost city to the rest of the world. The obscurity of a thousand years covered its ruins, and the very place where it stood became a subject of controversy.

The country is now wandered over by a kind of miserable outcasts, who gain a precarious livelihood by the feeding of sheep and goats in their scanty pasture-grounds, and the hunting of wild goats. They still pretend to exercise a lordship over the soil, by requiring of travellers the payment of such sums as they can extort, for the privilege of passing through their territory. But they are the least intelligent and most wretched of all the tribes of Arabia.

Building at Petra, cut out of the solid Rock.

CHAPTER CVII.

Antiquities of Idumea — Description of Petra.

At length, Petra, after being for a series of ages as completely hidden from the knowledge of the rest of the world, in its solitude, as the Island of Atlantis or the fabled Paradise of Irem, was suddenly and unexpectedly brought to light. For this discovery we are indebted to the traveller Burckhardt, who visited Petra in 1812. Since that time, other travellers have resorted to the spot, and by their picturesque and accurate drawings, have done, for the temple and catacombs of Petra, what the splendid illustrations of Wood and Dawkins performed for the ruins of Palmyra. The first emotion in the minds of all these visitors was that of astonishment at the utter desolation which now reigns over those once celebrated regions. It is scarcely possible to imagine how a wilderness so dreary and desolate could ever have been adorned with walled cities, or inhabited for ages by a powerful and opulent people. The aspect of the surrounding country is singularly wild and fantastic. On one side stretches an immense desert of shifting sand, the surface of which is covered with black flints, and broken by hillocks into innumerable undulations. On the other side are rugged and insulated precipices, among which rises Mount Hor with its dark summits; near it lies the ancient Petra, in a plain or hollow of unequal surface, enclosed on all sides with a vast amphitheatre of rocks.

The entrance to this celebrated metropolis is from the east, through a deep ravine; and it is not easy to conceive any thing more awful or sublime than the sight here presented. Its width, in general, is not more than sufficient for the passage of two horsemen abreast, and through the bottom winds the stream that once watered the city. On the sides of the ravine rise perpendicular walls of rock, from four hundred to seven hundred feet high, which often overhang to such a degree as almost to touch each other at the top, leaving scarcely more light than in a cavern. The sides of this romantic chasm, from which several small streams of water issue, are clothed with the tamarisk, the wild fig, the oleander, and other trees, which sometimes hang down from the cliffs and crevices in beautiful festoons. Near the entrance of the pass, a bold arch of masonry is seen springing over the yawning abyss, at a great height, and apparently inaccessible. For nearly two miles, the sides of the chasm continue to increase in height as the path descends. The solitude is disturbed by the incessant screaming of eagles. Farther onward, a stronger light begins to break through the sombre perspective, until, at length, the ruins of the city burst on the view of the astonished traveller, in their full grandeur, shut in on every side by barren, craggy precipices.

Safety and protection appear to have been the only objects that could induce a wealthy people to make choice of so remarkable a site for a capital. The whole face of the cliffs and all the sides of the mountains are covered with an endless variety of excavated tombs, private dwellings, and public buildings, presenting altogether a spectacle without a parallel in any part of the world. The rocks are tinted with the most extraordinary hue. They are generally of a dark color, with veins of white, blue, purple, and orange, in rainbow streaks. Their summits present an aspect of Nature in her most savage and romantic form, while their bases are worked out in all the symmetry and regularity of art, with colonnades, and pediments, and ranges of corridors adhering to the perpendicular surface. The inner and wider extremity of the circuitous defile by which the city is approached is sculptured and excavated in a singular manner; and these works become more frequent on both sides, until at last it has the appearance of a continued street of tombs.

About midway in this passage is a spot abrupt and precipitous, where the area of the natural chasm spreads a little, and sweeps into an irregular circle. Here is to be seen the most singular of all these architectural monuments: the natives call it the *Castle of Pharaoh*, though it more resembles a sepulchre than the residence of a prince. The front rises in several stories to the height of sixty or seventy feet, orna

mented with columns, rich friezes, pediments, and large figures of horses and men. On the summit is a large vase, supposed by the Arabs to be full of coins; hence they give to this mysterious urn the name of the *Treasury of Pharaoh.* Its height and position seem to have baffled every approach of avarice or curiosity. From above it is rendered inaccessible by the bold projection of the rough rocks, and from below, by the smoothness of the polished surface. The interior of this mausoleum or castle consists of a large, square chamber, with walls and ceiling perfectly smooth. The surprising effect of the exterior is heightened by the situation and singular character of the approach to it. Half seen, at first, through the dim and narrow opening, columns, statues, and cornices, gradually appear, as if fresh from the chisel, without the tint, and weather-stains of age, and executed in stone of a pale rose color. This splendid architectural elevation has been so contrived, that a statue with expanded wings just fills the centre of the aperture in front, which, being closed below by the ledges of the rock folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height No part of this stupendous temple is *built*, properly speaking; the whole is hewn from the solid rock; and its minutest embellishments, wherever the hand of man has not effaced them, are so perfect, that it may be doubted whether any work of the ancients, except in Egypt, has survived with so little injury from the lapse of time.

The ruins of the city itself open on the view with singular effect, after winding two or three miles through the dark ravine. Tombs present themselves, not only in every avenue within it, and on every precipice that surrounds it, but even intermixed with the public and domestic edifices; so that Petra has been truly denominated one vast necropolis. It contains above two hundred and fifty sepulchres, which are occasionally excavated in tiers, one above the other, and in places where the cliff is so perpendicular that all access to the uppermost seems impossible. There are, besides, numerous mausoleums of colossal dimensions, and in a state of wonderful preservation. Toward the middle of the valley are two large truncated pyramids, and a theatre, cut out of the solid rock, with complete rows of benches, capable of containing above three thousand spectators. The ground is covered with heaps of hewn stones, foundations of buildings, fragments of pillars, and vestiges of paved streets — the sad memorials of departed greatness.

The immense number of these stupendous ruins corroborates the accounts given, both by sacred and profane writers, of the kings of Petra — their courtly grandeur, and their ancient and long-continued royalty. Great must have been the wealth of a city that could dedicate such monuments to the memory of its rulers. Its magnificence can be explained only by the immense trade of which it seems to have been the common centre from the very dawn of civilization. The fashion of many of these edifices denotes, pretty nearly, the age to which they belong. Their relics exhibit a mixture of Grecian and Roman architecture, although the ground is strewn with others of a more ancient date. On one of the tombs is a Latin inscription, with the name of a magistrate who died in the city, being governor of Palestina Tertia, in the second century after Christ.

These magnificent remains can now be regarded only as the grave of Idumea, in which its former wealth and splendor lie interred. The state of desolation into which it has fallen is not only the work of time, but the fulfilment of prophecy, which foretold that "wisdom and understanding should perish out of Mount Seir; that Edom should be a wilderness, and its cities a perpetual waste, the abode of every unclean beast." The prediction of Isaiah is literally verified — "Thorns shall come up in her palaces, nettles and brambles in the fortress thereof: the cormorant and the bittern shall possess it, and it shall be a habitation for dragons and a court for owls."

These ghastly vestiges of ancient wealth and splendor are not confined to Petra and the immediate vicinity. In various parts of the country are immense ruins, testifying its former magnificence. But for these, which, in their present state of desolation, bespeak the glory of former ages, the traveller could scarcely believe that a region absolutely divested of inhabitants, blasted by the scorching sun, and chiefly tenanted by scorpions, could once have been covered with waving fields of corn, rich vineyards, pastures teeming with cattle, and cities filled with people, busy in the arts and cares of husbandry, commerce, and manufactures! How strange, how fearful are the mutations of human fortune!

Phœnicia.

Tyrian Fleet returning from a Commercial Expedition.

CHAPTER CVIII.

2000 to 1497 B. C.

The Ancient Phœnicians — The Canaanites — Foundation of Sidon — Phœnician Commerce.

PHŒNICIA, or, more properly, *Phœnice*, was the ancient name of that country on the eastern shore of the Mediterranean, lying between Syria on the north and Judea on the south. Sometimes this name was given to all the maritime territory of Syria and Judea. There is little agreement among ancient geographers as to the limits of Phœnicia Proper. According to Ptolemy, it extended beyond Mount Carmel to the south. This province was considerably extended after the Christian era, when, being regarded as a part of Syria, it included Damascus and Palmyra. But it is only of Phœnicia in its restricted sense that we are called upon to speak in this part of our history. This country was a narrow strip of territory, lying between the Lebanon chain of mountains and the Mediterranean Sea. The length of this little state was about one hundred and twenty miles, and its width less than twenty. Its extent was about one fourth that of the state of Massachusetts; but such was the activity of its commerce, that, in the height of its prosperity, it was thick set with towns and villages, and seemed to be almost one continued city. The soil of this territory is good, and the climate agreeable and salubrious. It is plentifully watered by small rivers, which, running down from the mountains, sometimes overflow their banks and inundate the country.

It is generally allowed that the Phœnicians were Canaanites by descent. A division of the posterity of Canaan, the youngest son of Ham, is supposed to have left the Arabian shore of the Red Sea, and settled in the country afterwards known as Canaan, Palestine, Phœnice, &c. Their language seems to have been the same with that of Abraham and the patriarch and this continued to be the case for a long time afterward. They were divided into a number of small, independent communities. Every town, with a small surrounding district, and some dependent villages, appears to have been a sovereign state, acknowledging the control of no superior, but being in alliance with its neighbors for common objects. The *meleks*, or kings, of these small principalities, were little more than chief magistrates or patriarchal chiefs, with very limited powers. Indeed, it is doubtful whether they had any independent civil power; for a king, in that quarter of the world, appears to have been regarded merely as the military commander of the army in time of war, and the agent of the public transactions with other states. The real power of these small states evidently remained in the body of the adult male population, and practically in the elder portion of it, as appears from the deference paid to seniority in those times.

The Phœnicians were the Canaanites of the sea coast. The oldest city in this quarter was Sidon, or Zidon. According to Josephus, this city was founded by *Sidon*, the eldest son of Canaan, who is called in Phœnician history a *king*. But of the actions of his reign we have no account, nor are we better acquainted with the history of his immediate successors; for though the Sidonians are mentioned in the books of Moses, Joshua, and the Judges, we find no express mention of their kings till the time of the prophet Jeremiah, who speaks of ambassadors sent, by the king of Sidon, to propose to Zedekiah a league against Nebuchadnezzar, king of Babylon. Tyre and Aradus were the cities next in antiquity to Sidon.

The history of the Phœnicians, in its earliest stages, is so closely connected with that of the other nations of Canaan, that it is impossible to separate them. At all times it is involved in much obscurity. The Phœnicians, if not the inventors of alphabetical writing,

possessed this art at a very early period, and are said to have kept their ancient historical records very faithfully. But these writings have all perished, and we are compelled to resort chiefly to the Greek historians, for our knowledge of the Phœnicians. They boasted of an excessive antiquity, and carried back their reckonings no less than thirty thousand years.

The first distinct knowledge which we can obtain of these people is in connection with their foreign trade. They seem to have been from their infancy a commercial nation. Their narrow line of coast, indented with excellent bays and harbors, was covered with lofty and wooded mountains, which jut out into the sea, and form bold promontories. Several islands are scattered along the coast; and these, as well as the harbors of the main land, afforded excellent sites for commercial establishments. More than a thousand years before the Christian era, we find the Phœnicians already engaged in active trade with foreign nations. In the time of King David, there appears to have been a considerable emigration of Edomites to Phœnicia. Commercial countries seem, in all ages, to have been places of asylum for fugitives expelled from their homes by war, privation, and other calamities. Holland, Great Britain, and the United States, are examples of this in modern times, and Phœnicia affords an instance in the very earliest periods of history.

The Edomites communicated to the Phœnicians a knowledge of the Red Sea, and of the shores of Arabia, Egypt, and Ethiopia. This information enabled them to extend their commerce both in the south and the west. All their thoughts were now occupied in advancing their trade. They affected no empire but that of the sea, and seem to have had no national object but the peaceable enjoyment of their commerce. They traded with all the known parts of the world that were within the reach of their ships. They visited the shores of the Black Sea, and established commercial factories there. They carried on a very profitable trade with Spain, from which country they obtained abundance of silver. Their ships even ventured through the Herculean Straits into the Atlantic, and sailed northward as far as the British Isles, called by the Greeks *Cassiterides*. In the south, they formed settlements on the coasts of the Red Sea, and their fleets sailed to India, and even visited the Island of Ceylon. When we reflect that all these things were done before the discovery of the mariner's compass, we must entertain a high estimation of the courage and commercial enterprise of these people.

CHAPTER CIX.

1497 to 332 B. C.

Sanchoniathon — Agenor — The Persian Conquest — Revolutions of Sidon.

The first history of Phœnicia was written by Sanchoniathon, whom we have already mentioned as a native of this country, and who wrote a cosmogony or history of the creation. His Phœnician history was compiled from materials communicated to him by a priest named Hierombalus. He is said also to have been assisted in his work by the registers of the Phœnician cities, which he found preserved in the temples, and to have carefully investigated the writings of Taut, otherwise called *Thoth*, *Hermes*, and *Mercury*, who was believed to be the inventor of letters. Sanchoniathon's books were translated from the Phœnician language into Greek by Philo Biblius, a famous grammarian, who lived in the first century after Christ. He begins his history of Phœnicia with the creation of the first pair of mortals, from whom, in process of time, were born certain giants, who settled on the mountains of Phœnicia, and gave them their own names of Cassius, Libanus, Antilibanus, and Berothis. In our account of cosmogonies, in the introductory part of this work, we have related some of the fables accompanying this portion of Sanchoniathon's history, and which need not be repeated here. The whole narrative seems to be little more than a history of the origin of Phœnician idolatry.

The Greek account differs from that of Sanchoniathon. According to this authority, *Agenor* was the first king of Phœnicia. He was an Egyptian, and the son of Neptune. He emigrated into Phœnicia, where he settled 1497 B. C., and became the father of a numerous family. His two daughters, Isæa and Melia, married their cousins Ægyptus and Danaus. Cilix, his son, removed to Cilicia, and gave his name to that country. *Phœnix*, another son, succeeded his father in the kingdom, which from that time was called after him, *Phœnicz*. Eusebius informs us that he was the first discoverer of the famous scarlet color, which afterwards became known as the *Tyrian dye*. The next king of Sidon was *Phalis*, whose reign was contemporary with the Trojan war. He was an ally of the Greeks, and used his utmost endeavors, though in vain, to draw Sarpedon, king of the Lycians, over to their side. He is mentioned by Homer, and honored with the title of "most illustrious." But little reliance, however, can be placed on any of these Greek accounts, as they are mixed up with so many fables, that it is hardly possible to distinguish historical matters from those that are purely mythological.

The Hebrew Scriptures mention Sidon and Tyre, together with the Phœnician tribes of the Arkites, the Hivites, the Arvadites, the Zemarites, &c., whose territories appear to have extended along the coast northward from the city and territory of Sidon. The ancient Phœnician city of Arca probably took its name from the Arkites. It stood nearly midway between Tripoli and Tortosa, about five miles from the sea, among the lower ranges of Mount Lebanon. The Arvadites are said by Josephus to have occupied the little island of Arvadus, called *Arvad* and *Arphad* in the Scriptures. The inhabitants of this island are mentioned by Ezekiel, along with the Sidonians, as taking an active part in the maritime commerce of Tyre. The Arkites, Hivites, Arvadites, and Zemarites, are scarcely mentioned, historically, in the Scriptures.

It is not till the period of the expedition of Xerxes against Greece, (480 B. C.,) that we find any mention in the Greek historians of a Phœnician king, who appears to be a real historical personage. Herodotus informs us that *Tetramnestes*, king of Sidon, assisted the Persian invader with a fleet of three hundred ships, and that this king was one of the chief commanders in the Persian navy. After this, we find mention of *Tennes*, king of Sidon, in whose reign the dominion of the Persians appears to have been established in Phœnicia. But this yoke being found intolerably oppressive, the inhabitants rose in rebellion, and, with the assistance of Nectanebus, king of Egypt, expelled the Persians

from their territories. Darius Ochus, the Persian king, immediately raised an army of three hundred thousand men to reduce the Phœnicians to obedience and invade Egypt. The approach of this army so terrified Mentor, the Rhodian, who commanded the Egyptian auxiliary troops in Phœnicia, that he privately sent a messenger to the Persian king, offering to deliver up Sidon to his arms, and assist him in the invasion of Egypt. Ochus accepted his offer, and by their joint machinations the king of Sidon was drawn into a treacherous plot against his own people.

When the Persian army approached, the Sidonians, who had not the smallest suspicion of the treason meditated against them by their king and ally, made preparations for a vigorous defence. As soon as matters were ripe for the treachery, Tennes marched out of the city with a body of troops, and a hundred of the most eminent citizens, on pretence of joining a general assembly of the Phœnician states. Instead of doing this, he proceeded directly to the Persian camp, and delivered up the citizens to Ochus, who caused them to be instantly put to death. This so terrified the Sidonians, that five hundred more of the citizens, all men of rank, went out to throw themselves at the conqueror's feet and implore his mercy; but these shared the same fate with the first.

The inhabitants of Sidon were now reduced to utter despair. They had previously burnt all their ships, to prevent any one from withdrawing himself from the defence of his country; and they now saw themselves cut off from all chance of escape. Finding all resistance to the enemy useless, they shut themselves up with their wives and children in their houses, and setting fire to them, with all their most valuable effects, perished, to the number of forty thousand souls. Tennes, the traitor king, did not escape the general calamity; for Ochus, either exasperated by the destruction of the city, or detesting the traitor who could do him no further service, ordered his throat to be cut upon the ruins of the city over which he had reigned. As Sidon was, at this period, in the height of its commercial prosperity, and the most wealthy city in Phœnicia, it contained an immense quantity of gold and silver. These metals were melted down in the conflagration, and found afterwards in great lumps among the ruins. This was the chief spoil obtained by the Persians in their conquest of Sidon. The destruction of the city took place 351 B. C. The catastrophe of Sidon terrified the other cities of Phœnicia to such a degree that they submitted to the conqueror without further resistance. They obtained better terms than might have been expected, as Ochus was impatient to prosecute his designs against Egypt. These cities, therefore, escaped the severe fate of Sidon; but the Persian dominion was completely reëstablished over the country.

Although Sidon was entirely destroyed, a considerable number of the inhabitants, being absent at sea, escaped the catastrophe. These persons, returning to their homes after the departure of the Persian armies, rebuilt the city. The Sidonians, as was natural, ever afterwards cherished an inextinguishable animosity against the Persians. They were the first among the Phœnicians who, on the approach of Alexander, as he marched to invade Persia, sent ambassadors to make their submission to him. *Strato*, who was king of Sidon at this time, opposed the measure, for which reason Alexander deprived him of his crown, and offered it to one of the chief citizens. This person not at all dazzled by the tempting gift, begged to be excused, as, not being of the royal family, he had no just title to the dignity. He was then requested to point out an individual of the royal race on whom the crown could be properly conferred. He named *Ballonymus*, a man of unblemished character, but so deeply sunk in poverty, as to lead the life of a day laborer. A messenger was immediately despatched to him, with the royal robes, and the tidings of his elevation to the throne. The messenger found him clad in rags, and drawing water out of a well. He was immediately invested with the regal garments, and conducted into the city, where, amid the joyful shouts of the people — who were highly pleased with his elevation — he was proclaimed king of Sidon, (332 B. C.) From this period, Phœnicia must be regarded as a portion of the Macedonian monarchy; and the remainder of its history is connected with that of Syria.

CHAPTER CX.

1245 to 332 B. C.

Kings of Tyre — Flight of Dido to Carthage — Wars with Nebuchadnezzar — Story of Strato — Destruction of Tyre.

The ancient Tyre — for there were two or three cities of this name — was built upon the coast, about twenty-five miles south of Sidon. When the city was besieged by Nebuchadnezzar, the greater part of the inhabitants, reduced by famine, withdrew to an island opposite, and built there a new city, called the *Island Tyre*. This soon eclipsed the mother city, and became the chief mart of trade. It had two harbors; and, in process of time, the island was joined to the continent by a neck of land, on which a third city was erected. It appears that these three cities together were only about three miles in circuit. The island at present contains but forty acres of surface. On account of the narrow limits of the place, the buildings were raised to a great height, and they are described by Strabo as being loftier than those of Rome. The Tyrian priests informed Herodotus that their city was founded 2740 B. C., which is earlier than the common date of the deluge.

The first king of Tyre mentioned by the ancient historians is *Abibal*, who was contemporary with King David, and probably joined the neighboring nations against him, since David counts the inhabitants of Tyre among his enemies. Abibal was succeeded by his son *Hiram*, or *Huram*, who entered into friendly relations with David, and sent him ambassadors to congratulate him on his victory over the Jebusites, and to form an alliance with him. He sent him, also, cedar-trees, and skilful workmen, to build him a palace at Jerusalem.

The kingdom of Tyre appears to have been in a very flourishing condition during the reign of Hiram. He enlarged and improved many of the towns in his dominions. He also built a mole from the continent to the island, uniting the two cities of old and new Tyre. Many beautiful temples were erected by him, and adorned with statues. He appears to have been rather a religious than a warlike prince; as we read of only one military expedition undertaken by him,

which was against one of the towns that were tributary to Tyre. This place attempted to throw off its dependence, but was quickly reduced by the arms of Hiram. His amicable relations with King Solomon continued during his life. According to the statement of the Phœnician historians, Solomon married the daughter of Hiram, and, by her persuasion, introduced the worship of Astarte, a Sidonian deity, among the Jews.

Ithobal, or *Eth Baal*, one of the successors of Hiram, reigned about fifty years after him. In his reign, Sidon appears to have been subject to Tyre, or at least to have comprised a part of the same dominion, as this monarch is called by Josephus king of Tyre and Sidon. He built the town of Botrys, in Phœnicia, and Auzates, in Africa. His daughter Jezebel was married to King Ahab. The Greek historian Menander relates that, in his time, there was an extreme drought, which lasted a whole year. Prayers were offered up to avert the calamity which impended over the nation, and these, it is said, were followed by mighty peals of thunder. This is supposed to be the drought mentioned in the scriptural account of King Ahab.

Pygmalion, king of Tyre, reigned about 900 B. C. He had a sister named *Elisa*, or *Dido*, who was married to his uncle, Sichæus, a priest of Hercules, and a very rich man. Pygmalion cast a longing eye upon the wealth of his kinsman, and, finding no other way of obtaining possession of it, determined to put Sichæus to death. For this purpose, he invited him, one day, to hunt with him; and, watching his opportunity, while his attendants were engaged in pursuit of a wild boar, he ran him through with a spear, and then threw his body down a precipice, so as to make it appear that an accidental fall had killed him. According to Justin and Virgil, Pygmalion murdered Sichæus at the altar; but this is probably a poetical embellishment of the story. Whatever was the mode in which the deed was accomplished, the perpetrator reaped no advantage from it. Elisa quickly divined the motives of the act, and, being a woman of deep sagacity, she disguised her feelings, and made preparations to escape the snare that was laid for her.

Determining to fly to some distant land for an asylum, she feigned a design to visit her brother Barca, who resided at Chartæa, a small town between Tyre and Sidon. At her request, Pygmalion furnished her with ships for this voyage. Elisa, having engaged a considerable number of followers to aid her in her flight, secretly conveyed her treasures on board the ships, and set sail before Pygmalion discovered the stratagem. When he became apprised of her design, he sent a fleet in pursuit of her; but this was unavailing. According to some accounts, he was dissuaded from pursuing the fugitive by the tears of his mother and the threats of an oracle. Elisa steered toward the Island of Cyprus, an ancient Phœnician colony; and here her followers furnished themselves with wives from the young women of the island. From Cyprus they directed their course to the coast of Africa, and landed at Utica, another Phœnician colony, where they were well received by the inhabitants. After this, they proceeded a short distance to the south, and founded Carthage, of which we shall give an account in another part of our history.

Cyprus appears at this time to have been subject to Tyre. We are informed that Pygmalion built the city of Carposia, in that island. He also made a present to the temple of Hercules, at Gades, now Cadiz, in Spain; this present consisted of an olive-tree of massy gold, of the most exquisite workmanship, and studded with berries of emerald.

Eululæus is the next king of Tyre mentioned in history. He reigned in the time of Shalmaneser, king of Assyria. Eululæus made war upon the Philistines and attempted to reduce the city of Gath, which had some time before revolted from the Tyrian dominion. The Philistines applied to Shalmaneser for assistance, and he marched at the head of a powerful army into Phœnicia; but Eululæus soon concluded a peace with him. A short time after this, Sidon, and several other maritime cities of Phœnicia, found the yoke of the Tyrians so oppressive, that they revolted, and sought the assistance of Shalmaneser. A war ensued between that prince and Tyre; he attacked them with a land army and a fleet of sixty ships. But the Tyrians were much more expert in naval warfare than the Assyrians; with only twelve ships they encountered the fleet of Shalmaneser, dispersed it, and captured many of the ships, with five hundred prisoners. This victory so completely established the naval supremacy of the Tyrians, that the king ever afterwards confined his hostile operations to the land. He turned the war into a blockade, and reduced the city to great extremity by cutting off the aqueducts and intercepting the supplies of provisions. The citizens, however, by digging wells within the city, and other measures, held out against the Assyrians for five years, at the end of which Shalmaneser died, which put an end to the war.

In the reign of *Ithobal II.*, Nebuchadnezzar, king of Babylon, made war upon Tyre, and laid siege to the city for thirteen years, when the inhabitants, despairing of succor, and yet unwilling to surrender themselves prisoners, withdrew from the continent to the island, and abandoned the old city to the besiegers. The conqueror, finding nothing to reward his long labor in the siege but empty houses, vented his rage upon them by levelling the whole of the old city to its foundations. Shortly after this event, the form of government among the Tyrians was changed. The kingly office was abolished, and the supreme authority was lodged in the hands of magistrates, called *shophetim* or *suffetes*. The government, however, did not endure long, and the monarchy was restored.

Mapen was king of Tyre at the period of the expedition of Xerxes against the Greeks. He assisted that monarch in his enterprise, as naval commander of the Phœnicians; and from this circumstance it appears that the Persians had reduced the Tyrians, and probably all Phœnicia, under their dominion. The reign of Mapen was terminated by an extraordinary catastrophe. The slaves, being very numerous in Tyre, formed a conspiracy against their masters, and in the dead of the night made themselves masters of the city, and murdered the greater part of them. They then married their mistresses, and gave themselves up to feasting and enjoyment. After a while, they judged it necessary to choose a king from among themselves, and agreed that he who, on the following morning, should first see the light of the sun, should receive the crown. For this purpose, it was concerted that they should all meet at midnight in a wide field to the east of the city, and there await the rising of the sun.

There was a person named *Strato*, who had been saved from the massacre and secreted by the fidelity of

nis slave. This man, having been made acquainted with the device for selecting a king, advised his slave not to look to the east at the rising of the sun, as the others probably would, but to the west, and there fix his eye on the highest tower of the city. The slave did as he was instructed, and was laughed at by his companions, who thought him no better than an idiot, to look for the rising sun in the west. But on a sudden, they were made sensible of their mistake, for while they were all straining their eyes, to catch the first glimpse of sunlight in the east, Strato's slave called out to them to turn round and see the lofty towers of the city already illuminated with the rays of the rising orb. This unexpected sight struck them so forcibly, that they all cried out he should be the king of Tyre. But though all applauded the ingenuity of the thought, it was believed he was not capable of conceiving it of himself: he was therefore pressed with inquiries as to the person who had suggested it to him. After much reluctance, and a promise of protection for the one whom he should name, he acknowledged that out of compassion and gratitude toward his master, who had always treated him with great kindness, he had saved both him and his son from the general massacre, and that it was by his instructions he had practised the above-mentioned device. Hereupon Strato was regarded as a man preserved by the particular providence of the gods, and he was proclaimed king, instead of his slave.

On the death of Strato, his son ascended the throne, and the kingdom of Tyre was ruled by his descendants till the time of Alexander the Great. That conqueror, in his expedition against the Persians, found it necessary to subjugate all Phœnicia. The Tyrians, confident in the strength of their city, refused to submit to him, and were besieged seven months by the whole of the Macedonian forces. At length, Alexander, by building a mole from the shore into the sea, toward the island, after many repulses, gained possession of the city, put great numbers of the inhabitants to the sword, crucified two thousand, and sold thirty thousand into slavery. These cruelties were practised upon the Tyrians in consequence of the bravery with which they had defended themselves; for Alexander was highly exasperated that so small a city should have stopped the march of his army for seven months. But to palliate the enormity of his barbarity, Alexander pretended that he exercised these cruelties for the purpose of avenging the blood of the ancient Tyrians, who had been murdered by their slaves, and that the inhabitants who had fought against him, being descendants of these slaves, merited crucifixion as a punishment for the crimes of their ancestors. To make this pretence appear the more plausible, he ordered the posterity of Strato to be spared, as not involved in the guilt of the rest.

Tyre was completely destroyed by Alexander. But the conqueror rebuilt it, and peopled the new city with inhabitants drawn from the neighboring territory, in consequence of which he thought fit to style himself the founder of Tyre, though he was in reality its destroyer. The commerce of Tyre, and of all Phœnicia, received a fatal blow from the Macedonian conquest, and the country from this period has no longer a distinct national history. Phœnicia became an appendage to the Macedonian and Syrian monarchies till these were swallowed up in the great Roman empire.

Ruins of Tyre.

CHAPTER CXI.

Phœnician Cities — Religion — Manufactures — Arts.

Though we have spoken of Phœnicia as a community having a distinct national existence, perhaps it never became what may with strict propriety be called one state: but from the earliest period to which historical knowledge reaches, down to the subjugation of the country by the Persian and Macedonian conquerors, it was divided into a number of small states, independent, in a greater or less degree, of one another. The larger cities appear to have exercised a preponderating influence on certain occasions; and in times of war against a foreign enemy, the general organization was such as to place some one city at the head, as the supreme authority. At certain times, also, all the cities entered into a grand confederation, at the head of which stood originally Sidon, and afterwards Tyre. When the Assyrian and Persian dominion became established in Phœnicia, the bonds that united the various communities of this country became loosened, and the dependence of the smaller towns upon Tyre and Sidon ceased. Tyre, however, maintained its rank, and continued, to the last, to be regarded as the chief city of Phœnicia.

Tyre, now called *Soor*, presents, as we have seen, abundant and interesting materials for history. In the division of Canaan among the Israelites, it was allotted to the tribe of Asher; but they never succeeded in displacing its ancient inhabitants. Few cities have witnessed such stirring incidents, or experienced such contrasts of fortune, as Tyre. Once its merchants were princes; now it is a desolate, repulsive village, of low, scattered buildings, with a few squalid inhabitants, chiefly fishermen, loitering on the beach. Near the landing are a few tolerable buildings; but the bazaar is mean, and the streets narrow and crooked. The splendid harbor is choked up; cultivation around the town has nearly ceased; the peninsula, once crowded with busy people from all parts of the world, is a dreary waste; and the circuit of the ancient city is only indicated by a few columns of granite, marble, and porphyry, lying neglected amid mounds of sand!

Sidon, now *Saida*, was second only to Tyre. It is frequently mentioned in the Bible, and figures largely in ancient history. It was situated on a promontory sloping to the sea. Its harbor has been filled up, so as to be only fit for boats. It is still encircled by walls, and has seven thousand inhabitants. The country in the vicinity is yet fertile, and fine fruits are abundant. The streets are narrow and crooked, but many of the houses are fine and roomy.

Modern Sidon

The other cities were numerous; but we need only mention Byblos, now *Gebele;* Acco, afterwards *Ptolemais*, and now *Acre;* Berytus, now *Beyroot;* Sarepta, now *Sarphand;* and Aradus, anciently next to Tyre and Sidon in importance.

Each of the Phœnician cities was ruled by its own peculiar government, and in domestic affairs they must be considered as states independent of each other. The chief authority was exercised by magistrates called *kings*, though they possessed very limited powers. Under the Persian rule, the royal dignity was maintained, though the Phœnician kings were but vassals to the Eastern monarchs. There were kings in Aradus and Byblos, as well as in Tyre and Sidon, as late as the time of Alexander. At certain periods, there appears to have been held a general congress of the Phœnician cities, in which the king and other members of this assembly, deliberated upon affairs which concerned the common weal of the country.

The religion of the Phœnicians was originally the same with that of the other Canaanites. They worshipped one God, to whom they gave the name of *Baal.* The Greek writers take it for granted that he is the same with their *Zeus*, or Jupiter. Afterward they paid their adorations to the sun, moon, and stars; and this worship was succeeded by polytheism and idolatry. Astarte was worshipped as a goddess by the Sidonians. Hercules was the great and ancient deity of Tyre. The other deities were Thammuz or Osiris, Adonis, Dagon, Atlas, and the Patæci. The Phœnicians were accustomed to ornament the prows and sterns of their ships with the images of these deities. They also reverenced as gods the men who had rendered great services to mankind. They decreed them divine honors, appropriated temples to their service, and erected columns on which their names were inscribed. The first of these was Chrysor, who was famed for having invented the arts of metallurgy and navigation. He was worshipped wherever Phœnician colonies were established. Another was Agroneros, who was venerated as the inventor or improver of tillage and husbandry. This nation resembled the Jews in abstaining from the use of swine's flesh.

The Phœnicians were early distinguished as a manufacturing nation. The Sidonian and Tyrian cloths were celebrated in very remote ages. Among their inventions may be mentioned the art of dyeing, in which they excelled all other people of antiquity. The beautifully colored garments of Sidon are mentioned by Homer, and the Tyrian purple was famous in all the countries bordering on the Mediterranean. This purple was not a single color, but appears to have been a general name for all the shades of purple and scarlet. The Phœnicians pretended that the matter which afforded this color was obtained from a shell-fish found on the sea-coast, but there is reason to believe that this is only a story invented by these shrewd people to conceal the true origin of it. Some have supposed they were acquainted with cochineal. Vegetable dyes of great beauty were used by the Phœnicians, and they were acquainted with the art of pro-

ducing changeable colors by working together threads of different tints. Their dyeing was always performed upon the raw material.

Glass is said to have been invented by the Phœnicians, although articles of this substance have been found among the vestiges of the ancient Egyptians and Assyrians, showing that its manufacture must have existed in those countries at a remote date. The Phœnicians had glass manufactories during a long succession of centuries; the most considerable were at Sidon and Sarepta. The sand of which the glass was made, was obtained from the little river Belus, at the foot of Mount Carmel. The Phœnicians were accustomed to ornament the ceilings and walls of their apartments with glass, but they appear to have been ignorant of the use of window-panes.

The Phœnicians also excelled in the manufacture of ornaments of dress, trinkets, jewelry, carvings o' wood and ivory. Homer mentions a skilfully wrough. chain of amber and gold brought by a Phœnician ship into Greece. Ezekiel speaks of artificial works in ivory supplied by their trade with India and Ethiopia. The fame of the people of Sidon for elegant taste, the arts of design, and ingenious invention, was such that whatever was elegant, neat, or pleasing to the eye in apparel, utensils, ornaments, or toys, was distinguished by way of eminence as "Sidonian." The Tyrians were held in high estimation by their neighbors for their skill in working metals, in hewing timber and stone, and, in general, for their superior knowledge of what was solid, great, and ornamental in architecture. Money appears to have been used in Phœnicia at a very early period. There are yet extant some ancient coins of Sidon, bearing on one side the head of a female crowned with turrets, and on the other the ancient Phœnician characters, similar to those used by the Hebrews before the Babylonish captivity.

The raw materials used in the Phœnician manufactures must have been, for the greater part, imported from abroad, as the narrow territory of these people could have furnished but a small portion of what was necessary to supply the demands of their numerous customers scattered all over the world. It is therefore evident that the Phœnicians must have had a very extensive trade. In relation to this point, the twenty-seventh chapter of Ezekiel contains much information. We there find a geographical description of the commercial countries of the East, so precise that the reader might imagine Ezekiel had a map of the world before him. This sketch of the Hebrew poet affords an interesting picture of the great international commerce of the interior of Asia, which enlarges our ideas of ancient trade by showing us that it connected nearly all the countries of the known world.

CHAPTER CXII.

Commerce and Trade of the Phœnicians.

The Phœnicians were led to commercial pursuits and maritime enterprise by the peculiarity of their situation. Inhabiting a narrow strip of territory along the sea, and placed midway between the eastern and western portions of the old world, they found their position favorable for exchanging the commodities of the two extremes. It is supposed, also that the most ancient Phœnician mariners were pirates; as, in those days, piracy was not regarded as more disgraceful than privateering is at present. In the time of Homer, they visited the islands and shores of Greece as merchants or pirates, according as opportunities offered for trade or plunder. They carried trinkets, beads, and bawbles, which they sold at high prices to the inexperienced and simple Greeks, as the European and American sailors sell these articles to the South Sea Islanders. In the prosecution of this traffic, they found opportunities to kidnap the Greek boys and girls, whom they sold in the slave markets of Asia. But when the Greeks grew formidable at sea, and their fleets covered the Mediterranean, the Phœnician piracies received a check; and thenceforth these people applied themselves to peaceful commerce.

The maritime trade of the Phœnicians was closely connected with their colonial system. Cyprus was a colony of the Phœnicians, and from this island their settlements extended westward through the whole length of the Mediterranean, into the Atlantic, as far as Cadiz, in Spain, called by them *Gades*. Along this line were the colonies of Crete, and the Greek Archipelago, Sicily and Sardinia, with the African cities of Leptis, Carthage, Utica, &c. These cities rose to greater splendor and opulence than even Tyre herself. In the south, the Phœnicians had commercial establishments on the Red Sea and the Gulf of Persia; and it is believed that they had formed colonies on the western coast of Africa, and in the Island of Madeira. It is known that they preceded the Greeks in making settlements along the coast of Asia Minor and the shores of the Black Sea.

To Greece the Phœnicians exported perfumes and spices, which they obtained from Arabia, and which were articles of prime necessity to the Greeks in their religious sacrifices. They also sold to them the manufactures of Tyre and Sidon — purple garments, jewels, trinkets, &c. The richest trade was carried on with Spain, which was the Peru of the old world, and abounded in the precious metals. It is supposed that this is the country called *Tharshish*, or *Tarshish*, in the Old Testament. When the Phœnicians first visited this region, it is said they found silver here in such abundance, that they not only loaded their ships with it to the water's edge, but made anchors and other utensils of it. Spain was also rich in corn, wine, oil, wax, fine wool, and fruits. From Gades the Phœnicians sailed to the Cassiterides, or Tin Islands, supposed to be the British Islands — though this was a secret known only to these people. They also visited a part of the world where they obtained amber, which was probably on the coast of the Baltic. It was greatly to the advantage of the Phœnicians to keep all knowledge of these two countries from their commercial rivals. The amber trade was especially profitable in their monopoly of it; as the high price of this article, which was equal to that of gold, would have been much reduced by competition. For this reason, the commercial secrets of the Phœnicians were most faithfully kept. Mystery, to a seaman of this nation, was an elementary principle of his profession, and one to which he was taught to adhere, at the risk of his life. Strabo informs us that the captain of a Phœnician ship, who was on a voyage to the Cassiterides for a cargo of tin, happened to be discovered by a Roman vessel. He immediately ran his own ship ashore, rather than take the risk of disclosing the object and direction of

his voyage. For this act of resolution he was richly rewarded on his return to Tyre.

The Phœnician commerce on the Red Sea arose out of their connection with the Jews, and the extension of the dominions of King David. Hiram and Solomon are said to have sent their ships to Ophir for gold. Much difference of opinion has prevailed respecting the situation of this country. Heeren is of opinion that Ophir denotes no particular spot, but all the rich countries of the south lying on the African, Arabian, and Indian coasts, as far as they were then known. Three years were spent in one of these voyages; and it appears, from the Hebrew writings, that the profits derived from them were immense. The Phœnicians also fitted out exploring expeditions, for the purpose of opening new channels of commerce. Herodotus has preserved some particulars respecting a few of these enterprises. In one of these voyages toward the Hellespont, which they undertook in the very infancy of their navigation, they discovered the Island of Thasos, on the coast of Thrace, and were repaid for their enterprise by the rich gold mines of that island. Another of their undertakings is described in the following words: —

"When Necho, king of Egypt, had desisted from his attempt to join the Red Sea with the Mediterranean by means of a canal, he despatched some vessels, under the conduct of the Phœnicians, with orders to pass the Pillars of Hercules, and, after penetrating the Northern Ocean, to return to Egypt. These Phœnicians, therefore, taking their course by the way of the Red Sea, sailed onward to the Southern Ocean. Upon the approach of autumn, they landed in Libya, and planted some corn in the place where they first went on shore. When this was ripe, they cut it down, and set sail again. Having, in this manner, consumed two years, in the third they passed the Pillars of Hercules, and returned to Egypt. Their story may be believed by others, but to me it appears incredible; for they affirm that, when they sailed round Libya, they had the sun on their right hand."

When Herodotus wrote the above, the Greeks were unacquainted with the phenomena of a shadow falling to the south; and such a circumstance was not likely to be invented in that age. It is evident that if the Phœnicians had actually sailed round the continent of Africa, they must of necessity have had the sun on their right hand, or to the north, and their shadow, consequently, to the south. The statement, therefore, which caused the historian to disbelieve the tale of the circumnavigation of Africa is one very strong proof of the reality of the event. Although doubts have been raised in modern times as to the correctness of this narration, Rennell and Heeren, two very learned and able writers, have refuted the objections. The Phœnicians do not appear to have reaped any advantage from this discovery; but this was doubtless owing to the wars of Nebuchadnezzar, which at this time gave a serious check both to their power and to that of the Egyptains.

The art of navigation was carried to a high degree of improvement by the Phœnicians, and their commercial enterprise far surpassed that of the Venetians and the Genoese during the middle ages. Their numerous fleets were scattered over the Mediterranean Sea and the Atlantic and Indian Oceans; the Tyrian pennant waved at the same time on the coast of Britain and that of Ceylon. The Phœnicians knew nothing of the mariner's compass, but steered their course, when out of sight of land, by the heavenly bodies. They were the first people who used rudders and sails.

A curious anecdote is related by Herodotus, which shows at what time the Phœnician commerce with the west of Europe first became known to the Greeks. A merchant of Samos, named Colæus, while on a voyage from that island to Egypt, about the year 630 B. C., was driven out of his course by contrary winds, and obliged to scud to the westward, till, at length, he found himself outside the Pillars of Hercules, in the broad Atlantic Ocean. Here he put into a port on the coast of Spain, which proved to be Tartessus, where the Phœnicians had before established a colony. To his great joy and astonishment, he found a most inviting market for the cargo which he intended to carry to Egypt, and sold every article of goods on board at the most exorbitant price. "He and his crew," says Herodotus, "realized a profit from this voyage greater than ever before or since fell to the lot of any known man among the Greeks, except Sostratus, of Ægina, with whom no one can compete." The profits of the voyage were equal to eighty thousand dollars, without making any allowance for the superior value of money at that day. The fortunate adventurers, on their return to Samos, presented a votive offering to the temple of Juno at that place, consisting of a large bronze vase ornamented with projecting griffins' heads, and supported by three bronze kneeling figures of colossal stature.

This accidental voyage of Colæus opened to the Greeks of that age a new world, hardly less important than was the discovery of America to the Europeans of the fifteenth century. The report of these gains was well calculated to act as a stimulant to enterprising mariners; and other Greeks, during the course of fifty years, pushed their exploring voyages along the shores of the Mediterranean, till they at length reached Tartessus.

The land trade of the Phœnicians may be divided into three branches. The first of these comprises the southern traffic, or that with Arabia, India, and Egypt; the second is the eastern, or Assyrian and Babylonian; and the third is the northern, comprising the Armenian trade, or that overland with Scythia and the Caucasian countries. The trade with Arabia was direct, and an intercourse was kept up with every part of this country. Yemen, or Arabia the Happy, was not only important, in a commercial point of view, for its own productions of frankincense, myrrh, cassia, gold, and precious stones, but it was the great mart of Ethiopian and Indian merchandise, of which the more precious commodities were cinnamon, ivory, and ebony. Between Arabia and Phœnicia, the trade was carried on by caravans across the desert, till the Phœnicians established an emporium for commerce at a port on the Red Sea. Strabo informs us that the caravans were seventy days in going from Yemen to Petra. It seems that this caravan road must have passed through Mecca, the ancient Macoroba.

The trade with Egypt was carried on entirely by land, for the entrance to Egypt by sea was forbidden to foreigners previous to the reign of Amasis. This trade was so extensive, that the Phœnician merchants occupied an entire district in the city of Memphis. One of the principal articles exported to Egypt was wine. Palestine was the granary of the Phœnicians the corn of Judea surpassed that of Egypt.

CHAPTER CXIII.

Language, Arts, Dress, Manners, &c., of the Phœnicians — Celebrated Characters.

The Phœnician language was a dialect of the ancient Hebrew, and the same with that of the Canaanites. The alphabet was that of the very oldest Hebrew writings, and from this proceeded all the alphabets of the nations of Europe. The Greeks ascribed the invention of letters to Cadmus. Probably this is only a signification that they obtained them from the Phœnicians, for *Cadm*, in Hebrew, means *east*, and Phœnicia was an eastern country to the Greeks.

Mathematics, astronomy, and the mechanic arts appear to have been the branches of knowledge chiefly cultivated by the Phœnicians. They were somewhat addicted to philosophical studies, and a Sidonian named *Moschus* is said to have taught the doctrine of atoms before the era of the Trojan war. The Phœnicians transmitted their sciences to the Greeks, and their country continued to be the seat of learning down to a very late period.

The ancient paintings of the Egyptians afford us some very curious particulars respecting the personal appearance and dress of the Phœnicians, which circumstances, till within a few years, were regarded as utterly beyond the reach of historical investigation. They had dark, florid complexions, and well formed, regular features, approaching to the European cast. They had blue eyes and flaxen hair. The latter, when dressed for ornament, was powdered white and covered with a net-work of blue beads, or a close cap wound round by a fillet of scarlet leather, with two long ends hanging down behind, in the Egyptian fashion.

The Phœnician dress was generally a short cloak or cape thrown over the shoulders and reaching to the elbows, and confined at the waist by a golden girdle, which, in some cases, passed many times round the body and tied in front with a large bow-knot. The inner garment was of fine linen, bound round the waist and reaching nearly to the ankles. The Phœnicians also wore mantles and tunics of woollen stuff, which must have been of fine texture, as the contour of the arms and chest is represented in the pictures as visible beneath the mantle, which, as well as the tunic, was edged with gold lace. The colors were purple and scarlet, which were so arranged that one half the person was of one color and one half of the other: both colors were extremely bright, and the scarlet was spotted with purple.

In the Egyptian paintings, the Sidonians appear as allies of the Pharaohs in their wars with the other Canaanitish tribes. The statesmen and merchants are represented with the hair and beard long, and a fillet round the head. The soldiers are depicted with the hair, beard, and whiskers cropped close. The arms and accoutrements of the Sidonians were remarkable for their elegance and finish. The helmet was of silver, with a singular ornament at the crest, consisting of a disk and two horns of a heifer, or of a crescent moon. The breastplate was of silver, quilted upon a white linen garment, which was laced in front and reached up to the armpits, being supported by shoulder-straps. The shield was large and round; it was of iron, rimmed and studded with gold. The sword was of bronze, and two-edged. The spear was of great length.

As the Hebrews were not an inventive or manufacturing people, it is probable that they obtained their ornaments of dress and articles of household luxury from their neighbors the Phœnicians. In this view, it may be interesting to refer to the catalogue of these articles in Isaiah, c. iii. v. 18. There can be little doubt that all these commodities were of Phœnician manufacture. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains, the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings; the rings, and nose-jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses, and the fine linen, and the hoods, and the vails."

Among the celebrated characters of Phœnicia, was *Sanchoniathon*, an ancient historian and native of Tyre, or Berytus, whom we have before mentioned. The time when he flourished is uncertain, but it is commonly supposed to have been near the period of the Trojan war. He wrote the history of his own country in the Phœnician language, which was translated into Greek by Philo of Byblos, and some fragments of this have been preserved by Porphyry and Eusebius. He also wrote a treatise on the religious institutions of the Phœnicians, another on the philosophy of Hermes, and a third on the Egyptian theology. All his writings, however, are lost, with the exception of the fragments above mentioned. These are considered as highly valuable on account of the agreement which exists between them and the books of the Old Testament.*

* We have given the common received account of Sanchoniathon, but it is proper to state that modern scholars are sceptical, not only as to his works, but even as to his existence. The following extract furnishes the views on this side of the question:—

"It is quite clear, from the preceding account, that we have no evidence even for the existence of Sanchoniathon, except the testimony of Philo Byblius himself. He is not mentioned by any writer before Philo Byblius, not even by Josephus or by Philo Judæus, who might have been expected to have heard, at least, of his name. This is suspicious at first sight. The discovery of old books, written by an author, of whom no one has ever heard, and in a language few can read, is a kind of imposture known to modern as well as ancient times. The genuineness and authenticity of the work must rest entirely on the nature of its contents; and, even a superficial perusal of the extracts in Eusebius, will convince almost every scholar of the present day that the work was a forgery of Philo. Nor is it difficult to see with what object the forgery was executed. Philo was evidently one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men, who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and became worshipped as divinities after their death. This doctrine Philo applied to the religious system of the Oriental nations, and especially of the Phœnicians; and, in order to gain more credit for his statements, he pretended they were taken from an ancient Phœnician writer. This writer, he says, was a native of Berytus, lived in the time of Semiramis, and dedicated his works to Abibalus, king of Berytus. Having thus invented a high antiquity for his Phœnician authority he pretends that this writer had taken the greatest pains to obtain information, that he had received some of his accounts from Hierombalus, the priest of the god Jevo, and had collected others from inscriptions in the temples and the public records preserved in each city. This is all pure invention, to impose more effectually upon the public. The general nature of the work is in itself sufficient to prove it to be a forgery; but, in addition to this, we find an evident attempt to show that the Greek religion and mythology were derived from the Phœnician, and a confusion between the Phœnician and He-

Moschus, a native of Sidon, is celebrated as an ancient philosophical teacher. He is said to have lived about the time of the Trojan war, and to have taught the doctrine of atoms, or the construction of the universe by the fortuitous concourse of particles of matter. Very little, however, is known of him.

Porphyry, one of the most learned and celebrated philosophers of the Plotinian school, was born at Tyre, A. D. 233. He was introduced at an early age to the study of literature and philosophy, under the Christian father, Origen. Afterwards he went to Athens, where he became the pupil of Longinus. He then visited Rome, and became the disciple of Plotinus, who esteemed him one of the brightest ornaments of his school. Porphyry was naturally a hypochondriac, and the fanatical spirit of the philosophy which he embraced, produced such an effect upon him, that he formed a resolution to commit suicide, in order that, according to the Platonic doctrine, he might release his soul from her wretched prison, the body. Plotinus, however, having discovered this mad design, dissuaded him from it, and advised him to divert his melancholy by quitting Rome and taking a journey to Sicily. With this advice Porphyry complied, and soon recovered his cheerfulness. According to the historian Socrates, Porphyry was originally a Christian; but having received a sound beating from some Christians in Palestine, he abjured that religion. We are not informed whether the beating was done with sticks or arguments. He died at Rome, at the age of seventy. He was a man of great learning and acuteness, and wrote on a variety of philosophical subjects; but most of his works have perished. His imagination appears to have been occasionally heated to such a degree, as to lead him into extravagant fanaticism. He relates that he was once in a sacred ecstasy, in which he saw the Supreme Intelligence, the God who is superior to all gods, without an image. He wrote a work, in fifteen books, against the Christians, of which only some fragments have been preserved. The emperors Constantine and Theodosius issued edicts commanding the writings of Porphyry to be destroyed.

Heliodorus was born at Emesa, in Phœnicia, in the latter part of the fourth century. In his youth, he composed a romance in Greek, entitled Æthiopica, or the Loves of Theagenes and Chariclea. It is an ingenious and amusing story, and has served as a model for subsequent works of this class. The author was afterwards made a bishop of Thessaly. It is stated that an ecclesiastical synod required him either to burn his romance or give up his office, and that Heliodorus, preferring the honors of authorship to those of office, resigned his see and title. There is nothing in his work offensive to morals or decorum It was long supposed to be lost; but, in the sixteenth century, a manuscript copy of it was found by a soldier, at the capture and sack of Buda.

This romance of Heliodorus is written with remarkable elegance and perspicuity, considering the age in which he lived. His style possesses great sweetness and simplicity, and is entirely free from affectation. It abounds in descriptions, many of which are extremely interesting. His accounts of the manners and customs of the Egyptians are said to be very correct, and he describes particular places with an accuracy which gives an air of reality to his fictions. He seldom, however, delineates the great outlines of nature, or touches on those incidents which render scenery sublime or beautiful. He chiefly delights in minute descriptions of the pomp of embassies and processions — and, as was natural in a priest — of sacrifices and religious rites. These might be tiresome in a modern novel, but the representation of manners, customs, and ceremonies is much more valuable in an old romance than pictures of general nature.

A very curious illustration of the state of society among the nations bordering on the Mediterranean is afforded by this work. Pirates and robbers have a principal share in the events which it describes. Their leaders are not generally painted as endued with any peculiar bad qualities, or as exciting aversion in the other persons in the fiction. This representation appears not to be inconsistent with the manners of the period in which the events are supposed to have occurred. In the early ages of Greece, piracy was not accounted a dishonorable employment. In the ancient poets, the mariners who sail along the shore are usually accosted with the question, whether they are pirates; as if the inquiry would not be taken as an affront, and as if pirates would readily confess their vocation. Even as late as the Peloponnesian war, the Ætolians, Acarnanians, and some other nations, subsisted by piracy; and, in the early ages of Greece, it was the occupation of all who dwelt upon the sea-coast.

The romance of Theagenes and Chariclea has supplied the materials for romance to many later writers, not only among the Greeks, but among the moderns in Western Europe It was the model of those heroic fictions which, through the writings of Gomberville and Scuderi, became, for a considerable period, so popular in France. The Italians have also availed themselves of the incidents that occur in the work of Heliodorus. The circumstances of the birth and early life of Clorinda, in the twelfth canto of Tasso's Jerusalem, are taken, with hardly any variation, from the story of the infancy of Chariclea. This fiction has likewise been imitated in the Pastor Fido of Guarini, and the Astrea of D'Urfe. There are many French tragedies founded upon this conceit.

brew religions, which are of themselves sufficient to convince any one that the work was not of genuine Phœnician origin. But, though the work is thus clearly a forgery, the question still remains whether the name Sanchoniathon was a pure invention of Philo or not? Movers, who had discussed the whole subject with ability, thinks that Philo availed himself of a name already in use, though it was not the name of a person. He supposes that Sanchoniathon was the name of the sacred books of the Phœnicians." — *Smith's Dictionary of Greek and Roman Biography*, &c

Syria.

View of Damascus.

CHAPTER CXIV.

1095 to 740 B. C.

Ancient Syrians — Zobah — Damascus — Geshur.

Syria, at the present day, is a province of Asiatic Turkey, and embraces what was anciently called Syria, with Phœnicia and Palestine. Including these, its extent is about seventy thousand square miles, and its population nearly two millions. It is an isthmus, between the Mediterranean, which stretches two thousand miles to the west, and the Desert of Arabia, which extends six hundred miles to the east. It is this peculiar position, as the gateway between the nations of the East and West, that has involved it in the ebb and flow of revolutions, for ages.

The Greeks extended the boundaries of Syria, also, to the adjoining territories of Palestine and Phœnicia. But the Jews always regarded these three countries as distinct from each other. Confining ourselves to Syria proper, we may describe it as bounded on the west by the Mediterranean Sea, on the north by Mount Amanus, on the south by Arabia, and on the east by the Euphrates. The chief divisions, in ancient times, were three: 1. Syria Proper; 2. Cœle-Syria, or Hollow Syria, so called from being situated in a sort of valley among the mountains of Libanus; and, 3. Comagene, in the north. Palmyra, in the desert, was included in the boundaries of Syria; but of this famous city we shall give a distinct history.

The principal mountains of Syria were Amanus, now Al Lucan; Casius, now Cas; Libanus, and Anti-Libanus, called *Mount Lebanon* in Scripture. The latter has been described as being capped with perpetual snow. The chief rivers are the Euphrates, Orontes, and Leontes, all of which have a part of their course in Syria. The small river Eleutherus was anciently said to be haunted by a dragon, whose enormous jaws could receive a mounted horseman. The Sabbatum was reputed to cease flowing on the Sabbath, and the Adonis, tinged with reddish sand in the rainy season, was believed to flow with blood on the anniversary of the death of Adonis, who was killed by a wild boar on its banks.

Vineyards.

The palm, the plane-tree, and the cypress, are among the forest trees. Grapes are abundant; the various

The Syrian Goat.

kinds of grains are produced, and millet, which is so extensively used in Asia and Africa, on account of the facility with which it is cultivated, is a common grain. The climate is similar to that of Palestine.

Syria has the animals common to this portion of Asia, and a few which are regarded as specially belonging to it. The Syrian goat is a very elegant species, remarkable for the length of its hair and its pendulous ears. The hair has been a valued article of commerce for centuries. The wolf, jackal, and fox, are found in the mountains.

The chief city of ancient Syria was Damascus, believed by the people to be the original seat of paradise. Antioch was long the capital, and renowned for its beauty and splendor. It is now reduced to insignificance. Near Antioch was the celebrated grove of Daphne, where Venus was worshipped with licentious rites. Hieropolis was noted for its temple of Venus, which was so rich that, when plundered by the Roman general Crassus, he was occupied several days in weighing the spoils. Emesa had a temple of the sun, whose priest, Heliogabalus, was made emperor of Rome at the age of fourteen. Tadmor, in the desert, or Palmyra, and Heliopolis, or Balbec, will be hereafter noticed.

The most ancient inhabitants of Syria are supposed to have been the Aramites, or the descendants of Aram, the youngest son of Shem. Some of the posterity, also, of Hamath, one of the sons of Canaan, dwelt here at a very remote period. In the early Scripture times, Syria appears to have been divided into small states or kingdoms, as Damascus, Hamath, Lobah, and Geshur. At what period this country was first settled we cannot discover; but it is reasonable to suppose that it was one of the earliest inhabited regions in the world. Traditions are still extant among the modern Syrians, purporting that their country is the oldest upon the face of the globe.

The first historical knowledge which we gain of Syria shows that the people were governed by heads of families, bearing the name of kings, this title being given by the ancient writers to every ruler, or leader, or chief magistrate, of a community. This was the case in the time of King Saul, (1095 B. C.,) as appears from the account that the kings of Zobah and Mesopotamia, then included under the name of Syria, were summoned to attend Benhadad in his wars. These kings, as they were styled, amounted to thirty-two. In the reign of David, however, we find that Damascus had no such chief, but that the affairs of the community were managed by the people themselves. Subsequently, a monarchical government was established in Damascus.

Zobah was, perhaps, the most ancient of the Syrian kingdoms. That of Damascus rose upon the ruins of it, after Saul, king of Israel, had vanquished the kings of Zobah. The Syrians of Damascus became involved in hostilities with King David, who defeated them in a great battle, and captured Damascus, Belah, and Berothai. Toward the close of Solomon's reign, *Rezin*, who had been originally a slave, threw off the Israelitish yoke, and founded the kingdom of Damascus. The revolution by which the Hebrew nation was divided into the two kingdoms of Israel and Judah, and which took place shortly after this event, was probably the reason why the Syrians were enabled to maintain their independence.

Benhadad I. made war against the Israelites, and his son, *Benhadad II.*, the most powerful of the successors of Rezin, continued it. He is represented as having thirty-two vassal kings in his army during the reigns of Ahab and Jehoram. He was put to death in a treacherous manner (884 B. C.) by *Hazael*, one of his servants, who usurped the vacant throne. Benhadad adorned Damascus with fine buildings, and did much for the glory of his kingdom. Hazael was a warlike and successful ruler. He gained several important victories over the armies of Israel and Judah, compelling the kings of both those nations to resign important territories, and pay him tribute. He also made himself master of Elath, on the Red Sea, and greatly increased the commercial prosperity of his dominions. After his death, he was worshipped by the Syrians as a god.

Benhadad III. had none of the talent or energy of his father. He was three times defeated by the Israelites, and lost all the provinces which his father had taken from them. Either in his time, or shortly after, the Syrians became tributary to Jeroboam, king of Israel. They appear, however, to have regained their independence amid the disorders which arose in Israel on the death of Jeroboam. The last of the ancient kings of Syria was Rezin. He entered into an alliance

with Pekah, king of Israel, against Ahaz, king of Judah, with the design to dethrone him, and put in his place a stranger to the house of David, called *Tabael*. The allied kings laid siege to Jerusalem, but were unable to reduce that city. Disappointed in this attempt, they carried on a predatory war during the year following, and the Syrians returned to Damascus with rich spoils and a great number of captives.

This success, however, brought ruin in its train. Ahaz, thirsting for revenge, sent all the treasures he could collect to Tiglath Pileser, king of Assyria, to gain his powerful aid against his enemy. The Assyrian monarch immediately marched, with a strong army, into Syria, captured Damascus, and put Rezin to death. The inhabitants, or the greater part of them, were transplanted to Kir, in Media; and thus ended the ancient kingdom of Damascus, (740 B. C.)

The kings of Hamath are mentioned in history, but little is known respecting them. One of them, named *Toi*, sent to King David, after he had defeated Hadadezer, a costly present, consisting of golden, silver, and brazen vessels, congratulating the Hebrew king on his successes, and offering him his allegiance. The succeeding kings of Hamath seem to have lived on peaceable terms with the Israelites till the foundation of the kingdom of Damascus, when Hamath became subject to that power. At a subsequent date, the Hamathites were conquered by Sennacherib and Esarhaddon, kings of Assyria, and carried away captive to distant regions.

The kings of Geshur were but petty princes, more considerable for the alliance which David made with their family, than for the extent of their territory. They are supposed to have belonged to one of the royal families which, at a very early period, divided the whole of Syria among them. None of their names, however, are mentioned in history, except those of Ammihud, and his son Talmai, the latter of whom gave his daughter Maacha in marriage to King David, and sheltered her son Absalom three years, when he fled from his country for the murder of his brother Ammon. It appears that the inhabitants of Geshur bore the yoke of Damascus till the invasion of the Assyrians, and that they were afterwards transplanted by the conqueror into other countries.

CHAPTER CXV.

312 to 200 B. C.

The Seleucidæ in Syria — Rise of Antiochus the Great.

Syria, being absorbed into the Assyrian monarchy, passed from that empire into the dominion of the Persians, having no distinct history while under the rule of these foreign dynasties. The conquest of the Persian empire by Alexander led the way for the erection of a new kingdom in Syria, under the sway of the Seleucidæ, a family founded by Seleucus, one of the generals of Alexander, as already mentioned. From his earliest youth, Seleucus appears to have been employed in the service of the Macedonian monarch; and he acquired such a reputation by his bravery and prudence, that, on the death of Alexander, he was intrusted with the command of the Macedonian cavalry and the government of Babylon. The whole of Alexander's empire was divided among his generals. Syria and Phœnicia fell to the share of Laomedon.

Seleucus was ambitious, enterprising, and unscrupulous. Having conceived hopes of raising himself to the station of a powerful monarch, he abandoned the province of Babylon, and engaged with Ptolemy, king of Egypt, in designs against the other successors of Alexander. He soon collected a powerful army, with which he not only overran his original province of Babylon, but also subjugated Persia, Media, Bactria, and Hyrcania — thus adding to his dominions all the territories conquered by Alexander to the west of the Indus. He now caused himself to be proclaimed king of Babylon and Media. In the mean time, Syria had passed from the hands of Laomedon to those of Antigonus, another of Alexander's generals. Seleucus marched against him, defeated him in battle, and became master of his kingdom, (300 B. C.)

Having settled the kingdom of Syria in tranquillity, Seleucus built the city of Antioch, which soon became the metropolis of the East. He also founded the cities of Seleucia, Laodicea, Apamea, and several others. He reigned eighteen years in peace, but at length became involved in wars with his old associates. At Curopedia, in Phrygia, he fought a battle with Lysimachus, who ruled over Thrace and the adjacent countries. Lysimachus was slain, and his army defeated; thus leaving Seleucus the sole survivor of the more prominent generals of Alexander. On account of this important victory, he received the appellation of *Nicator*, or Conqueror, by which he is commonly distinguished from other princes of the same name who reigned in Syria. He did not long enjoy his triumph; for, as he was marching toward Macedonia with a design to spend the remainder of his life in his native country, he was treacherously murdered by Ptolemy Ceraunus, as we have before stated, (281 B. C.)

Antiochus, the son of Seleucus, having burnt the body of his father with extraordinary pomp, and erected a magnificent chapel to his memory, took possession of his empire. The commencement of his reign was marked by his renunciation of the crown of Macedon in favor of Antigonus, and a successful expedition against the Gauls, who had long harassed Asia Minor with predatory incursions. The victories of Antiochus over these marauders procured him the surname of *Soter*, or Savior. He was unsuccessful, however, in his wars with the kings of Pergamus and Egypt, during which he sustained several mortifying defeats. The Gauls, having renewed their incursions into Asia Minor, and advanced towards Ephesus, Antiochus marched agains them, but was defeated and slain near that city, (262 B. C.)

Antiochus II. avenged his father's death on the Gauls, and received from the excessive adulation of his subjects, the surname of *Theos*, or God. In his reign, hostilities of an alarming nature broke out in the eastern provinces of the empire, and the power of the Syrian king rapidly declined in that quarter, owing to the progress of the Parthians, the oppressions of the provincial governors, and the unwise efforts of Antiochus to force the Greek customs and religion on his Oriental subjects. Theodotus, the governor of Bactria, threw off his allegiance, and assumed the name and authority of a king. In the midst of these troubles Antiochus was poisoned by his wife Laodice, who, as soon as the deed was accomplished, caused his body to be privately removed, and placed another per-

son on the royal couch. This person, artfully counterfeited the dying monarch, and induced the Syrian nobles to acknowledge *Seleucus Callinicus* as their king, the lawful heir being another son of Antiochus by a previous wife. The stratagem succeeded, but the reign of Callinicus was marked by turbulence and misfortune. After many wars, both with his own subjects and with foreign powers, he marched to subdue the Parthians, but was defeated and made prisoner by them, (236 B. C.) He remained in captivity till his death, (227 B. C.)

Seleucus, his eldest son, acceded to the throne, and took the surname of *Ceraunus*, or the Thunderer, an appellation ill suited to his character. He lived through a reign of three years, distinguished by nothing but baseness and imbecility, and died by poison. His cousin Achæus, managed to secure the crown for his son *Antiochus*, afterwards honored with the title of the *Great*. This prince, in the early part of his reign, was brought into great danger by the intrigues of his prime minister Hermeias, who set on foot a quarrel between the king and Achæus, to whom he was indebted for his crown. By the same intrigues, Molo and Alexander, the satraps of Media and Persia, were stirred up to revolt. Antiochus, after seeing his general defeated by the rebels, took the field in person against them, contrary to the advice of his prime minister. When the armies were about to engage, the rebel soldiers, yielding to a sudden impulse of loyalty, threw down their arms, and submitted themselves to their sovereign. Molo committed suicide to escape punishment, and his body was fixed to a cross and set on the top of one of the highest mountains of Media. Alexander, hearing of the catastrophe, murdered his mother, wife, and children, and lastly killed himself. Hermeias expiated his treason upon the scaffold.

Achæus, in the mean time, had usurped the sovereignty of Asia Minor, and Ptolemy Philopator, king of Egypt, threatened Syria from the opposite quarter. Antiochus marched southward and met the Egyptian army at Raphia, near Gaza. Here an Ætolian in the Syrian service, named Theodotus, under cover of a dark night, boldly entered the Egyptian camp, and penetrated to the royal tent, in hopes of terminating the war by Ptolemy's death; but, the king happening that night to sleep in another tent, the adventurer killed the chief physician, whom he mistook for Ptolemy, wounded two other persons, and escaped in safety amid the confusion which followed.

A battle soon after took place at Raphia, in which the Syrian army was put to flight; and Antiochus, having narrowly escaped with his life, agreed to a peace, by which he lost a considerable territory. Being now delivered from his Egyptian enemy, he concluded a league with Attalus, king of Pergamus, and marched against Achæus, who defended himself, in the city of Sardis, for more than a year, against these two kings. He was at length betrayed by some Cretans. When Antiochus saw the great man, to whom he was indebted for his crown, brought before him loaded with chains, like a common malefactor, he was greatly agitated, and burst into tears. But, reasons of state prevailing over compassion, he ordered him to be beheaded the same morning.

The execution of Achæus having put an end to the war in Asia Minor, Antiochus turned his attention to the eastern provinces, which had thrown off the Syrian yoke. He marched against Media and Parthia, where he obtained such advantages, that Arsaces, king of Parthia, was glad to purchase a peace by offering to assist Antiochus in the reduction of the remaining provinces. The latter met with full success in this campaign. He concluded a matrimonial alliance with the king of Bœtica, renewed a former league of amity with the reigning sovereign in the north of India, and established his authority in Arachosia, Drangiada, and Carmania. He then returned, after an absence of seven years, to Antioch, with a reputation which began to be formidable, not only to the powers of Asia, but to those of Europe.

Shortly after his return, (203 B. C.,) Ptolemy Philopator, king of Egypt, died. Antiochus immediately entered into an alliance with Philip of Macedon, for the purpose of depriving the young king of Egypt, Epiphanes, of his dominions. In pursuance of this plan, Antiochus marched into Cœle-Syria and Palestine, which provinces had been wrested from him by the deceased king. In two campaigns, Antiochus reannexed them to his dominions. In the mean time, the Roman senate, at the request of the Egyptians, took upon themselves the guardianship of Epiphanes, and commanded Antiochus and Philip to withdraw their forces from the newly conquered provinces, on pain of their resentment. M. Æmilius Lepidus, the Roman ambassador, having delivered this order to the royal confederates, repaired to the court of Egypt, where he placed the management of public affairs in the hands of Aristomenes, an old and experienced minister.

This new governor despatched a numerous body of forces, under the command of Scopas, an Ætolian, into Palestine and Cœle-Syria. In a short time, all Judea was reduced under the Egyptian authority. Several cities in Cœle-Syria were captured, and the army returned to Alexandria, loaded with plunder. But no sooner did Antiochus appear at the head of his troops, than the scene was changed; and Scopas, who returned to oppose his progress, was defeated with dreadful slaughter. Many important cities were captured by the Syrians, and the people of Jerusalem delivered up their keys to Antiochus, welcoming the conqueror with loud acclamations. Shortly after, a peace was concluded with Egypt, and a marriage agreed upon between Epiphanes and Cleopatra, the daughter of Antiochus, who stipulated to cede the conquered provinces as a dowry for the youthful princess.

CHAPTER CXVI.

200 to 64 B. C.

Decline and Fall of the Syrian Monarchy.

Being thus left free to pursue his designs upon Asia Minor, Antiochus despatched his two sons, Mithridates and Arduas, with his land forces, to Sardis, ordering them to halt at that city, while he sailed northward, with a fleet sufficiently powerful to strike terror into all the coasts of the Mediterranean. As he coasted along Cilicia, Pamphylia, Caria, and Lycia, many of the maritime cities escaped his vengeance by voluntary submission. Ephesus and Coracesium were taken by assault. The Greek cities of Asia Minor, which had hitherto enjoyed peace and prosperity under free governments of their own, were greatly alarmed at

these proceedings, justly believing that Antiochus designed to subject them to the same tyrannical sway which had been exercised over them by his predecessors. They applied, therefore, to Rome for protection against this powerful enemy. The senate caught with eagerness at this pretext for interfering in the affairs of Asia, and immediately despatched ambassadors into that country.

Antiochus, in the mean time, had carried his arms so far north as to seize upon the Thracian Chersonesus. Here he was employed in rebuilding the city of Lysimachia, which had lately been destroyed by the Thracians, when the Roman ambassadors arrived in his camp with a body of deputies from the Greek cities in Asia. Antiochus designed to fix his residence at Lysimachia, and make that city the capital of his empire. He received his visitors with every mark of respect, and they exerted all their eloquence to dissuade him from his design. The parties, however, soon became disgusted with each other. The Romans, assuming those imperious airs which so strongly marked their character, peremptorily demanded the restitution of all the provinces which Antiochus had conquered from the Egyptian prince. The king was filled with indignation at this insulting proposal, and, being instigated by Hannibal, who had been compelled to abandon his own country by the persecutions of the Romans, and had sought shelter at the court of Antiochus — he set the Romans at defiance. War immediately ensued; but the Syrian king lost the fairest opportunities of success by neglecting the advice of Hannibal. In a series of battles, he was driven from Europe into Asia, and forced to act solely on the defensive. At length, he was totally defeated near Mount Sipylus in Magnesia, and compelled to sue for peace. The Romans deprived him of all his dominions in Asia Minor, the greater part of which were annexed to the kingdom of Pergamus. The unhappy Antiochus did not long survive this reverse of fortune. While he was making a progress through his eastern provinces, in order to levy tribute, he imprudently seized the treasures in a temple of Jupiter Belus, and fell a sacrifice to the fury of an incensed populace, (187 B. C.) Such was the end of Antiochus the Great — who is highly commended by the ancient historians for his humanity, clemency, and munificence. His undertakings were attended with brilliant success till the fiftieth year of his age, after which period he gradually declined in political importance, till at length his ignominious peace with the Romans totally obscured the glory of his former exploits.

Seleucus, surnamed *Philopator*, succeeded to an empire now rapidly falling to decay, and burdened with a heavy tribute to the Romans. His reign was feeble and inglorious. He commissioned Heliodorus to plunder the temple of Jerusalem, but was soon punished for this deed by the very hand which he had employed to perform it. *Heliodorus* poisoned his master, and placed the crown upon his own head, (176 B. C.) *Antiochus*, the brother of Seleucus, applied to Eumenes, king of Pergamus, by whose aid he expelled the usurper and mounted the throne. He assumed the surname of *Epiphanes*, or Illustrious; but according to the concurrent testimony of the ancient writers, no title was ever worse applied, for his conduct was so extravagant as to gain him the appellation of *Epimanes*, or Madman. He was accustomed to ramble about the streets of Antioch, attended by two or three servants, and he frequently spent whole days in the shops of goldsmiths and carvers, disputing with them about the mysteries of their trade, which he ridiculously affected to understand. When he learnt that any young rakes were assembled on a party of pleasure, he hastened to join their wanton frolic without any regard to the decorum proper to his station, or even to common decency. Sometimes he strolled about in a Roman toga, with a garland of roses on his head, carrying stones under his garments, for the purpose of pelting any one who presumed to follow him. He also frequented the public baths, where he behaved in the most preposterous manner.

He commenced his reign with a war against Egypt, in consequence of the claim made by the Ptolemies to the possession of Syria and Palestine. In this war the Syrians were very successful, and penetrated to the walls of Alexandria. Ptolemy Philometor, the rightful heir of the Egyptian throne, who had been expelled by his brother Physcon, fell into the hands of Antiochus, who concluded an advantageous peace with him. But scarcely had he withdrawn his forces, when the Egyptain brothers entered into an accommodation, and combined to resist the power of Syria. Antiochus, enraged at this treachery, immediately directed his march toward Egypt; but his further progress was stayed by the interference of the Romans, at whose imperious command he found himself compelled to resign all his conquests. On his return from this unsuccessful expedition, he vented his fury on the unoffending city of Jerusalem, whose inhabitants he massacred in the most barbarous manner. He left an army of sixty thousand men to accomplish the extirpation of the few brave men who continued to defend themselves in Judea. He also prohibited the observance of the Jewish law, profaned the temple of Jerusalem, and set up his own statue on the altar of burnt-offering.

Antiochus next issued a decree ordering all the nations subject to his dominion to conform to the religion of the Greeks, and abandon all others. This caused the immediate revolt of Parthia and Armenia. Antiochus immediately marched into Armenia, where he defeated Artaxias, the king of that country, and took him prisoner. He then directed his course toward Persia, to enforce the payment of the yearly tribute. On his march he attempted to plunder a temple at Elymais; but the inhabitants of that city and the neighboring villages immediately took up arms and repulsed him with circumstances of great ignominy. Overwhelmed with confusion at this disgrace, he retired to Ecbatana, where he received intelligence that his armies had been defeated in Judea, and that the Jews had demolished the heathen statues, and restored the ancient worship. This news exasperated him so violently that he instantly resolved to march in person to Jerusalem, and extirpate the whole Jewish nation. But while hastening his movements for this purpose, he died suddenly on the road to Babylon, (165 B. C.)

He was succeeded by his son *Antiochus Eupator*, who was destined to a very short reign, for Demetrius, his cousin, who had been a hostage at Rome, escaped from that city, and fled to Asia, where his appearance immediately collected so strong a body of partisans, that he easily dethroned Antiochus, who was but a boy. Demetrius, with the usual barbarity of Asiatic sovereigns, immediately put the young prince to death, and

found means to purchase the pardon of his crimes from the Roman senate. After an inglorious reign, he was killed in battle by Alexander Balas, an impostor, who pretended to be the unfortunate Eupator, and was supported in his fraud by the Romans, and the Maccabees of Judea. Balas was in his turn defeated by Demetrius Nicator, and forced to seek refuge in Arabia, where he was murdered.

Nicator then took possession of the throne; but after a while he lost the affections of his people, and was expelled from Antioch. He then attempted to establish another kingdom in Upper Asia, to which quarter he was invited by the descendants of the Greek and Macedonian colonists, to defend them against the attacks of the Parthians. In this enterprise, he fell into the hands of his enemies, who detained him in captivity for ten years. His brother Antiochus Sidetes obtained the crown of Syria; but this prince engaged in a war with the Parthians, in which he was treacherously murdered by his own allies, (130 B. C.)

A series of bloody civil wars and violent revolutions followed, the details of which would only fatigue the reader, without imparting the smallest instruction. At length, the Syrians, weary of these turbulent scenes, determined to exclude the race of Seleucus from the throne, in hopes of finding tranquillity under the sceptre of a different dynasty. They accordingly conferred the crown on Tigranes, king of Armenia, (83 B. C.) This prince, after a long and prosperous reign, became involved in war with the Romans, at the close of which he was expelled from his throne by Pompey the Great, (64 B. C.) Syria was thus reduced to a Roman province, after having been subjected to the sway of the Seleucidæ for nearly two centuries and a half.*

CHAPTER CXVII.

64 B. C. to A. D. 1840.

Syria under the Romans — Modern Syria.

During the civil wars of Rome, the Syrians suffered much from the conflicts of the parties that contended for the supreme power in the republic, as also from the depredations of hordes of robbers which infested the country. To these sufferings were added the incursions of the Parthians; and it was not till the full establishment of the power of Augustus, that the country became quietly settled as a part of the Roman empire. It was governed by a proconsul, who commonly resided at Antioch. In the sixth year of the Christian era, upon the banishment of the Jewish king Archelaus, the province of Syria was augmented by the addition of Judea and Samaria. The city of Palmyra, with the district called *Palmyrene*, was also regarded as politically connected with Syria; but of this we shall give the history in another part of our work.

Under the Roman emperors, Syria was esteemed one of the most populous, flourishing, and luxurious provinces of the East. Diocletian and Constantine made some alteration in the boundaries of its government, and Adrian fixed the eastern limit of Syria and of the empire at the Euphrates. This country continued to be the seat of a great commerce, and formed the emporium which connected the eastern and western quarters of the known world. On the decline of the Roman power after the time of Adrian, the frontiers of Syria were exposed again to the inroads of the Parthians and the Persians. The province was overrun and almost subjugated by Sapor, king of Persia, (A. D. 258;) but his power in Syria was overthrown by Odenathus, the sovereign of Palmyra. At the close of the third century, the Arabs of the Desert began to make their appearance in Syria and on its borders, sometimes enlisting in the Roman legion, and at other times in the armies of the enemies of Rome. The Persians renewed their invasions early in the seventh century. Chosroes II., after reducing Mesopotamia and the neighboring states, led the Persian armies across the Euphrates, captured many of the large cities of Syria, and finally, in 611, made himself master of Antioch, which he nearly destroyed. Heraclius, the Greek emperor, took the field against Chosroes in 622, and in a series of brilliant campaigns overthrew his armies and drove him beyond the Tigris. Siroes, the son and successor of Chosroes, made a peace with Heraclius, (A. D. 628;) one of the conditions of which was the restoration of the true cross, which was believed to have been carried into Persia after the sacking of Jerusalem by the armies of Chosroes in 614. This, however, was the last triumph of the Roman arms in the East, and the brilliant recovery of the province of Syria, by Heraclius, was the immediate

* *The Dynasty of the Seleucidæ.*

1. Seleucus, the son of Antiochus, one of Alexander's generals, dates his reign from the defeat of Demetrius, (312 B. C.) He was murdered 280 B. C.
2. Antiochus Soter acceded to the throne 280 B. C.
3. Antiochus Theos acceded 261 B. C.
4. Seleucus Callinicus, succeeded his father, Antiochus Theos, 246 B. C.
5. Toward the close of his reign, the king seems to have made two expeditions against Parthia, in the latter of which he was taken prisoner by Arsaces, and it does not appear that he was ever released from his captivity. He died of a fall from his horse, and was succeeded by his son Seleucus Ceraunus, (226 B. C.) a weak prince, who was cut off by a conspiracy in his own army, while on his march to attack Attalus, king of Pergamus, who had seized the greater part of Asia Minor, (223 B. C.)
6. Antiochus the Great, brother to the late king.
7. Seleucus Philopator, (187 B. C.,) son of Antiochus, succeeded to an impoverished kingdom, and, reigning feebly for twelve years, was murdered by Heliodorus.
8. Antiochus Epiphanes, his brother, 175 B. C.
9. Antiochus Eupator, 164 B. C.
10. Demetrius Soter, 162 B. C.
11. Alexander Balas, a usurper, 150 B. C.
12. Demetrius Nicator, 146 B. C.
13. Antiochus Sidetes, 137 to 128 B. C.
14. Seleucus, son of Demetrius Nicator, put to death by his own mother, immediately on his accession.
15. Antiochus Grypus, 125 B. C.
16. Antiochus Cyzyceus, 112 to 95, B. C., after the first eighteen months of his reign, jointly with Grypus, till the death of the latter, 96 B. C.
17. Seleucus VI., and last of the name, surnamed Epiphanes Nicator, the son of Antiochus Grypus, driven by Antiochus Eusebes into Cilicia, was there besieged in Mopsuestia, and killed, 95 B. C.
18. Antiochus Eusebes.
19. Philippus.
20. Antiochus.
21. Tigranes, king of Armenia, till 69 B. C.
22. Antiochus Asiaticus, expelled by Pompey, 65 B. C. End of the dynasty of the Seleucidæ, which had existed two hundred and forty-seven years.

The existing coins of this dynasty are very numerous. Those of Seleucus Nicator, are distinguished from the rest by their exact resemblance in type, style, and weight, to those of Alexander the Great.

prelude to the final loss of the country under the same emperor.

On the rise of the Mahometan power, Syria was one of the first countries that felt the effect of the military spirit of the new religion. Scarcely had the doctrine of Mahomet been established in Arabia when his disciples turned their arms against the neighboring countries. An invasion of Syria was determined upon without delay, and requisitions for troops were sent to all the Arabian tribes. The army which assembled for this purpose was the most numerous which had yet been raised by the votaries of the new faith. In the year 634, the inhabitants of Syria were surprised by a formidable irruption of the marauding tribes of the desert. The emperor Heraclius was alarmed at the approach of so threatening an invasion, and sent a large army to meet the Arabs on the frontiers; but this body was defeated with great slaughter. The Greeks, however, were more successful at Gaza, where they gained a victory over an army of the Saracens under Abu Obeidah. Notwithstanding this check, the invaders continued to advance. Khaled, one of their leaders, captured the city of Bozra, and, after gaining several other advantages over the imperialists, he laid siege to Damascus.

Heraclius sent an army of one hundred thousand men to relieve this city. Three battles were fought, in all of which the Saracens were victorious, and at length Damascus was stormed and taken. City after city now yielded to the victorious arms of the invaders, and another army which the emperor sent to the relief of the Syrians was completely overthrown at the battle of Yermak. Encouraged by these successes, the Saracen commander, Abu Obediah, laid siege to Jerusalem, and in four months reduced the garrison to such distress that a surrender was unavoidable. The Khalif Omar came in person to receive the submission of the Holy City, and Jerusalem was given up to the Saracens, (A. D. 637.)

Aleppo the ancient Berœa, was the next city attacked by them. It was valiantly defended for four months, but finally taken by storm. The governor, with several of his officers, embraced the Mahometan faith. Antioch and Cæsarea made less resistance, and soon fell into the hands of the invaders. Heraclius, discouraged by these disasters, fled from the province; and his son, after a few unsuccessful attempts to resist the torrent of invasion, followed him to Constantinople. In six years from their first appearance in Syria, the Saracens had completed the conquest of the country, and secured their acquisition by occupying the mountain fortresses on the borders of Cilicia, in Asia Minor.

Syria thus became a portion of the great Saracen empire. Shortly after the conquest, the khalif removed his court from Medina to Damascus, and this city enjoyed the preëminence of being the capital of the empire till the year 749, when the residence of the court was removed to Bagdad. This latter city continued to be the metropolis of the Saracen dominions till the final overthrow of the khalifat in the thirteenth century. Under the khalifs, Syria was the theatre of many civil wars, and at one time it was included in the jurisdiction of Egypt.

At the commencement of the crusades, Syria was invaded by the Frankish armies, and the greater part of the country fell into their hands. But the particulars of these transactions are reserved for the history of the crusades. After the expulsion of the Christians, Syria fell under the dominion of the Mamelukes of Egypt. In the early part of the sixteenth century, the Turkish sultan, *Selim I.*, became involved in a war with the Persians, whom he defeated in a great battle at Tabriz, (A. D. 1514.) The Persians in this war had been assisted by the Mameluke sultan Campson Gauri; and Selim, to revenge this act of hostility, turned his arms against Syria, which was then included in the Mameluke dominions. Campson marched against him, and the rival armies met near Aleppo. After a sanguinary engagement, the Mamelukes were defeated and their leader was slain. Aleppo immediately opened its gates to the conqueror, and this example was followed by all the other cities. Thus, in the year 1516, Syria was annexed to the Ottoman empire.

Under the Turkish dominion Syria was governed by pachas, who received their appointment from the divan at Constantinople, but exercised an irresponsible and tyrannical sway over their subjects. In 1832, Mohammed Ali, the pacha of Egypt, a bold and enterprising warrior, who had risen from the lowest station to the rank of an almost independent sovereign, took advantage of the weakness of the government of Constantinople, and made himself master of Syria as well as of other countries adjoining. This involved him in a war with the Porte. Mohammed claimed the hereditary sovereignty of all the territories which he had conquered; but the Porte refused to accede to this demand, and offered him the government of Syria for life, with the hereditary possession of Egypt. The dispute on this point finally involved the principal European powers. Russia, Prussia, Austria, and Great Britain took sides with the Sultan, while France attempted to support the Pacha. After some negotiations, the allied powers determined to expel the Egyptian armies from Syria by force. These armies were commanded by Ibrahim Pacha, the son of Mohammed Ali.

The government of this prince in Syria had become very oppressive. He had, by stratagem, disarmed the Druses and other mountain tribes, and levied heavy taxes upon the inhabitants of the whole country, besides carrying away the young men to serve in his armies, and labor upon his fortifications. This system of conscription excited great opposition and loud murmurs. Many of the young men cut off their fingers, or put out an eye, to render themselves unfit for military service. This practice was carried to such an extent that the pacha issued a decree condemning all such offenders to death. At Damascus, the houses were surrounded by troops during the night, and when morning came, every residence was entered, and all the strong and healthy young men were carried off to the army.

In 1839, the mountaineers revolted against the Egyptian government and attacked Beyrout, the headquarters of the pacha, and other places of importance. Ibrahim carried on a cruel war against them, setting fire to their villages, destroying their crops, and putting their women and children to the sword. During this contest, an English, Austrian, and Turkish fleet arrived off Beyrout, and summoned the commander to surrender. This being refused, the fleet cannonaded the town and nearly destroyed it. In the mean time, the sultan had deprived Mohammed Ali of the government of Syria, and declared him a rebel. The Egyptian army lost ground every day in Syria, and great numbers of the troops deserted. The allied fleet sailed along the coast, bombarding and capturing the whole

line of fortified places on the seaboard, with the exception of St. John d'Acre, a place of great strength, and renowned in history during the crusades.

On the third of November, 1839, this place was attacked by the combined fleet, and after a cannonade of three hours, the guns of the town were silenced. The inhabitants deserted the place, but a dreadful calamity fell upon the garrison. A bomb shot from the fleet fell into the powder magazine of the citadel, which instantly exploded, and blew twelve hundred men into the air with the shattered fragments of the surrounding buildings. This terrible disaster completely disheartened the Egyptian army, and they immediately retreated from the neighborhood. A dreadful scene of desolation was presented to the victors as they marched into the town. The houses and fortifications were in ruins, the bodies of the slain were scattered about the streets, and another explosion of gunpowder killed the advanced guard of English sailors, together with a great number of poor Arab women, with their children, who had come to seek their husbands among the dead.

The capture of St. John d'Acre decided the fate of the war, and Mohammed Ali, after a long negotiation, consented to withdraw his troops from Syria, which country was restored (1841) to the dominion of the Porte. Since this event, nothing worthy of historical notice has occurred in that quarter

The Maronites.

CHAPTER CXVIII.

A. D. 667 to 1588.

The Maronites *of Syria — The Monk Maron and his Disciples — Establishment on Mount Lebanon — Manners, &c., of the Maronites.*

About the end of the sixth century, while the monkish spirit of retirement from the world was equally fervid and novel, a hermit named *Maron*, or *Maroun*, lived on the banks of the Orontes, a river of Syria. This hermit, by his fastings, his solitary mode of life, and his austerities, made himself much respected and venerated by the neighboring people. In the disputes which arose, at that time, between Rome and Constantinople, he employed his credit in favor of the Western Christians. His death, far from abating the ardor of his followers, gave them new zeal. It was reported that miracles had been wrought by his remains; and, in consequence of this, many persons assembled from towns in the neighborhood, and built a chapel and a tomb at Hama, where a convent soon arose, which became very celebrated in Syria. The quarrels of the two metropolitan churches of Rome and Constantinople increased, and the whole empire entered warmly into the dissensions of the priests and princes.

Matters were thus situated, when, about the end of the seventh century, a monk named *John the Maronite* obtained, by his talent for preaching, the reputation of being one of the most powerful supporters of the cause of the Latins, or partisans of the pope. Their opponents, who took the side of the emperor of Constantinople, and were therefore named *Melkites*, or *Royalists*, made, at that time, great progress in Syria. To oppose them with success, the Latins determined to send among them John the Maronite. This person lost no time in rallying his partisans, and in augmenting their number; but, being strongly opposed by the Melkites, he thought it necessary to resist force by force. He therefore collected all the Latins in Syria, and settled himself with them, among the mountains of Lebanon, where they formed a society independent both in civil and religious government, (A. D. 676.)

These people took the name of *Maronites*, and, having established order and military discipline among themselves, and being provided with arms and leaders, they employed their leisure in combating the common enemies of the Christians and their little state. In a short time, they became masters of almost all the mountainous country as far as Jerusalem. The schism which took place among the Mahometans facilitated their conquests. Moawiyah's rebellion against Ali, the Saracen governor of Damascus, compelled the khalif to make a disadvantageous treaty with the Greek emperor, one condition of which was, that the latter should free the khalif from the Maronites. The emperor, Justinian II., in carrying this into effect, was

base enough to cause the chief of the Maronites to be assassinated by an ambassador, whom the too generous man had received into his house without suspicion of treachery.

After this murder, the ambassador compelled, by his intrigues, twelve thousand of the Maronites to quit their country, leaving a free passage to the Mahometan armies. Another persecution menaced them with total ruin. Justinian sent troops against them, who destroyed the monastery of Hama, and massacred five hundred monks; but just at this time, Justinian was deposed when on the point of causing a general massacre at Constantinople, and the Maronites, authorized by his successor, attacked their invaders, and cut them entirely to pieces. From this period, history loses sight of these people till the arrival of the crusaders.

The Maronites and the crusaders appear to have been sometimes on friendly and at other times on hostile terms with one another. The former had, in the mean time, lost part of their territory, and were reduced to the limits which mark their possessions at the present day, paying tribute as often as the Arab or Turkoman governors were able to compel them to do so. In 1014, the khalif of Egypt ceded their territory to a Turkoman prince of Aleppo. Two centuries afterward, Sultan Saladin having driven the crusaders from Syria, the Maronites were obliged to submit to his power, and purchase peace by contributions.

About the year 1215, they effected a union with the Romish church, from which they were never very widely separated. William of Tyre, who relates this circumstance, adds, that they had at that period forty thousand men able to bear arms. The peace which they enjoyed after this, gave them courage, and, in concert with their neighbors, the Druses, they made daily encroachments on the Ottomans. But these enterprises had an unfortunate issue. Sultan Amurath III., despatched against them Ibrahim Pacha of Egypt, who reduced them to obedience in 1588, and subjected them to an annual tribute, which they continue to pay at the present time.

The Maronites are divided into two classes — the common people and the sheiks. By the latter must be understood the most eminent of the inhabitants, who, from the antiquity of their families, and their wealth, are superior to the ordinary class. They all live dispersed in the mountains, in villages, hamlets, and detached houses. The whole nation consists of cultivators. Every man improves the little domain he possesses or hires, with his own hands. Even the sheiks live in the same manner, and are distinguished from the rest by a cloak, a horse, and a few slight advantages in food and lodging. They all live frugally, without many enjoyments, but also with few wants, as they are little acquainted with the inventions of luxury. In general, the nation is poor, but no one lacks the necessaries of life. Property is as sacred among them as in Europe or America. Travellers may journey in their country, either by night or day, with a security unknown in any other part of the Turkish empire; and the stranger is received with hospitality, as among the Arabs.

Conformably to the doctrine of Christianity, they allow but one wife to a man. The marriage is frequently performed without any previous acquaintance between the two parties, sometimes without their having seen each other. On the other hand, contrary to the precepts of the same religion, they have admitted or retained the Arab custom of retaliation, and the nearest relative of a murdered person is bound to avenge him. From a habit founded on distrust, every man, whether sheik or peasant, walks armed with a musket and poniard. As the country maintains no regular troops, all are obliged to join the army in time of war.

In religious matters, the Maronites are dependent on Rome. But though they acknowledge the supremacy of the pope, their clergy elect their own chief, who is styled *batrak*, or *patriarch, of Antioch.* Their priests marry, as in the early ages of the Christian church; but their wives must be maidens, not widows; nor can they marry a second time. They celebrate mass in the Syriac language, of which the greater part of them comprehend not a single word. The gospel is read aloud in Arabic, that it may be understood by the people. The priests have no revenues from the church, but subsist by the free offerings of their hearers and the labor of their own hands. Their poverty is recompensed by the great respect which is paid them. Each village has its chapel and priest, and each chapel its bell — a thing unknown in any other part of the Turkish dominions. The Maronites are vain of this privilege, and, that they may not be deprived of it, will not suffer a Mahometan to live among them. They assume to themselves also the right to wear the green turban, which, except in their territories, would cost a Christian his life.

CHAPTER CXIX.

A. D. 996 to 1600.

The DRUSES — *Origin of the Druses — Khalif Hakem — Fakardin.*

IT is necessary to trace the origin of this remarkable race up to the early times of Islamism. About twenty years after the death of Mahomet, the disputes between Ali, his son-in-law, and Moawiyah, the Arab governor of Syria, occasioned the first schism in the Saracen empire, which continues among the Mahometans to this day. This difference, however, related at first only to the possession of temporal power: and the Mahometans, whatever discordant opinions they might entertain respecting the rightful succession of the Prophet, agreed in religious dogmas. It was not till the following century that the study of the Greek writings introduced among the Saracens a spirit of discussion and controversy to which they had previously been utter strangers. The consequence was, that by reasoning on matters not susceptible of demonstration, and guided by the abstract principles of an unintelligible logic, they divided into a multitude of sects and opinions.

At this period, too, the civil power, among the Saracens, lost much of its authority, and was unable to restore unity in the faith of Mahomet. The nations which had adopted this religion mixed it up with their old superstitions, and the errors which had anciently prevailed over Asia again made their appearance, though altered in their forms. The metempsychosis, or transmigration of souls, the doctrine of a good and evil principle, and the renovation of the world after six thousand years, were again revived among the Mahometans. In this political and religious confusion

Druses of Syria.

every enthusiast became an apostle, and every apostle the head of a sect. No less than sixty of these persons are recorded in history, remarkable for the numbers of their followers, all differing in some points of faith, and all disavowing heresy and error! Such was the state of the Mahometan world, when, at the commencement of the eleventh century, one of the most extravagant scenes of absurdity and enthusiasm was exhibited in this quarter.

In the year 996, Hakem b'Amr Ellah, the Fatimite khalif of Egypt, came to the throne at the age of eleven years. He was one of the most extraordinary rulers mentioned in the Saracen annals. He caused the first khalifs, the companions of Mahomet, to be publicly cursed in the mosques, and afterwards revoked the anathema. He compelled the Jews and Christians to abjure their religion, and then permitted them to resume it. He prohibited the making of slippers for women, to keep them within doors. He burnt one half the city of Cairo for his diversion, while his soldiers pillaged the other. Not content with these extravagant actions, he forbade the pilgrimage to Mecca, fasting, and the five Mahometan prayers, and at length carried his madness so far as to desire to pass for God himself. He ordered a register to be made of those who acknowledged him to be so, and the number amounted to sixteen thousand. His blasphemous pretension was supported by a false prophet, named Mohammed ben Israel, surnamed El Dorzi, who came from Persia, and encouraged the khalif in all his extravagances; but these were carried to such a length, that the people at last rose in insurrection, and massacred both the monarch and his prophet.

The death of these two persons did not check the progress of their opinions. A disciple of the prophet, named Hamza ben Ahmed, preached them with an indefatigable zeal in Egypt, Palestine, and along the coast of Syria, as far as Sidon and Berytus. His proselytes being persecuted by the sect in power, they took refuge in the mountains of Lebanon, where they were better able to defend themselves. Here they established themselves, and formed an independent society. They took the name of *Druses*, from El Dorzi, the surname of the Persian impostor, who became the first apostle of their creed. Differing in opinion among themselves on many points, the urgent interest of their common safety compelled them to adopt the principle of mutual toleration, and they afterwards united and jointly opposed the crusaders, the sultans of Aleppo, the Mamelukes, and the Ottoman Turks. The conquest of Syria by the latter people, in the sixteenth century, made no change in their situation. Sultan Selim I., on his return from the conquest of Egypt, after overrunning Syria, meditated no less an exploit than the subjugation of all Europe, and disdained to waste his time before the strongholds of the Druses in the rocks of Lebanon. Solyman II., his successor, incessantly engaged in important wars, had no time to think of these people.

Emboldened by this security from the Ottoman wars, and not content with mere independence, the Druses frequently descended from the mountains to pillage their Turkish neighbors. The pachas in vain attempted to repel their inroads; their troops were invariably routed or repulsed; and it was not till the year 1588, that Amurath III., wearied with the complaints made to him, resolved upon taking the field against them with a large force. This design was not altogether unsuccessful. His general, Ibrahim Pacha, marched from Cairo and attacked the Druses and Maronites with so much vigor as to drive them back into the mountains. This was followed by dissensions among the chiefs of the Druses, of which Ibrahim took advantage, and exacted from them a contribution of a million of piastres. After this, they were held to the payment of a yearly tribute to the Ottoman Porte.

This expedition was the epoch of a considerable change in the political constitution of the Druses. They had previously lived in a sort of anarchy, under the command of different sheiks or leaders. The nation was likewise divided into two factions, such as are to be found in all the Arab tribes, the *Kaifi* and the *Yamini*, the one carrying a red flag, and the other a white one. To simplify the administration, Ibrahim permitted them to have but one chief, who should be responsible for the tribute, and execute the office of civil magistrate. This governor, from the nature of

his situation, acquired great authority, and became almost the king of the republic. But as he was always chosen from among the Druses, a consequence followed which the Turks had not foreseen, and which was nearly fatal to their supremacy over them. The chief, having at his disposal the whole strength of the nation, was able to give it unanimity and action; and it naturally turned against the Turks, since the Druses, by becoming their subjects, had not ceased to be their enemies. They took care, however, that their attacks should be indirect, so as to save appearances, and engaged only in secret hostilities, more dangerous, perhaps, than open war.

The power of the Druses attained to its greatest height about the beginning of the seventeenth century. This was owing to the talents and ambition of the celebrated Emir Fakr-el-Din, commonly called *Fakardin*. No sooner was this prince promoted to the office of chief of the Druses, than he turned his whole attention to the scheme of humbling the Ottoman power, and aggrandizing himself at the expense of the Turks. In this undertaking he displayed remarkable address. He first gained the confidence of the Porte, by every demonstration of loyalty and fidelity; and, as the wild Arabs at that time infested the plain of Baalbec and other parts of Syria, he made war upon them, freed the inhabitants from their depredations, and thus rendered them desirous of living under his government. The city of Beyroot was situated advantageously for his designs, as it opened a communication with foreign countries, and, among others, with the Venetians — the natural enemies of the Turks. Fakr availed himself of the misconduct of the aga of this place, expelled him, seized upon the city, and was adroit enough to make his peace with the government of Constantinople, by the payment of a larger tribute. He proceeded in the same manner at Saida, Baalbec, Soor, and other places, till at length, about the year 1613, he became master of territory sufficient to constitute a respectable principality.

The pachas of Tripoli and Damascus could not see these encroachments with indifference. Sometimes they opposed the Druse chieftain with open force, though ineffectually; sometimes they endeavored to ruin him with the Porte by secret machinations; but the emir, who maintained his spies and partisans at the court of Constantinople, defeated every attempt of his enemies. At length, however, the divan began to feel alarm at the progress of the Druses, and made preparations for an expedition capable of crushing them. The emir, whether from policy or from fear, did not think proper to wait the coming of this storm. He had formed connections in Italy, on which he built great hopes, and determined to go in person to that country. He therefore embarked at Beyroot, after committing the administration of affairs to his son Ali, and repaired to the court of the Medici at Florence.

CHAPTER CXX.

A. D. 1600 to 1840.

Fall of Fakardin — Wars of the Druses.

The arrival of an Oriental prince in Italy attracted universal attention: inquiry was made concerning his nation, and the origin of the Druses became a subject of general inquiry. Their history and religion were found to be so little known as to leave it a matter of doubt whether they should be classed with Mahometans or Christians. The crusades were called to mind, and it was soon suggested that a people who had taken refuge in the mountains of Syria, and were enemies to the natives of that country, could be no other than the offspring of the crusaders. This idle conceit was too favorable to the projects of the emir to permit him to contradict it; he was artful enough to encourage the delusion, by pretending that he was related to the house of Lorraine. The missionaries and merchants, who promised themselves a new opening for conversions and commerce, sustained him in his pretensions.

When an opinion becomes generally received, every one discovers new proofs of its certainty. The learned in etymology, struck with the resemblance of the names, insisted that *Druse* and *Dreux* must be the same word; and on this foundation they built the system of a pretended colony of French crusaders, who, under the conduct of a *Comte de Dreux*, had formed a settlement on the mountains of Lebanon. This hypothesis, however, is completely overthrown by the fact that the Druses are mentioned by Benjamin of Tudela, a traveller who lived before the time of the crusades. Moreover, had the Druses been descended from the Franks, they must have retained some traces of their European language; but that of the Druses is pure Arabic, without a word of Western origin.

After a residence of nine years in Italy, the emir returned to resume the government of his country. During his absence, Ali had repulsed the Turks, appeased discontents, and maintained good order. Nothing remained for his father but to apply his newly acquired knowledge in perfecting the internal administration of his government, and promoting the welfare of his people. But, instead of introducing the useful and valuable arts of Europe into his country, he abandoned himself wholly to frivolous and expensive projects, for which he had imbibed a passion in Italy. He built numerous villas, constructed costly baths, planted gardens, and, contrary to the prejudices of his countrymen, employed the ornaments of painting and sculpture, notwithstanding these are prohibited by the Koran.

The Druses soon became disaffected; hostilities ensued with the neighboring pachas, and the sultan himself, at length, resolved to crush a subject who had grown almost into a rival. The pacha of Damascus received orders to march against Beyroot, the usual residence of the emir, while the Turkish galleys blockaded it by sea. The emir and his son defended the city bravely; but, after repulsing the Turks in two engagements, Ali was killed in a third, and his father, terrified at the loss of his troops, afflicted by the death of his son, and enfeebled by age and a voluptuous life, losing all resolution and presence of mind — took to flight. The Turks pursued him to a stronghold on the summit of a rocky mountain, where they besieged him ineffectually for a whole year, when they withdrew, and left him at liberty. But, shortly afterward, the companions of his adversity, wearied with their sufferings, betrayed the old warrior, and delivered him up to the Turks. He was carried to Constantinople, where the sultan, pleased to behold at his feet a prince so celebrated, treated him, at first, with that forbearance which arises from

the pride of superiority. Soon, however, returning to his former jealousies, he yielded to the instigations of his courtiers, and, in one of his violent fits of passion, he ordered him to be strangled. Thus died, A. D. 1631, after a most eventful life, the Emir Fakr-el-Din, the most able and renowned of all the chiefs of the Druses.

After this catastrophe, the posterity of the emir still continued in the possession of the government, though as the vassals of the Porte. This family failing in the male line, at the beginning of the last century, the authority devolved, by the election of the sheiks, on the house of *Shebab*, in which it has continued down to the present day.

The history of the Druses, during the last and present century, offers little to interest the reader. In 1822, the reigning emir, *Beshir*, took the part of the pacha of Acre, in his rebellion against the Turkish government. By this act he excited the hostilities of the Porte, and was expelled from office. He took refuge in Egypt, where he found means to gain the favor of Mohammed Ali, the pacha of that country, by whose mediation he was restored to his country and authority. The protection of the Egyptian chief, however, proved far from acceptable to the Druses. Mohammed, having subjected the whole of Syria to his rule, treated the inhabitants with great tyranny, and oppressed them with taxes and conscriptions, to enable him to carry on his war against the Porte. This excited great discontent. In 1840, he ordered the emir to deprive the Druses of their arms. These people, who understood this measure to be a part of his scheme for taxing and oppressing them at his pleasure, immediately rose in insurrection. They attacked Beyroot, Saida, Tripoli, and other places, and ravaged the country in the neighborhood. The pacha was obliged to summon a large force from Egypt, by the aid of which the insurrection was suppressed in the course of the year. Since that event, the Druses have remained quiet.

The territory of the Druses now comprises the south part of the chain of Lebanon, and the region east and south of Beyroot, and as far south as the sources of the River Jordan. The dominion of the emir extends also over the north part of the mountains as far as the latitude of Tripoli. Toward the east, it prevails over a portion of the Beka, or the plain between the Lebanon and Anti-Lebanon chain. The emir acknowledges the supremacy of the pacha of Acre, and pays tribute to that chief, on condition that no Turk shall be allowed to reside within his jurisdiction. The capital of the Druses is Dair el Kamar, a town of about five thousand inhabitants, situated in a fine valley on the western slope of Lebanon. Part of the inhabitants are Christians, and the town contains two Maronite and two Melkite churches. The number of Druses throughout the country is estimated at two hundred thousand.

CHAPTER CXXI.

Manners, Customs, &c., of the Druses.

The Druses are divided, like the Maronites, into sheiks and peasants. The greater part are cultivators, every man living on his inheritance, improving his mulberry-trees and vines. They also raise tobacco, cotton, and grain. The chief is styled *hakem*, or governor; also *emir*, or prince. He is a sort of king, or general, who unites in his own person the civil and military powers. His authority is sometimes transmitted from father to son, sometimes from one brother to another; the succession is determined rather by force than by fixed laws. The office of the hakem is to watch over the good order of the state, and to prevent the sheiks and villagers from making war on each other. He collects the tribute, from which he annually pays a stated sum to the pacha.

In questions of peace and war, the hakem must convoke general assemblies of the people, and lay before them the state of affairs. In these assemblies, every sheik and every peasant, who has any reputation for courage or understanding, is entitled to a vote, so that the government may be regarded as a well-proportioned mixture of monarchy, aristocracy, and democracy. No standing army is maintained. In war, every man able to bear arms is called upon to march. He takes with him a little bag of flour, and his weapons, and repairs to the rendezvous. If it be a civil war, as sometimes happens, the servants, the farmers, and their friends, take up arms for their patron, or the chief of their family, and repair to his standard. A traveller in their country gives the following account: "When the emir and the sheiks had determined on war at Dair el Kamar, the criers in the evening ascended the summits of the mountains, and there called, with a loud voice, 'To war! to war! Take your guns; take your pistols. Noble sheiks, mount your horses; arm yourselves with the lance and sabre. Rendezvous to-morrow at Dair el Kamar. Zeal of God! zeal of combats!'

"This summons, heard in the neighboring villages, was repeated there; and, as the whole country is nothing but a chain of lofty mountains and deep valleys, the proclamation passed, in a few hours, to the frontiers. These voices, from the stillness of the night, the long-resounding echoes, and the nature of the subject, had something awful and terrible in their effect. Three days after, fifteen thousand armed men were collected at Dair el Kamar."

An army of Druses consists of a crowd of peasants, with short coats, bare legs, and muskets in their hands. Their warfare is only a conflict of posts. They never risk themselves in the plains, being unable to sustain a charge of cavalry, for want of bayonets. Their whole art consists in climbing rocks and creeping among the bushes, from whence their fire is very effective, as they are most expert marksmen. They are accustomed to sudden inroads, surprises by night, ambuscades, and all rapid movements and close rencounters. They possess two qualities very important to soldiers: they strictly obey their leaders, and are endowed with a temperance and a vigor of health uncommon among civilized nations. They have been known to pass three months in the open air without tents, or any other covering than sheepskins, yet with no more loss from sickness than if they had staid at home.

The Druses dress differently from the Maronites. The men wear a coarse black woollen cloak, with white stripes, thrown over a waistcoat, and loose, short trousers of the same stuff, tied round the waist by a white or red linen sash. On the head is worn a flat, turnip-shaped turban. The women wear a coarse blue jacket and petticoat, without any stockings. Their

hair is plaited, and hangs down in tails behind. When in full dress, they wear on the head a hollow tube of silver or tin, with silver bobs to their tresses — the whole enveloped in a white linen sheet.

The architecture of the Druses, in general, is rude; but the capital is said to resemble a second-rate country town of Italy. The castle, or palace, of the emir, at Bteddin, near Dair el Kamar, has pretensions to elegance. Some of its apartments are very handsomely furnished, paved with marble, and adorned with rich folding draperies and divans. The walls are inlaid with ivory and gilding, and ornamented with passages of the Koran and the Scriptures in Arabic, in large embossed gilt characters.

The distinguishing character of the Druses is a sort of republican spirit, which gives them more energy than any other subjects of the Turkish government, with an indifference to religion, which forms a striking contrast to the zeal of the Mahometans and Christians. In other respects, their private life, their customs and prejudices, are the same as those of the other Orientals. Their amusements are of the simplest character. In the evening, they sometimes assemble in the court, the area, or the house, of the chief of the village or family. There, seated in a circle, with crossed legs, pipes in their mouths, and poniards in their belts, they discourse of their various labors, the harvests, peace and war, the conduct of the emir, or the amount of the taxes. The children, tired of play, come frequently to listen; and a stranger is surprised to hear them, at ten or twelve years old, recounting, with a serious air, how the Turks and the Egyptians went to war, how many purses it cost the pacha of Syria, what increase of the tax is likely to follow, how many muskets there were in the camp of the Druses, and who had the best mare. This is their only education. They are not taught to read the Psalms, like the Maronites, nor the Koran, like the Mahometans. The sheiks hardly know how to write a letter. All classes treat each other with that rational familiarity which is equally remote from rudeness and servility. The hakem himself is not a different man from the rest. He is a sort of good-natured country gentleman, who does not disdain to admit the meanest farmer to his table. In a word, the manners of the Druses are those of ancient times, and of that rustic life which marks the origin of every nation.

In religion, the Druses hold the doctrine of Mohammed ben Israel, who taught that it was not necessary to fast or pray, or practise circumcision, or make the pilgrimage to Mecca, or observe festivals; and finally, that the Khalif Hakem b'amr Ellah was God incarnate. They drink wine, eat pork, and allow marriage between brothers and sisters. In religion, they are divided into two classes, called *Okkals* and *Djahel*, or the Initiated and the Profane. They have various degrees of initiation, the highest of which require celibacy. Those who belong to these, are distinguished by a white turban, which they affect to wear as a symbol of their purity. So proud are they of this supposed sanctity, that they think themselves sullied by touching a profane person. All their practices are enveloped in mystery. Their oratories stand alone on the tops of the mountains, and in these they hold secret assemblies.

They have some religious books, which the Okkals conceal with the greatest care, not only from foreigners, but from the uninitiated of their own people. The mass of the nation are wholly indifferent about religious matters, and disbelieve a future state. When among the Turks, they affect the exterior of Mahometans, frequent the mosques, and perform their ablutions and prayers. Among the Maronites, they accompany them to church, and use holy water. Many of them, importuned by missionaries, suffer themselves to be baptized. If solicited by the Turks, they will submit to the Mahometan rite of initiation, and conclude by dying neither Christians nor Mahometans.

CHAPTER CXXII.

A. D. 1070 to 1160.

The Assassins — *Their Origin* — *Hussun Subah* — *The Valley of Paradise.*

During the period of the crusades, Syria was the theatre of a political power the most extraordinary perhaps, that ever existed. A family of chiefs had erected a dominion in this country through the means of superstition, of so peculiar a nature as to give them unlimited influence over their followers, and enable them to strike awe into the most powerful sovereign, and to fill the Eastern world with horror and dismay for nearly two centuries. These men were termed *Assassins*, from the Arabic word *haschaschin*, signifying a person addicted to the use of an intoxicating substance obtained from hemp, and called *haschisch*. The Assassins of Syria occupied the mountainous region of Lebanon, and the hills of Tortosa, near Tripoli. Their leader was styled *Sheik ul Gebel*, the Sheik or Lord of the Mountains, which has been wrongly translated into the *Old Man of the Mountain*, the title by which he is commonly known in Europe.

Some writers have deduced the origin of the Assassins from the ancient Parthians, and their name from that of the Arsacidæ. There seems no rational ground, however, for these conjectures. The founder of the race was *Hussun Subah*, from whom they were originally termed *Hussunees*, or disciples of Hussun. This individual was the son of an Arab of the Homerite family of the Subahs. He was born at Rhe, in the Persian province of Irak, in the latter part of the eleventh century, and was educated at Nishapour, in Khorasan — at that time the capital of the Seljukian princes, who ruled over Persia. He was the college companion of Nizam ul Mulk — the celebrated prime minister of Alp Arslan — of Malek Shah, and the famous Persian poet Keyomee. Gloomy and reserved by nature, his studies were of such a character as to increase the morbid tendencies of his mind, and he became a morose and moody visionary. A prediction existed at Nishapour, implying that an exalted destiny awaited certain students in the seminary of that city; and this gave rise to a mutual agreement among the three friends, that whoever of them first attained to power should assist the fortunes of the others, who were less successful.

The sun of prosperity smiled first on Nizam ul Mulk, who rose to the highest rank in the confidence of Alp Arslan, and Omar Keyomee was not long in preferring his claim to the benefit of the compact. "In what can I best assist thee?" demanded the minister, as he warmly greeted his friend. Omar, who was enamored of poetry and ease, replied. "Place me where my life may pass without care or annoyance, and

The Sheik ul Gebel instructing his Followers.

where wine in abundance may inspire my muse." A pension was accordingly assigned him in the fertile district of Nishapour, where Omar lived and died, and where his tomb may still be seen. Hussun was more ambitious. After years of travel, he also repaired to the court, and reminded the vizier of their agreement. A reasonable bounty was offered to him; but this was so far below his extravagant wishes, that the ungrateful Arab spurned the gift, and attempted to revenge the disappointment by undermining his benefactor in the favor of the sultan. Failing in this attempt, he returned, in a transport of shame and fury, the implacable foe of the man who had endeavored to serve him.

He first concealed himself in the house of a respectable landholder at Rhe, when his uneasy and sanguine spirit often vented itself in threats of visionary projects. On one occasion, he uttered an unguarded boast that, with the aid of two devoted friends, he would overthrow the power of the sultan. This so alarmed his simple host, that he suspected the brain of his guest to be turned, and attempted secretly to regulate his diet and to induce him to take physic suitable to persons laboring under mental derangement. Hussun smiled at the mistake; and many years after, when his power was established, he made prisoner of his old host, and carried him away to his castle of Allahamout, among the mountains, where he treated him with all kindness and courtesy, and addressed him in such terms as these: "Well, my good friend, do you still think me crazy? Have you brought any more medicine for me? Or do you now comprehend the power of a few determined and united men?"

Hussun proceeded to Syria, where he entered into the service of a chief of Ismael, and adopted the tenets of that sect. The Ismaelites derive their name from adopting the pretensions of Ismael the son of Jaffier, the sixth Mahometan imam, or pontiff, whose claims to the pontificate were set aside in favor of his younger brother, Kauzim. They also profess certain doctrines at variance with orthodox Islamism. This sect appears to be a remnant of the ancient Karmathians, who disturbed the Mahometan faith in the time of Haroun Al Raschid, and who have been known under various other mystical designations. Hussun became a zealous convert to the doctrines of these sectaries. He now employed all his energies in working on the enthusiasm of others, and attaching to himself a band of devoted adherents, in order to secure the power which he coveted. Shut out, by his saturnine disposition, his profligate and dangerous character, and his peculiar opinions, from all ordinary paths to distinction, he formed a diabolical plan for assuaging his thirst of dominion, as well as his hatred of mankind, by inthralling the souls of men. The design at last succeeded, and Hussun Subah established a moral despotism more absolute and terrible than that of the mightiest monarch of his time.

From Syria, he directed his course again to his native town of Rhe, where he met with some discontented persons, who declared themselves ready to assist him. His first object was to gain possession of a stronghold, and he succeeded by a stratagem in capturing the hill fort of Allahamout, near Casbin, in the mountainous region to the south-west of the Caspian Sea. From this fortress he commenced depredations on the surrounding country. Malek Shah, the Seljukian sultan, sent a force to reduce him. Hussun had only seventy followers, and was driven to such extremity as to be on the point of falling into the hands of his enemies, when a seasonable succor of three hundred men from Rhe, enabled him to make a successful sally from his fortress, which compelled the sultan's army to raise the siege.

Having thus laid the foundation of an independent power, the fanatical zealot proceeded to erect upon it a superstructure of the most extraordinary character. Superstition, or a blind, devoted faith, was the instrument with which he wrought; and such was the influence which he soon acquired, that the greatest princes of the East trembled at his name. Fate was in his hands; for there was no shape which his followers could not assume, and no danger which they would not brave, to fulfil his commands. More than fifty thousand men gloried in their devotion to his service, and every one of these obeyed, with equal promptitude, an order to sacrifice his own life or to take that of another. The means which he employed to inspire this ardent devotion in his followers are no less singular than the object aimed at by the leader of these fanatic sectaries.

Marco Polo, the celebrated Venetian traveller, to whom we are indebted for much of our early knowledge of the East, gives the following account of the manner in which Hussun, or the Sheik ul Gebel, obtained such an ascendency over the minds of his disciples: —

In a beautiful valley, enclosed between two lofty mountains, he had formed a luxurious garden, stored with every delicious fruit and every fragrant shrub that could be procured. Palaces, of various sizes and forms, were erected in different parts of the grounds, ornamented with works in gold, paintings, and furniture of rich silks. By means of small conduits, contrived in these buildings, streams of wine, milk, honey, and pure water were made to flow in every direction. The inhabitants of these palaces were beautiful damsels, accomplished in the arts of singing, playing upon musical instruments, dancing, &c. Clothed in rich dresses, these sirens were seen continually sporting and amusing themselves in the garden and pavilions, their female guardians being confined within doors, and never suffered to appear.

The object which the chief had in view, in forming this delightful garden, was this: Mahomet having promised his followers the enjoyments of paradise and the society of beautiful nymphs, this chief was also desirous of passing himself off for a prophet, who had the power of admitting his disciples into the bower of bliss. In order that none, without his permission, should obtain access to this delicious valley, he caused a strong and impregnable castle to be built at the entrance: the passage into the garden was by a secret way through this castle. At his court, likewise, this chief entertained a number of youths, from twelve to twenty years of age, selected from the inhabitants of the surrounding mountains, who showed a disposition for martial exercises, and appeared to possess daring courage. To these youths he was in the daily practice of discoursing on the subject of the paradise announced by the prophet, and of his own power of granting admission. At certain times, he caused draughts of a soporific nature to be administered to ten or a dozen of them, and, when overcome with sleep, he had them conveyed to the several apartments of the palaces in the garden.

Upon awakening from their lethargy, their senses were struck with all the delightful objects above described Each one perceived himself to be attended by lovely damsels, singing, playing, and attracting his regards by the most fascinating caresses; serving him also with delicate viands and exquisite wines, until, intoxicated with excess of enjoyment, he believed himself really in paradise. When four or five days had thus been passed, they were thrown once more into a lethargy, and carried out of the garden. Upon being introduced into the presence of the chief, and questioned as to where they had been, their answer was, "In paradise, through the favor of your highness;" and then, before the whole court, who listened to them with eager curiosity and astonishment, they described the scenes which they had passed through. The chief, thereupon addressing them, said, "We have the assurance of our prophet that he who defends his lord shall inherit paradise; and, if you show yourselves obedient to my orders, a happy lot awaits you." Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their master, and were forward to die in his service. The consequence of this system was, that when any of the neighboring princes or others gave umbrage to this chief, they were put to death by these his disciplined assassins none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will. He had two deputies, or lieutenants, one of whom resided near Damascus, and the other in Koordistan; and these pursued the same plan which he had established for training their young dependants. Thus there was no person, however powerful, who, having become exposed to the enmity of the Old Man of the Mountain, could escape assassination, when he commanded it.

CHAPTER CXXIII.

A. D. 1100 to 1160.

Success of the Assassins — Sultan Sanjar - Hussein Ebn Nasser.

The Assassins were regularly organized, the whole institution comprising seven degrees. The Sheik ul Gebel was the head; next were three dignitaries, styled the *dais al kebir*, or grand priors; thirdly were the *dais*, or minor priors; fourthly, the *refeeks*, or companions; fifthly, the *fedavees*, or devoted; sixthly, the *laseeks*, aspirants or novices; and lastly, the profane, or common people. Hassun composed for the dais, or initiated, a catechism consisting of seven heads, among which were implicit obedience to their chief, secrecy, and the principle of seeking the allegorical and not the plain sense of the Koran, by which means the text of that book could be distorted to signify any thing which the interpreter wished. The secret knowledge of the Assassins was confined to a few; the rest were bound to a strict observance of the letter of the Koran. The most active and effectual members were the *fedarees*, who were youths often purchased or stolen from their parents in infancy. They were clothed in white, with red bonnets and girdles, and armed with sharp daggers; but they assumed all kinds of disguises when sent on a mission.

The use of wine was strictly forbidden to his followers by Hussun, and they were enjoined the most temperate and abstemious habits. He enforced his precepts with the greatest severity; and two of his sons, it is said, died under the blows which he bestowed upon them for disobedience. On sending his wife and two daughters to a friend at a distance, that they might be in safety when he was besieged, Hussun directed that they should receive no support beyond what they could earn by spinning.

The success of this extraordinary establishment was unparalleled. When the Sheik ul Gebel fancied himself injured or insulted, or even when the caprice of the moment singled out an object for the work of death, he despatched secretly some of his disciples, fully instructed in the art of disguising their purpose; and no precaution was sufficient to guard any man, however powerful, against the attempt of the Assassins. Khalifs, princes, and nobles fell victims to their daggers. The imams and mollahs who preached against their murderous deeds and doctrines were poniarded, pensioned, or silenced, and the Assassins increased every year in numbers and insolence. In the year 1077, Nizam ul Mulk fell into disgrace with the sultan Malek Shah, and was dismissed from office. In his misfortune, the detestable Hassun sent one of his

emissaries, who stabbed him on the road from Ispahan to Bagdad. He lived a short time after receiving the fatal wound, and the last moments of his life were spent in writing some verses addressed to the sultan. They were to the following purport: "Great king, a portion of my life has been spent in banishing injustice from your territories. I now go to give an account of my administration to the Almighty King of kings. To him I shall present the proof of my fidelity, and such titles as I can show for the reputation which I have acquired in your service. In the ninety-third year of my life, the thread of my existence has been cut short by the dagger of an Assassin. It only remains that I deliver to my son the continuance of those services which I have rendered to my king, and that I recommend him to the favor and protection of God and your majesty."

While the ruthless Hussun thus gratified a personal revenge, he had an ulterior object in accomplishing this murder. He contemplated the death of Nizam ul Mulk as an event likely to throw the empire of the Seljukian Turks into that state of confusion which would facilitate the execution of his wide-spread plans of domination. In fact, there ensued a period of great turbulence and anarchy in Persia immediately after this, and the crafty leader of the Assassins did not fail to profit by it. But he soon aroused a hostility against him which had well nigh proved fatal to himself and his adherents. The outrages perpetrated by these wretches became so numerous that a general outcry was raised throughout Asia, and Sultan Sanjar, who acceded to the Seljukian throne in 1140, resolved to extirpate the detestable sect, whose murders and depredations had spread terror over his kingdom. He marched with a powerful force toward the stronghold of the Assassins at Allahamout; but while on his march, waking one morning, he discovered a dagger stuck up to the hilt in the ground close to his pillow, and read, with astonishment and alarm, the following label on its handle: "Sultan Sanjar, beware! Had not thy character been respected, the hand that stuck this blade into the hard ground could with more ease have plunged it in thy soft bosom!" The warrior, who was insensible to fear on the field of battle, trembled as he read this scroll, and desisted from the attack which he had meditated.

When Hussun Subah died, he transmitted his authority and the terrors of his name to his son *Keah Buzoorg Omeid*. This chieftain was attacked by Mahomed, who succeeded to the throne of the Seljuks in 1184. But the Assassins defended themselves with such resolution that Mahomed was compelled to retreat and make a truce with Keah. The latter sent an envoy to Ispahan, who was received with distinction at the sultan's court. But the populace, less patient than their sovereign, were so irritated at seeing the representative of a chief of the Assassins in the capital of Persia, that they surrounded the house of the envoy, and tore him to pieces. The sultan immediately sent a mission to Keah to disclaim any participation in this act; but the Assassin chief declared that he would never be pacified till the perpetrators of the outrage were given up to his vengeance. It was impossible for Mahomed to discover the ringleaders of this mob, and Keah, impatient of delay, sent a party of his men to Casbin, which they entered in disguise, and, making an unexpected attack, massacred four hundred of the inhabitants, and carried off an immense booty. This act of revenge brought on a war between Keah and Sultan Mahomed, which continued during the remainder of that monarch's reign. Keah not only defeated the royal troops, but conquered the district of Ghilan on the western, shore of the Caspian.

Keah died at Roodbar about the year 1150, and was succeeded by his son *Mahomed*, who, after a rule of three years, resigned his dignity to a prince of the family of Ismail, called Hussein ebn Nasser, who had fled from Syria to the stronghold of the Assassins. Mahomed, however, gave up only the name of power, and constituted himself the vizier of the prince, whom he raised to the dignity of chief ruler. The murders committed by these people became daily more and more frequent: every one who was deemed their enemy fell by the hand of an Assassin. One khalif was openly stabbed in the court of Bagdad. Another, who had threatened the Assassins with vengeance, was murdered, as he lay dangerously ill, by men who seemed to fear that death would rob them of their prey. The principal mollahs, or chief priests of Persia, shocked at these sacrilegious deeds, called upon the sultan to purge his dominions of such atrocious heretics. He sent a mission to Roodbar, and Hussein ebn Nasser assured the envoy that his followers had been calumniated, and that they were good Mahometans. A pious doctor of laws was deputed to ascertain that point, and the sultan was, or pretended to be, satisfied.

CHAPTER CXXIV.

A. D. 1160 to 1256.

Decline and Fall of the Assassins.

When Mahomed the son of Keah died, Hussein would not allow any successor to be appointed, but usurped the whole power, which he disgraced by his violence and intemperance. His conduct was deemed the more scandalous as he was descended from ancestors who had cut down the rich vineyards of Egypt lest they should be tempted to taste the juice of the grape. This debauched chief was slain by his own relatives, who placed his son *Allah ud Deen Mahomed* upon the throne. The first act of the young prince was to put to death those by whom he had been elevated. An occurrence took place during his reign which illustrates the nature of that secret power which the chief of the Assassins exercised. Fakir Razee, a doctor of laws, who was styled the Imam of Rhe, his native town, had been supposed to lean to the opinions of the Ismailee sect. To remove this impression, he expressed from the pulpit his abhorrence of the race and of their tenets. Some time after he had uttered this anathema, he was surprised to see a man, who had been one of his most attentive disciples for several days, enter his private chamber. He was still more astonished when the person, seizing him by the beard, and pointing a dagger to his breast, asked him whether he knew who he was.

"I am quite ignorant who you are," said the trembling divine, "and still less can I conjecture why you seek my life." "You abused the sect of Ismail," said the man. "I was wrong," replied the learned doctor: "I repent, and will never do so again." "Swear by the holy prophet to what you have now said," cried the assailant. "I swear," said the imam. "Very well," said the man, quitting his hold, "I have particu

lar orders not to slay you, or my dagger should before this have been crimsoned with the blood of your heart. Allah ud Deen desires me to present you his respects, and to ask if you are well informed of the tenets of that sect which you have dared to abuse? He advises you to be most careful of your future conduct, and as he has a respect for your character, he sends you this bag, which contains three hundred and sixty gold mohurs; and here is an order for a similar sum to be paid you annually by one of his agents." The divine took the money, and continued for many years to receive the pension. His pupils could not but remark that in his subsequent lectures he carefully abstained from mentioning the followers of Ismail. He was accustomed to observe, in reply to such observations, with a suppressed smile, that he had been convinced by some sharp and weighty argument, that it was better not to enter into any discussions about the doctrines of that sect.

The reign of Allah ud Deen was long and prosperous. He was succeeded by his son, *Jellal ud Deen Hussein*, the first of this race who cultivated with success the friendship of the neighboring nations. Even the khalif of Bagdad relaxed from his orthodoxy, and showered honors on the envoy of this prince. He engaged in no war except with the governor of Irak, and the first campaign closed, as was usual, with the death of the person who had ventured to attack the Chief of the Mountains. The conquests of Zingis Khan commenced about this period, and an envoy was deputed from Allahamout to Transoxiana to propitiate the Tartar invader. Jellal ud Deen, died A. D. 1212. He is celebrated for the kindness and generosity of his disposition, and we are informed that this prince of the Assassins was also the handsomest man of his age.

His son *Allah ud Deen Mahomed*, a boy of ten years of age, was placed upon the throne; and this young prince, soon after his accession, put to death all his principal officers, on the pretext that they had poisoned his father. Though he seems to have been saved, by the sacredness of his character, from the vengeance which he had provoked, he was shunned and deserted by his followers, and fell into a deep melancholy. In the hope of recovering him from this condition, his ministers were desirous of obtaining for him the society of Nasser ud Deen, the most celebrated philosopher of the age. But that learned man, who resided at Bokhara, rejected all the offers that were made to tempt him to so barbarous a court as that of Allahamout. He found, however, that he was dealing with a ruler whose agents were accustomed to consider his will as a divine mandate.

The officer who governed the province of Kuhistan under Allah ud Deen received an order to seize the philosopher; and as Nasser was one day sauntering in the gardens near Bokhara, he was suddenly surrounded by some men, who, pointing to a horse, desired him to mount. He could only oppose arguments which were unheeded, and he was half way to Kuhistan before his friends knew that he was gone. He was kept a long while in captivity, and it was during this period that he wrote the most celebrated of all his philosophical treatises, which bears the title of "Aklaak Nasseree," or the Morals of Nasser.

Allah was slain by one of his own servants in his hall of audience, A. D. 1255. He was succeeded by his son *Ruken ud Deen*, better known by the name of *Kaher Shah*. By this time, the Assassins had established themselves in great strength in Syria, where they possessed many castles, particularly in the neighborhood of Tripoli. The crusaders were sometimes exposed to their attacks, and at others they found it convenient to make treaties with them. Aboos Wefa, the Assassin chief of Syria, entered into an alliance with Baldwin II., king of Jerusalem, against their common enemy, the Seljukian Turks. In general, however, the Assassins kept the Christians of Tripoli in perpetual fear. They levied contributions on the crusaders for the safety of their lives, and they even demanded this species of *black mail* from St. Louis, king of France, as he passed through Acre on his return from the unfortunate expedition to Damietta. The monarch, however, indignantly refused payment of this disgraceful tribute, and, what is remarkable, escaped with his life. Other princes were not so fortunate. The prince of Mosul was stabbed, as he entered the mosque, by an Assassin disguised as a dervise. A sultan of Egypt met the same fate at Cairo. Raymond, count of Tripoli, also fell in a similar manner. Conrad, marquis of Tyre, who had given offence to the Assassins, was murdered by two fedavees in the marketplace of that city. This outrage was ascribed to Richard Cœur de Lion, king of England, who was at that time in the Holy Land, and had become involved in a quarrel with the marquis. This affair is still a subject of controversy among historians.

The Syrian or western branch of the Assassins became, to a certain extent, independent of the establishment in Persia. The chief seat of the Syrian power was at Massyad, near Beyroot. The history of this branch was at that period much the most familiar to Europeans, being interwoven with that of the crusaders and of the great Sultan Saladin, who was several times in danger from the daggers of the Assassins. The Syrian *Dai al Kebir*, or supreme chief, named *Sinan*, a man who had a reputation for sanctity, sent an embassy to Almeric, the Christian king of Jerusalem, offering, in his own name and that of his people, to embrace Christianity on certain conditions. Almeric was overjoyed at the offer, and dismissed the envoy with a favorable answer. But this person, immediately after his arrival in his own territory was killed by a party of knights templars, who were displeased with the conditions of the treaty. After this, the Assassins resorted again to their daggers, which they had laid aside for many years. The name of *Assassin*, becoming familiar to the crusaders, was by them carried to Europe, where it was used as synonymous with that of *sicarius* — a hired murderer.

After the Assassins had thus in a manner maintained an empire of superstition and terror over all the monarchies of Western Asia for the greater part of two centuries, a fatal blow was struck at their power by the Mongols under Hulaku Khan. This chieftain led his hordes of barbarians from the region of Central Asia, and in the year 1253 conquered Persia; after which he continued his course westward, and destroyed all that remained of the empire of the khalifs. These conquests will be described in our history of the Mongols. The Assassins were unable to resist the Mongolian arms, and Kaher Shah, whom we have mentioned as the last of a long line of the Chiefs of the Mountains, fell, after a weak and ineffectual struggle, before the conquering march of Hulaku. That conqueror not only made him prisoner, but captured and dismantled all his strongholds in Persia and the regions adjoining

the Caspian Sea. More than a hundred castles were found garrisoned by the Assassins, and upwards of twelve thousand of this tribe were put to death by order of Hulaku. This enterprise certainly entitled the conqueror to the gratitude of the country which he came to subdue, and we receive a favorable impression of his character from the joy which he testified at being able to release Nasser ud Deen, and the high estimation in which he continued to hold that eminent philosopher.

The extinction of the Assassin power may be fixed at this date, though a small branch, with a very limited power, remained till the reign of Shah Rokh Mirza, in the early part of the fifteenth century, when the last remnant of their dominion was extirpated by the governor of Ghilan. Though none of this sect have ever since enjoyed political power, they still exist in a scattered state. The Borahs, an industrious race of men, whose pursuits were commercial, and who are well known in the British settlements in India, belong to the sect of Ismail, and they still maintain that part of the Assassin creed taught by Hussun Subah, which enjoins a complete devotion to their high priest. But this principle, so dreadful in its operation in a large organized body like the ancient Assassins, seems to be attended with no manifest evil in a small class of men, who have neither the disposition nor the power to disturb the peace of the community in which they live.

CHAPTER CXXV.

Religion, Manners, Customs, &c., of the ancient Syrians — Government — Cities — Present Inhabitants.

The ancient Syrians were idolaters, though we are unable to say much of the very earliest forms of religion in this country. At Damascus, the chief object of worship was an idol named *Rimmon*. Another, of later date, was *Adad*, supposed to be the same with Benhadad, who was deified after his death. Several similar idolatries are supposed to have flourished here till the conquest of the country by Tiglath Pileser, when the Syrian worship appears to have experienced a change. But we have no circumstantial account of the religious rites celebrated here till the second century of the Christian era, when the satirist Lucian, himself a native of Syria, furnishes some information on this point, to the following purport.

In the city of Hierapolis stood a magnificent temple, dedicated to the great Syrian goddess, containing many golden statues, a celebrated oracle, and a variety of sacred animals, as oxen, horses, lions, bears, &c. The whole edifice, from the roof downward, glittered with gold. The gifts sent to the temple by the surrounding nations formed a treasure of incredible value. The air of the place was so strongly impregnated with aromatic odors, that the garments of the worshippers retained their fragrancy for a considerable time. Upwards of three hundred priests, in white habits, attended the sacrifices. Bands of consecrated minstrels accompanied the solemnities with the sound of various instruments. The high priest wore a purple garment and golden mitre, and was annually elected to the sacerdotal dignity. There were regular sacrifices every day, and an extraordinary offering every spring, on which occasion large trees were cut down to make a sacrificial pile: on this were heaped great numbers of goats, sheep, birds, rich suits of clothing, and vessels of gold and silver — all which were consumed by fire, while the priests walked round the burning pile with the sacred images. This sacrifice was always attended by a great concourse of people, every one bringing images made in resemblance of those in the temple.

There was a class of infatuated devotees attached to the Syrian worship; these persons, at stated times which occurred twice a year, climbed up to the summits of lofty columns, and remained there for seven days, being supplied with food by means of a chain which they drew up from below. During this space of time, they pretended to hold immediate intercourse with the great goddess, and told the wondering populace that these ceremonies were practised in memory of Deucalion's flood, when men fled for refuge to the tops of trees and mountains. At another festival, the gods were transported to a lake near the temple, where the sacred fishes were kept. Here a strange farce was enacted between Jupiter and Juno, the former proposing to go down into the lake, and the latter attempting to dissuade him, lest her favorite fishes should die beneath the effulgence of his glory. Twice a year, also, the inhabitants went in crowds to the seaside, and performed certain extraordinary ceremonies in obedience to a pretended command of Deucalion. They then returned with vessels full of water, which they emptied in a cleft of the temple, which they believed to be the identical spot where the waters of the deluge were swallowed up.

Of the general state of manners among the ancient Syrians, we know very little. Plutarch observes that, in his time, these people were an effeminate race, and remarkable for hiding themselves from the light of the sun, in caves and other subterranean places, on the death of their relatives. The Syrian language, called by lexicographers the *Syriac*, is entirely distinct from the Greek, although the latter, from the time of the Seleucidæ, was the general language of commerce, government, and literature, in Syria. The Syriac was not only spoken in Syria, but also in Mesopotamia, Chaldea, and Assyria; and, after the Babylonish captivity, it was introduced into Palestine. It was originally a pure and primitive tongue, and is supposed, by many, to be the mother of all the Oriental dialects; but, after the Greek began to prevail in Syria, it was corrupted by the introduction of words from that language.

Ctesias, the Greek historian, states that Semiramis employed Syrian mariners in her expedition to India. From this fact, we may conclude that the Syrians were early addicted to navigation. It is probable that they had ships on the Mediterranean as soon as any of their neighbors, and that they traded with the Eastern countries upon the Euphrates at a very early period. Their country abounded with valuable commodities, fit for exportation; and they are generally supposed to have been the first importers of the products of Persia and India into the western parts of Asia.

Of the political institutions of ancient Syria little has been recorded by historians. The government was probably monarchical from the most ancient period; and the spoils and tributes which the Syrian monarchs obtained by war, and the commerce of the people with the surrounding nations

enabled the principal communities to become rich and powerful. The cities of Syria were remarkable for the magnificence of their architecture, and the wealth and luxury of their inhabitants. One of the most ancient was Baalbec, called, by the Greeks, *Heliopolis*, or the City of the Sun. It was beautifully situated at the foot of Mount Anti-Libanus, about thirty miles from the sea-coast. At what time or by whom this city was founded, it is impossible to say; indeed, all the early part of its history is quite obscure. The advantages of its situation, both as an agreeable residence and a mart of trade, must have contributed to its growth at a very early period. The plains adjoining the city are watered by beautiful streams descending from the mountains, forming a considerable river which flows into the Mediterranean near Tyre. The connection of Baalbec with Tyre and Palmyra caused a great portion of the traffic with India to pass through it. This was probably the source of its early wealth, and furnished the means of erecting those stupendous piles of architecture, the ruins of which now strike the traveller with amazement. Baalbec was a garrison town in the time of Augustus, and its fortifications were strengthened by the Byzantine emperor Heraclius, to resist the invasion of the Saracens. Being exposed to the ravages of war, however, it rapidly went to ruin.

Ruins of Baalbec.

The chief edifice now visible amid the remains of Baalbec is the Temple of the Sun, an edifice of enormous dimensions, and constituting one of the most imposing masses of ruins in the world. Many of the columns which remain are upwards of seventy feet in height. The stones used in the masonry of the walls are of equally gigantic proportions, some of them being fifty-eight feet long and twelve feet thick. The sculptures which adorn this edifice are remarkable for their boldness and magnificent effect. The architectural order is mostly Corinthian. The material is a white granite, a stone which abounds on the spot and in the neighboring mountains. Baalbec is surrounded by a wall, and still contains a few thousand inhabitants, who dwell in mean hovels, scattered among the ruins.

Antioch was founded by Seleucus, the first of the dynasty of the Seleucidæ, (300 B. C.,) and was, for a long time, the capital of Syria. It was situated on the River Orontes, twenty miles from the Mediterranean, about midway between Constantinople and Alexandria, or seven hundred miles from each. After the overthrow of the kingdom of Syria, the Roman governors, who presided over the affairs of the eastern provinces, made Antioch their chief residence. In early Christian times, it was the seat of the chief patriarch of Asia. This city was also particularly honored by the Jews, on account of the right of citizenship which had been granted to them by its founder. A few miles from Antioch was a place called *Daphne*, where Seleucus planted a grove, and erected a temple consecrated to Apollo and Daphne. To this spot the citizens resorted for their idle pleasures; and it soon became so notorious for the dissipated character of its frequenters, that to "live after the manner of Daphne" was used proverbially to express the most voluptuous and dissolute mode of life. Luxury and dissipation were, in fact, the general characteristics of the people of Antioch, in almost every period of their history; and to this disposition may be ascribed many of the numerous calamities which befell this celebrated city. It was often the scene of violent tumults and seditions, in which hundreds of thousands of men were killed. It has also been dreadfully ravaged, at different times by earthquakes and fires. In the reign of Trajan, an earthquake shook the city while the emperor was holding his court there. A great part of it was laid in ruins, and the emperor himself escaped with difficulty — and not unhurt — out of a window. In the year 587 an earthquake levelled almost every house in Antioch with the ground, and destroyed thirty thousand of its inhabitants. But these are only a small part of the calamities recorded in the history of this city which bore the proud title of "Queen of the East." Antioch is still inhabited, but is only a collection of ruins and mud-walled hovels, exhibiting every appearance of poverty and wretchedness.

Damascus is one of the very few cities in the world which have maintained a flourishing existence from the time of their foundation. Though often captured and desolated by the ravages of war, it has always recovered its prosperity, and, in all ages, it has enjoyed the reputation of being one of the most delightful places in the world. It is, perhaps, one of the oldest cities now in existence, being mentioned in the time of Abraham. Its political importance as the capital of a kingdom, and the residence of the Arabian khalifs, has already been mentioned. The sovereigns of Syria held their court here for three centuries. The situation of Damascus is about fifty miles from the Mediterranean, in a fertile plain, watered by a river which the Greeks called *Chrysorrhoas*, or Golden Stream, but now known as the *Barrady*. It is the centre of the Syrian trade, and forms the rendezvous of all the pilgrims who visit Mecca from the north of Asia. The streets of the city are varied, and one of them, called "Straight," is mentioned in the Acts of the Apostles. Damascus is famous for its manufactures, particularly of sword-blades, which are of so perfect a temper, that no European art has ever been able to equal them.

Damascus was formerly noted for the fanatical bigotry of its inhabitants, and their hatred of Christians. A few years ago, a European dared not enter the streets of this city unless he could manage to disguise himself as a Turk or an Arab. As soon, however, as Ibrahim Pacha had established his authority there, he made such regulations as prevented Christian strangers from being insulted. In 1833, a British consul made a public entry into Damascus, amid a numerous concourse of spectators, who murmured greatly at this innovation; but they were restrained from giving any further proof of their dissatisfaction by the troops which lined the streets on the occasion. It seems, however, that the introduction of Europeans here has

tended to destroy many prejudices that existed against them.

Aleppo, the ancient Berœa, stands on a hilly spot adjoining the desert. Its numerous minarets and domes exhibit a delightful prospect to the eye, fatigued with the monotony of the brown and parched plains that stretch around. It is accounted the third city in the Turkish empire, yielding the precedence only to Constantinople and Cairo. This greatness it owes to the vast extent of its inland trade, for which it is most favorably situated, being in close connection with Syria, Asia Minor, Armenia, and Persia. It is also a rendezvous for pilgrims from all these countries to Mecca. Although it contains no grand monuments, nor even any very magnificent modern edifices, it is yet esteemed the neatest and best built of the Turkish cities. The society is also represented as displaying more toleration and urbanity than that of other Mahometan cities. Aleppo suffered by a dreadful earthquake on the 13th of August, 1822. Twenty thousand persons were killed in the city, and the greater part of the houses were either destroyed or damaged. The population of Aleppo, before the earthquake, was estimated at 250,000.

Scanderoon, or Alexandretta, on the Mediterranean, is regarded as the port of Aleppo. It has a fine harbor, which affords the only good anchorage for large vessels on the coast of Syria. The marshes near the place render it unhealthy, so that it is inhabited only by those persons whom the absolute necessities of commerce compel to make it their residence. It has, consequently, never been any thing more than a large, open village. The inhabitants of this place formerly carried on their correspondence with the merchants of Aleppo by means of carrier pigeons, but this practice is now disused.

Beyroot, the ancient Berytus, and within the limits of ancient Phœnicia, is beautifully situated in a pleasant country, which, from the sea-shore to the foot of the mountains of Lebanon, is covered with rich plantations of olives, mulberry, and palm-trees, diversified with picturesque hamlets and villas, and fragrant lemon and orange groves. The town occupies a declivity, the summit of which is uninhabited. It has for some time been a station for the American missionaries. This place, as has been already remarked, was nearly destroyed by the allied fleet in 1839.

The present inhabitants of Syria are compounded of various races. Within twenty-five hundred years may be reckoned ten great invasions, which have introduced into this country a succession of foreign nations. At the present day, the population may be divided into three principal classes: 1. The descendants of the Greeks of the Byzantine empire; 2. The Arabs, their conquerors; 3. The Turks, who constitute the present ruling power. There are also wandering tribes of Kurds, Turkomans, and Bedouin Arabs. The ancient Syrians, who inhabited the country before the Macedonian conquest, have been either extirpated or so completely absorbed by the conquering population, that they may be regarded as an extinct race.

Of these different inhabitants, some are dispersed over every part of the country, and others confine themselves to particular spots. The Greeks, the Turks, and the Arabian peasants belong to the former class, with this difference, that the Turks reside only in the towns, where they possess the military employments and the offices of the magistracy, and where they exercise the arts. The Arabs and the Greeks inhabit the villages, forming the class of husbandmen in the country and the inferior population in the towns. The Turkomans, the Kurds, and the Bedouins have no fixed habitations, but are perpetually wandering, with their tents and herds, in limited districts, of which they claim to be the proprietors. The Turkoman hordes generally encamp on the plain of Antioch, the Kurds in the mountains, and the Arabs spread over the whole portion adjacent to the desert.

CHAPTER CXXVI.

Famous Men of Syria — Lucian — Jamblichus — Libanius — Johannes Damascenus, &c.

One of the most eminent of the Syrian writers was *Lucian the Satirist.* He was born in the reign of Trajan, at Samosata, the capital of Comagene, a province of Syria. His father, being poor, sent him to learn a sculptor's trade. But in this he had little success. The manner in which Lucian was determined to the vocation of a man of letters is too curious not to be mentioned. We give it in his own words: —

"I was fifteen years old when I left off going to school. My father then consulted with his friends how to dispose of me. They did not approve my being devoted to letters on account of the expense. I was therefore put apprentice to my uncle, who was an excellent sculptor. I did not dislike this art, because I had amused myself, at a very early age, in making little figures of wax, in which I succeeded tolerably well. Besides, sculpture seemed to me not so much a trade as an elegant amusement. I therefore went to work in earnest; but I laid on the chisel so clumsily that the stone broke under the weight of my blows; and my angry master beat me. I ran home, crying bitterly, to the great affliction of my mother. That night I had a dream, which made a strong impression upon me.

"Methought two female figures stood before me. The one was rough in appearance, uncombed and dirty, with sleeves tucked up, and face covered with sweat and dust. The other had a graceful air, a sweet and smiling aspect, and a neat and modest attire. They pulled me eagerly to and fro, each one desiring me to choose her for my companion, and, at length, pleaded their cause in the following manner: The first said, 'My son, I am Sculpture, whom you have lately espoused, and whom you have known from infancy, your uncle having made himself very famous by me. If you will follow me, I will render you illustrious. Be not in pain on account of my dress: it is that of Phidias and Polycletus, and other great sculptors, who, when living, were adored for their works, and who are still adored with the gods they made. Consider how much glory you will acquire by treading in their steps. and what joy you will give your father and family.'

"The other female said, 'I am Erudition, who preside over all the branches of polite knowledge. Sculpture has shown what you will gain from her; but, by listening to her advice, you will always remain a poor artificer, dependent upon great men for a living. Should you ever rise to the head of your profession, you will only be admired, while none will envy your condition. But, if you follow me, I will teach you

whatever is most noble and excellent in the universe. I will adorn you with the most exalted virtues, modesty, justice, piety, humanity, equity, prudence, patience, and the love of whatever is praiseworthy. I will even bestow immortality upon you, and make you live forever in the remembrance of mankind. Consider what Æschines and Demosthenes, the admiration of all ages, became by my help. Socrates, who at first followed my rival, Sculpture, no sooner knew me, than he abandoned his first mistress to walk in my train.' She had no sooner spoken these words, than I flew to her embrace. The other, transported with rage and indignation, was immediately transformed into a statue like Niobe. Erudition, to reward my choice, made me ascend with her into her chariot, and, touching her winged horses, she carried me from east to west, causing me to scatter universally something of celestial and divine, that caused mankind to look up with astonishment, and load me with blessings and praises. She afterwards brought me back to my own country, crowned with glory and honor; and, restoring me to my father, pointed to the splendid robe in which I was arrayed, and said, 'Behold the exalted fortune of which you would have deprived your son had I not interposed.' Here ended my vision!"

The effect of this dream was to kindle in the mind of Lucian an ardent love for the study of polite learning, to which he entirely devoted himself. He first settled at Antioch; from this city he went into Ionia and Greece, and subsequently travelled in Italy and Gaul. His longest residence was at Athens. While at Antioch, he practised as an advocate: in other places he delivered lectures. In his old age, he was procurator, or register, of the Roman prefect of Egypt. He lived to the reign of the emperor Commodus, to whom he dedicated one of his works.

Lucian was neither a Christian nor a pagan, nor did he espouse any particular sect or creed in philosophy. He wrote on a great variety of subjects, and distinguished himself by acuteness of observation, liveliness of wit, and great power of ridicule and satire. The purity of his Greek, and his clear, lively, and animated style, render him one of the most agreeable of all the ancient writers. Most of his pieces are in the form of dialogue. The absurdities of the pagan religion, and the fashionable conceits, fopperies, and impostures of the day, are equally the butt of his raillery. He paints in a most impressive style the miseries of an artificial state of manners, the vanity and credulity of mankind, the preposterous pride of philosophers, and the arrogant conceit of pedants. His Dialogues of the Dead are admirable specimens of sly humor and ingenious pleasantry. His study was human character, in all its varieties, and the age in which he lived furnished ample materials for his observation. Many of his pictures, though drawn from the circumstances of his own times, are true for every age and country. The character of his mind was decidedly practical, and he was not disposed to believe any thing without sufficient evidence of its truth. The Christian religion is sometimes the object of his satire, but he appears to have been acquainted only with its corruptions.

Three distinguished writers of the name of *Jamblichus* were natives of Syria. They flourished at different periods. The first lived in the reign of Trajan, and is chiefly known as the author of a romance entitled the Loves of Sinon and Rodane. The second was a Platonic philosopher, who flourished in the early part of the fourth century. He was a perfect master of all the mysteries of the Plotinian system, and taught it with such reputation and success, that he attracted crowds of disciples. He made high pretensions to supernatural powers, and astonished the people with wonders which he pretended to perform by means of an intercourse with invisible beings. He appears to have been a sort of Mesmerist. He was popularly known by the name of the "most divine and wonderful teacher." His writings display extensive reading, but they are sufficiently obscure. The third Jamblichus flourished under Julian the Apostate. He was a great favorite with that prince, who wrote many letters to him. His most esteemed work treats of the mysteries of the Egyptians, Chaldeans, and Assyrians The two latter authors are often confounded together

Libanius, the Sophist, was a native of Antioch. He lived in the fourth century, and enjoyed the friendship of the emperor Julian. He was distinguished beyond all his contemporaries in eloquence, and suffered from the envy of rivals, through whose influence he was banished from Constantinople, (A. D. 346.) He retired first to Nice, in Bithynia, and from thence to Nicomedia, in the same province, but was afterwards recalled to Constantinople. Subsequently, however, he withdrew from that capital, and passed the remainder of his life at Antioch. He was admired and patronized by Julian, and, in common with that emperor, cherished the hope of restoring the reign of paganism in the Roman empire. He wrote a great number of discourses, and an autobiography, with about two thousand letters, some of them to Christian fathers. Basil and Chrysostom were both his pupils.

Johannes Damascenus, sometimes called *St. John of Damascus*, was born in the seventh or eighth century. His youth was spent in the service of a Mahometan khalif, but he afterwards retired into the monastery of St. Sabas, in Syria, where he became a monk, and died at the age of eighty-four. He was the author of many theological and controversial writings, particularly against the sect of Iconoclasts, which subjected him to much persecution. In the legends of the saints, it is stated that his right hand was cut off as a punishment for having used his pen against the ecclesiastical authority which then prevailed, but that it was miraculously restored to him by the Virgin Mary. He is chiefly known as the author of a romance entitled the Lives of Barlaam and Josaphat. This work appears to have been written with a view to promote the taste for monkish seclusion. In the times which succeeded the early ages of Christianity, the spirit of the new religion was but imperfectly understood by many of its most zealous ministers. A belief most fatal to the practice of genuine religion became prevalent—that the rejection of the Creator's bounties in this world is the best method of securing happiness in the next. John of Damascus, in striving to enforce this dogma, invented a fiction which deserves special notice in a history of the progress of polite literature.

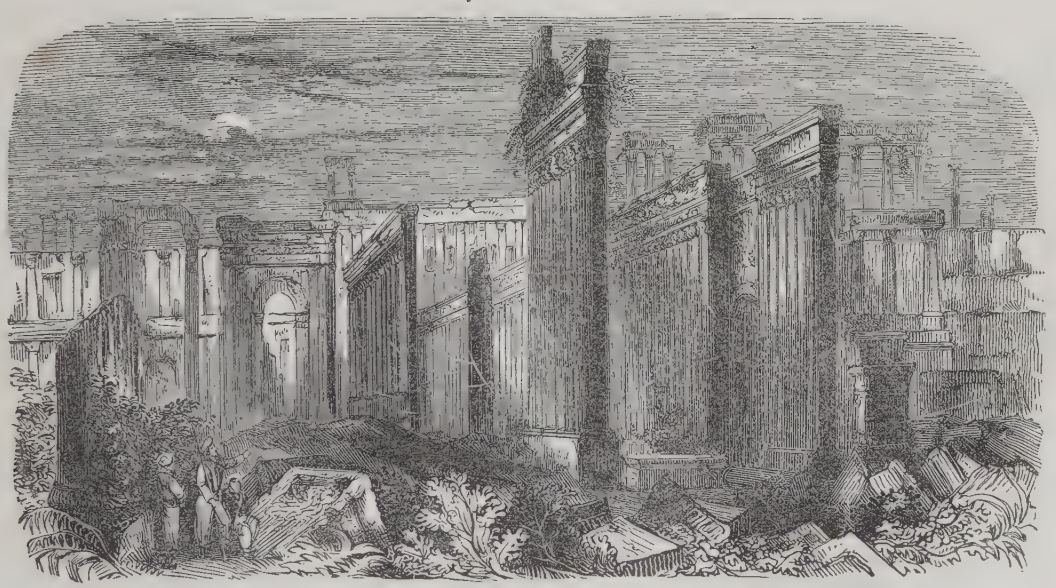
This author pretends that the incidents of his tale had been told to him by certain pious Ethiopians, meaning Hindoos, as is evident by referring to the state of geographical knowledge at that period. These Ethiopians found them engraved on tablets of unsuspected veracity. The story has furnished a model for all subsequent spiritual romances. It is said, with some probability, to be founded in truth, though the

prophetic orthodoxy of the writer has anticipated religious discussions which were not agitated till some centuries after the date of his narrative. Martyrs and magicians, theological arguments and triumphs over infidelity, alternately fill the pages of the romance, while Satan and his agents lie in wait for every opportunity to entrap the unwary seeker for religious truth. The style is formed on that of the Bible. The long discourses of Barlaam abound with parables and ingenious and amusing similitudes. It is remarkable that so long a composition, on a religious subject, should continue throughout to interest the reader, by the variety of its incidents and the spirit and liveliness of the dialogue. Many of the parables and apologues bear evident marks of Oriental origin. We copy one as a specimen:—

"A traveller once met a unicorn, which pursued him at a furious pace. In attempting to escape, he fell over the edge of a deep pit, but saved himself by grasping the twigs of a shrub which grew on the side. While he hung suspended over the yawning abyss, he observed two mice, the one white and the other black, gnawing away the root of the plant by which he held. At the bottom of the gulf he saw a monstrous dragon, breathing flames, and prepared to devour him, while the unicorn was endeavoring to reach him from above In this situation, his attention was attracted by drops of honey distilling from the branches to which he clung. Unmindful of the horrors by which he was surrounded, he occupied himself in licking the honey from the plant, instead of thinking how he might save his life. In this apologue the unicorn typifies Death, by whom all men are pursued; the pit is the world, full of evils; the shrub, gnawed by the black and white mice, is life, which is diminished, and at last consumed, by night and day; the dragon is hell; and the honey temporal pleasure, which we eagerly follow, regardless of the snares which are every where spread for our destruction."

In consequence of the number and beauty of these apologues and parables, the Lives of Barlaam and Josaphat became a great favorite in the middle ages, and was frequently imitated. At a later period its influence was felt in Italian literature. Several of the tales of Boccaccio are composed of materials drawn from this work, and it was unquestionably the model of that species of spiritual fiction which was so prevalent in France during the sixteenth and seventeenth centuries

Palmyra.



Ruins of Palmyra.

CHAPTER CXXVII.

1200 B. C. to A. D. 272.

Origin of Palmyra — The Trade of the East — Odenathus — Reign of Zenobia — Siege of Palmyra by the Romans.

On a small oasis in the Syrian desert, about midway between the Mediterranean Sea and the Euphrates, lie the ruins of a city alike wonderful for its extent and magnificence. This city was Palmyra, called in Scripture *Tadmor in the Desert*. Its origin is uncertain, nor is it known at what time it was founded. The coast of Syria was in very early ages rich and populous, and the ruins of more than thirty cities are to be seen in the region to the south-east of the Dead Sea, and from thence towards Palmyra. This latter city was, therefore, probably only one link in a continued chain of settlements from the sea to the interior of the desert — or perhaps its termination.

The situation of towns and cities in the sandy desert must of necessity be determined by local advantages. Palmyra is placed where two ridges of hills converge. The spot is level, enclosed on three sides by lofty eminences, and bounded on the fourth by a vast plain. The hills afford water, and the air around is salubrious; but the soil is barren, producing only a few palm-trees. The fortunate position of the place, however, between Mesopotamia and Syria, recommended it, at a very early period, as a proper site for a commercial station. Before the age of Moses, the journeys of

Abraham and Jacob from Mesopotamia into Syria sufficiently prove that a communication existed between these countries, which must have been carried on through the Syrian desert in the route where Palmyra was afterwards built. The cinnamon and pearls mentioned in the time of the Hebrew Legislator, seem to indicate a trade then existing with India and the Persian Gulf, and the course of this trade must have been along the Euphrates, and across the desert through Palmyra. The Persian Gulf was anciently the centre of the commerce of the Eastern world.

The first mention of this famous city is in the Hebrew Scriptures, where we are told that King Solomon "built Tadmor in the Desert." It is doubtful, however, whether Solomon was the original founder of the city. Josephus says, "he built strong walls there to secure himself in the possession, and named it Tadmor, which signifies a 'place of palm-trees.'" From this statement we may reasonably conclude that it was already a place of known importance in the time of Solomon. The palm-trees which he found there are not the trees of uninhabited countries. The acquisition of Tadmor by Solomon throws a considerable light on the history of the adjoining countries. The king of Jerusalem would never have turned his attention, and carried his arms, to so distant and detached a spot without some powerful motive of interest, and this could have been no other than the interest of an extensive commerce, of which Palmyra was already the emporium.

This commerce was, perhaps, the main cause of those various wars in Southern Asia, for which the barren chronicles of the early times assign no motives. When, after the reign of Solomon, the Assyrians of Nineveh turned their ambitious views toward Chaldea and the lower part of the Euphrates, it was with the intention to approach that great source of opulence — he Persian Gulf. When the kings of Babylon waged perpetual wars with Jerusalem and Tyre, their object was not merely to despoil these cities of their riches, but to prevent them from encroaching on the Babylonian trade in the Red Sea. We are informed that Nebuchadnezzar, before he laid siege to Jerusalem, took possession of Palmyra. This clearly indicates that the latter city acted in concert with the neighboring capitals, Jerusalem and Tyre. There is, however, no continuous and authentic history of Palmyra till the capture of the Roman emperor Valerian by the Persians — a period of more than twelve hundred years from the foundation of the city.

The gradual decline of Jerusalem and Tyre under the Persian dominion, and that of Alexander's successors, became the efficient cause of the sudden greatness of Palmyra in the time of the Parthians and Romans. This city then enjoyed a long peace for many centuries, which allowed her inhabitants to erect those magnificent structures, the remains of which we still admire. The Roman writers first mention Palmyra as a place which Mark Antony, in his campaign against the Parthians, attempted to plunder, on the pretence that the city had not observed a just neutrality in the war. Pliny the Elder mentions it as being situated in a rich soil, — meaning, probably, in comparison with the desert, — among pleasant streams, and totally separated from the rest of the world by a vast expanse of sand, which had preserved the independence of the place, between the contending empires of Parthia and Rome. It continued to enjoy its independence till the time of Trajan, who, having conquered almost all the Parthian empire, (A. D. 115,) reduced Palmyra likewise; and this city was afterward accounted a part of the Roman dominions.

Palmyra was now a place of great wealth, owing to its situation between the Roman and Parthian territories, as the caravans, in going to or returning from the East, frequented it — thus making it a great emporium of trade. When the defeat and capture of the emperor Valerian (A. D. 259) had so far weakened the empire that the Persians seemed to be on the point of becoming masters of all the eastern provinces of Rome, the people of Palmyra began to think of recovering their liberty. *Odenathus*, prince of Palmyra, sent a very respectful letter to Sapor, king of Persia, who had just defeated the Romans and taken Valerian prisoner; but the haughty conqueror treated both his letter and embassy with the most provoking contempt. The presents of Odenathus were thrown into the Euphrates, and Sapor replied to his letter, saying that his insolence in writing to his lord was inexcusable, and he could atone for it only by presenting himself before the throne bound hand and foot, in token of a consciousness of his crime, and the punishment which he deserved. This insult so inflamed the resentment of Odenathus, that he swore an oath either to bring down the pride of the haughty conqueror or perish in the attempt.

Accordingly, having assembled his forces, he attacked the Persians on their march homeward, and routed them with great slaughter, capturing the baggage of the army and a number of the women of the king. This war was carried on for a considerable time, with much success on the part of Odenathus, who caused the Persians many defeats, and fully established the independence of Palmyra. Yet Valerian was never released from captivity, though Odenathus earnestly wished to have the honor of rescuing him from his enemies. This prince enjoyed his sovereignty but a very short time, being murdered by his nephew who was soon after put to death by Zenobia, the wife of Odenathus, (A. D. 272.)

Zenobia, the queen of Palmyra, occupied the throne after the death of her husband. She possessed extraordinary endowments both of body and mind, and is pronounced, by the historian Gibbon, as almost the only Asiatic female known to us as having surmounted the obstacles arising from the confined situation of the sex, in that part of the world. Having punished the murderer of her husband, and secured her position on the throne, she carried her arms into the neighboring territories, and added greatly to the extent of the Palmyrenian empire. Before the death of Odenathus, this dominion extended from the Euphrates over a great portion of Asia Minor to the frontiers of Bithynia. Zenobia added to this the fertile and populous kingdom of Egypt. In her demeanor, she blended the popular manners of the Roman princes with the stately conduct of the courts of Asia, and exacted from her subjects the same adoration that was paid to the successors of Cyrus. The title which she assumed was that of Queen of the East — a splendid but somewhat ambiguous designation, and which appears to have been not incompatible with a certain degree of fealty to the Roman empire. The emperor Claudius acknowledged her merit, and evinced no disposition to disturb her in the real or nominal possession of regal authority.

Zenobia at first maintained the most pacific relations with Rome. She bestowed upon her three sons a Latin education, and frequently exhibited them to her army adorned with the imperial purple. It seems not unlikely, however, that she had conceived the design of erecting an independent monarchy in the East, as a rival to the empire of the Cæsars. It is affirmed, indeed, that she aimed at universal dominion; and so confident were her hopes of being mistress of the whole Roman empire, that she caused to be constructed a magnificent triumphal car, in which she designed to enter the city of Rome after her conquest of Italy. Her authority was still extending in Asia Minor, and she had acquired the kingdoms of Cappadocia and Bithynia, when the emperor Aurelian acceded to power at Rome. The designs of Zenobia were now too manifest to be mistaken, and that martial emperor, as soon as he had established tranquillity in the west, resolved to wipe away the disgrace of suffering the richest provinces in the eastern part of his empire to be usurped by a female. He put himself at the head of his legions, and crossed the Hellespont into Asia, (A. D. 272.) All Bithynia immediately submitted at his approach. Ancyra, the capital of Galatia, opened its gates without resistance. Tyana, the birthplace of the philosopher Apollonius, after a long and obstinate siege, was betrayed by one of its inhabitants. Aurelian abandoned the perfidious traitor to the rage of the inhabitants; but a superstitious reverence induced him to spare the city for the sake of the extraordinary man to whom it had given birth, and who was worshipped in many places as a deity.

Antioch was deserted on the approach of the Roman army; but the emperor, by a conciliatory proclamation, recalled the fugitives, and granted a general pardon to all who, from necessity rather than choice, had engaged in the service of the Palmyrenian queen. The unexpected mildness of such a conduct quieted the Syrians, and Zenobia saw the necessity of fighting a battle before the enemy approached nearer to her capital. She advanced with her army toward Antioch, and encountered the legions of Rome near that city. In the battle she animated the troops by her presence, but intrusted the execution of her orders to Zabdas, her lieutenant, who had already signalized his military talents by the conquest of Egypt. The Palmyrenian forces consisted for the most part of light archers and of heavy cavalry, clad in complete steel. The Moorish and Illyrian horse of Aurelian were unable to sustain the ponderous charge of their antagonists. They fled in real or affected disorder, drawing the cavalry of Zenobia in a laborious pursuit; they then harassed them by a desultory combat, and at length repulsed and dispersed them. This decided the fortune of the day. Zenobia retreated toward the desert, and rallied her scattered forces at Emesa. A second battle was fought at this place, so similar in almost every circumstance to the first, that we can scarcely distinguish them from each other.

After these two defeats, Zenobia found it impossible to collect a third army sufficiently powerful to face the conqueror. The nations subjected to her empire, as far as the frontier of Egypt, joined the Romans, and Aurelian, having detached a force to subjugate the Egyptian provinces, directed his march to Palmyra. The Queen had retired within the walls of her capital, and made every preparation for a vigorous defence, declaring, with the spirit and intrepidity of a heroine, that her reign should terminate only with her life. The strength of the walls, and the ample store of arms and provisions with which the garrison was supplied, gave her reason to hope that she could hold out till famine or the heat of the climate should drive the enemy into the desert. This war is one of the most interesting events that mark the history of the declining empire of Rome, and no less so from having ultimately brought ruin and desolation upon one of the most opulent and magnificent cities of the ancient world.

In their march across the desert, the Romans were perpetually harassed by the Arabs; nor could they always defend themselves or their baggage from those flying squadrons of active and daring robbers, who watched the opportunities for surprising the Roman line of march, and derided the slow pursuit of the legions. On arriving before the walls of Palmyra, Aurelian found the siege of the city an undertaking far more difficult and doubtful than he had imagined; and, while with incessant vigor and enterprise he pressed the attack in person, he was himself wounded with a dart. One of his bulletins or despatches to the senate of Rome has been preserved. "The Roman people," says he, "speak with contempt of the war which I am waging against a woman. They are ignorant both of the character and of the power of Zenobia. It is impossible to enumerate her warlike preparations of stones, of arrows, and of every species of missile weapons. Every part of the walls is provided with two or three *balistæ*, and artificial fires are thrown from her military engines. The fear of punishment has armed her with a desperate courage. Yet I trust still to the protecting deities of Rome, who have hitherto been favorable to all my undertakings."

CHAPTER CXXVIII.

A. D. 272 to 1400.

Capture of Palmyra — Destruction of the City — Discoveries — Description of the Ruins — Longinus.

Aurelian, however, doubtful of the protection of the Roman gods, and of the event of the siege, judged it prudent to negotiate with the queen. He offered terms of capitulation, which, for a Roman general habituated to conquest, were exceedingly liberal. To Zenobia he promised a splendid retreat for the remainder of her life; to the citizens, the enjoyment of their ancient privileges. His proposals were obstinately rejected, and the refusal was accompanied with insult. The proud queen entertained the confident expectation that the monarchs of the East, and particularly the king of Persia, would march to the defence of their natural ally. But fortune was averse to her hopes, and the perseverance of Aurelian overcame every obstacle which the unfriendly climate and the industry of the Palmyrenians threw in his way. The death of Sapor, which happened about this time, distracted the councils of Persia; and the inconsiderable succors, which attempted to relieve Palmyra, were intercepted by the Romans. From every part of Syria a regular succession of convoys, laden with supplies, arrived safely in the camp of the besiegers, and their force was soon augmented by the accession of the legions which returned from the conquest of Egypt.

Zenobia saw that the city could no longer be defended; but still, unwilling to surrender herself as a captive to an enemy whom she had treated with so much arrogance, she resolved to save herself by flight. She mounted the fleetest of her dromedaries, and left the city by night, intending to seek an asylum in Persia. She had already reached the banks of the Euphrates, sixty miles from Palmyra, when she was overtaken by the Roman light horse, and made prisoner. Palmyra soon after surrendered, and was treated by Aurelian with unexpected lenity. The arms, horses, and camels, with an immense treasure of gold, silver, silk, and precious stones, were all delivered to the conquerors. Zenobia was brought into the presence of Aurelian, who sternly asked her how she had presumed to rise in arms against the emperor of Rome. Her answer was a prudent mixture of respect and firmness. "Because I disdained to consider as Roman emperor an Aureolus or a Gallienus. You alone I acknowledge as my conqueror and my sovereign."

But the courage of Zenobia deserted her in the hour of trial. The Roman soldiery, who were enraged at the author of a war which had cost them so much hardship and suffering, called aloud for her execution. In this extremity, the queen lost all her fortitude, and even forgot those sentiments of honor which alone can give dignity to the royal character. She condescended to save her life by betraying her friends. She threw all the blame of the war upon her counsellors; among whom was the celebrated Longinus, the rhetorician and philosopher. It was their persuasion, she declared, which had controlled the weakness of her sex, and caused the obstinate resistance of the Palmyrenians; and on their heads she directed the cruel vengeance of the conqueror. Aurelian doomed them to death, and spared Zenobia. Her preceptor and counsellor, Longinus, calmly followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends.

During these events, a singular revolution took place in Egypt. There was a Roman merchant settled in that country named Firmius, who traded in glue and paper, which he exported to Arabia and other Eastern countries. By this traffic he became immensely rich, and, amidst the troubles occasioned by the revolt of Zenobia, imagined he saw a favorable opportunity for striking a great blow in political matters on his own account. His vast wealth enabled him to raise a large army, and he openly espoused the cause of Zenobia, hoping to raise the population of Egypt in her behalf, though his ulterior object was probably his own elevation to power. He laid an embargo on all vessels bound from Alexandria to Rome, and, for a short time, was complete master of the country. But, although the populace embraced his cause, they were unable to support him against the discipline and valor of the Roman legions. Aurelian, on the first news of the revolt, took up his march for Egypt. The forces of the insurgents were quickly dispersed. Firmius was besieged in the citadel of Alexandria, compelled to surrender, and immediately put to death.

Aurelian, having placed a Roman garrison in Palmyra, took up his march for Italy; but scarcely had he crossed the Hellespont, when he was provoked by the intelligence that the populace of Palmyra had risen in rebellion, and massacred the whole garrison. We are not informed of the immediate cause of this revolt, whether it was owing to the tyrannical behavior of the Roman governor, or the rashness of a fickle population; but the vengeance which it drew upon the devoted city was instant and merciless. Without a moment's delay, the emperor turned his face towards Syria, and did not slacken his march till he was again at Palmyra. The city was taken by storm, and delivered up to military execution. No age nor sex was spared; torrents of blood were shed, and the ruthless soldiery were allowed to pillage and devastate at their pleasure, till the whole city was ruined.

Zenobia was carried captive to Rome, where she was led at the chariot wheels of the conqueror, at his triumphal entry into that city. The spectacle of the celebrated Queen of the East, dethroned and a captive, was one of uncommon interest, and all eyes were fixed on her as the splendid pageant moved through the streets of Rome. She followed, on foot, the magnificent chariot, which, in the day of her prosperity and proud hopes, she had caused to be made for her own triumphal entry into Rome. She was loaded with chains and fetters of gold, borne up by slaves, and almost sunk under the weight of the jewels with which she was adorned. After being thus exhibited as a spectacle to the Roman populace, she was treated with humanity by the emperor, who granted her an agreeable residence in the neighborhood of the city. Here she passed the remainder of her life in a private condition, and, according to the relation of some writers, became the wife of a Roman senator.

Palmyra never recovered from the blow inflicted upon it by the inconsiderate and cruel vengeance of Aurelian. When it was too late, he discovered some pity for the unfortunate inhabitants, and granted them permission to rebuild and inhabit their city. But it is easier to destroy than to restore. The capital of Zenobia, the seat of commerce, wealth, luxury, and the liberal arts, gradually sunk into an obscure town—a trifling fortress—and at length became nothing more than a miserable village. The emperor Justinian placed a garrison here, and strengthened the fortifications of the place. It was captured by the Saracens, under Abu Bekr, the successor of Mahomet; and from this time it disappears altogether from history, till the twelfth century, when it was visited by Benjamin of Tudela, a Spanish Jew, who described it as encompassed with a wall, and inhabited by four thousand Jews, who were constantly engaged in hostilities with the neighboring Arabs. The latest historical event recorded of Palmyra is the capture and plunder of the city by Tamerlane, in the year 1400.

Palmyra remained forgotten by the rest of the world, when, about the year 1700, some English travellers in Syria heard the Arabs speak of certain wonderful ruins in the desert; an expedition was undertaken in search of these objects, and the discovery which ensued first disclosed the remains of Palmyra to the knowledge of modern Europe. Three Englishmen, Messrs. Wood, Dawkins, and Bouverie, made a journey to the spot soon after for the purpose of taking drawings of these remarkable monuments. They attempted first to proceed by the way of Aleppo, and next by that of Damascus; but the Turkish governors of those places declared themselves unable to secure the safety of the travellers in a tract so much exposed to the incursions of the wild Arabs. At Damascus, however, they learnt that Hassia, a village four days' journey to the north, was ruled by an Aga whose power reached to Palmyra. They

proceeded accordingly to that place, and met with a cordial welcome, which is usually given by chiefs occupying those remote situations; and though the object of their journey appeared wholly incomprehensible to him, he furnished them readily with an escort of horse in order to effect it.

The travellers passed through several poor villages, in which were often seen fragments of finely sculptured marble rudely put together in the erection of cottages. From the last of these to Palmyra was a plain about eighty miles long and ten broad, in which they found neither a blade of grass nor a drop of water, yet disclosing here and there fragments of ancient architecture. At the end of that space, the hills enclosing the valley opened, and they beheld suddenly bursting on the view the most extensive and magnificent mass of ruins they had ever seen. Range behind range of Corinthian columns of white marble appeared standing entire, after the walls and solid piles to which they were attached had yielded to time. All around there seemed nothing but an immense level desert, extending to the distant Euphrates.

As soon as the travellers had recovered from their first impressions of astonishment, they began to take a more minute survey. On the left appeared the most entire monument, consisting of a long range of wall, with twelve noble windows, belonging to a temple of the sun, the ruins of which rise above it. Beyond a few Turkish edifices, mixed with some beautiful detached columns, begins a magnificent colonnade, extending nearly a mile, through the intercolumniations of which are seen other superb structures. Farther to the right are the ornaments belonging to two other temples, and at some distance in front are four grand columns belonging to some edifice of which there remains now no other vestige. The whole plain, for three miles round, is covered with columns, some erect and others prostrate, some entire, and others with broken capitals — and others exhibiting the scattered fragments of which they were once composed.

Palmyra is still inhabited by a few Arabs, whose wretched huts fill the court of the great temple, while every spot of ground intervening between the walls and the columns is laid out in plantations of corn and olives, enclosed by mud walls. There are two streams, the waters of which, judiciously distributed, doubtless conduced greatly to the subsistence and comfort of the ancient inhabitants, but they are now suffered to lose themselves in the sand.

The memory of *Longinus*, the critic and rhetorician, is intimately connected with that of Palmyra. This celebrated writer is said to have been a native of Syria, possibly of Palmyra, which, in ancient times, was regarded geographically as belonging to Syria. In his youth, he travelled for improvement to Athens, Rome, Alexandria, and other cities famous for learning and the arts, and attended upon the lectures of all the eminent masters in eloquence and philosophy. He was a great admirer of Plato, whose memory he honored by an annual festival. Such was the extent of his erudition, that he was called by his contemporaries the *living library*. He taught philosophy at Athens, where the celebrated Porphyry was one of his disciples. At length, he settled in Palmyra, and was highly favored by Zenobia, who took instructions in the Greek language from him, and made him her political counsellor. But this distinction was fatal to him. On the capture of Palmyra, by Aurelian, the vengeance of the conqueror fell on the head of Longinus, who was suspected of having written the spirited and defying answers which the queen returned to the summons of Aurelian. Longinus was instantly ordered to execution. His philosophy supported him in this hour of trial, and he calmly submitted to his fate. He was the author of many works, but the only one which has escaped the ravages of time is his Treatise on the Sublime, which is greatly admired for its lofty sentiments and noble language. His critical precepts, however, are somewhat obscure, and he is more entitled to praise for his lively sensibility to the beauties of poetry and rhetoric, than for the accuracy of his investigations and judgments as to their nature and causes. He is one of the very few ancient writers who appear to have been acquainted with the Jewish Scriptures. He mentions the books of Moses, and was much struck with the sublimity of this passage of Genesis — "And God said, 'Let there be light,' and there was light!" "Moses," he observes, "was no ordinary man."

Armenia.

Armenian Merchants in a Turkish Khan.

CHAPTER CXXIX.

700 to 70 B. C.

Foundation of the Armenian Monarchy — Reign of Tigranes.

Armenia is an interior country, sometimes regarded as a part of Asia Minor. It lies to the south-east of the Euxine Sea, and, according to the description of Strabo, was bounded on the north by Iberia and Albania, on the east by Media, on the south by Assyria, and on the west by Pontus. It is an elevated and mountainous country, abounding in ranges and heights covered with perpetual snow. Hence the climate is cool, and the winters often very severe. The Euphrates, Tigris, and Araxes Rivers take their rise in this region. In ancient times, the corn, wine, and other natural productions of Armenia, were of an inferior quality, and the scanty crops resulted entirely from the unwearied industry and painful labor of the inhabitants. The country, however, is tolerably fertile, and is now well cultivated.

Lying contiguous to Assyria, Armenia fell under that power at an early period. It was afterward subject to the Medes, Persians, Greeks, Syrians, Parthians, Romans, Saracens, and finally to the Turks. At one period, it was divided into Armenia Major and Armenia Minor. Artaxata, Amida, (now Diarbekir,) and Tigranacerta, were the chief towns of ancient Armenia.

At present, Armenia is shared between Russia, Persia, and Turkey. The whole nation is supposed to amount to two millions, two thirds of which are under the Ottoman government. The Armenians are scattered, like the Jews, in various countries; but they have a great turn for commercial affairs, and a large share of the trade of Western Asia is in their hands. They are industrious, and, though devoted to gain, are more trustworthy than the Greeks, who are often their rivals. While the Armenians, who remain at home, live in a semibarbarous manner, those who emigrate to other countries become exceedingly intelligent, and thoroughly skilled in every kind of knowledge and accomplishment necessary to the success of their commercial projects.

This country was peopled at a very early date in the history of the world. Mount Ararat, one of the loftiest peaks of Armenia, is regarded as the spot on which the Ark first rested, after the deluge; but of the first settlement of this region we have no precise account. The Armenians were always regarded as a very ancient people. Herodotus deduces their origin from the Phrygians on account of some Phrygian words which he found in the Armenian language; but this is quite as good a reason for supposing the Phrygians to be descended from the Armenians. A more rational opinion is, that the Armenians had the same origin with the ancient Syrians. In process of time, their trading enterprises drew to this quarter emigrants from Persia and other countries of the south, together with Greeks and Phrygians. The government seems to have been monarchical from the earliest period, but at what date the kingdom of Armenia was founded we have no means of knowing.

Berosus * the Chaldean states that the first king of Armenia was *Scytha*, who was succeeded by his son Barzanes. Pliny and others relate that, on the death of Barzanes, Armenia was divided into several petty kingdoms. Plutarch mentions one *Araxes*, king of Armenia, who, in a war with the Persians, was assured of success by an oracle, provided he should sacrifice

* Berosus was a priest of Belus, at Babylon, and lived about 330 to 246 B. C. He was a man of extensive learning, and understood the Greek language. He wrote a history of Babylon, and of the adjacent countries of Assyria, Media, and Armenia, in three books: these are lost, but fragments have been preserved in Eusebius, Josephus, and other ancient authors, who quote him.

his two daughters. He attempted to practise a fraud upon the divinity by offering up the daughters of one of his nobles, in consequence of which the latter rose in rebellion, and defeated Araxes, who, in his flight, attempted to swim across the River Helmus and was drowned. This event caused the name of the river to be changed to Araxes. It is to be observed that the Greeks and Romans had a low opinion of the Armenians, believing them to be destitute of patriotism, and indifferent to liberty or political freedom. They appear never to have been a very cultivated people.

Astyages, king of Media, subjected Armenia to his dominion in the sixth century before Christ. The country, however, retained its own monarchs, who acted as viceroys under the Median king. Subsequently, Armenia became a province of the Persian empire, and was governed by satraps till the time of Alexander the Great, when it fell, with the other Persian provinces, under the Macedonian rule. The Seleucidæ included it in their dominion till the time of Antiochus the Great, when the two prefects of Armenia, *Zadriades* and *Artaxias* revolted, and made themselves independent. By seizing on some of the adjacent provinces, they so far enlarged their territory that two separate kingdoms were formed here, named Armenia Major and Armenia Minor, the latter lying west of the Euphrates. This division was made '87 B. C.

A chasm ensues in Armenian history, during which we can learn little, except that the Armenians waged an unsuccessful war with Parthia: at the conclusion of the war, *Tigranes*, a prince of Armenia, was delivered up as a hostage to the Parthians. When his father died, he obtained his liberty by ceding a considerable portion of his hereditary dominions to Parthia. With these concessions he was permitted to mount the throne, (95 B. C.) Shortly afterward, he was led into a war with the Romans by the intrigues of Mithridates of Pontus, and sent an army to invade Cappadocia, the government of which had recently been conferred by the Romans on Ariobarzanes. This enterprise was crowned with success, and Tigranes bestowed the crown of Cappadocia upon Ariarathes, the son of Mithridates, reserving all the booty for himself. The Syrians, in the mean time, being harassed by the perpetual contentions of the Seleucidæ, invited Tigranes to take possession of their country. The offer was accepted; the Seleucidæ were expelled, and Tigranes became king of Syria.

Such successes only incited the ambition of Tigranes to further enterprises. He led his victorious army into Armenia Minor, which he reduced in a single campaign. He then marched against the Asiatic Greeks, the Adiabenians, the Gordians, and other nations, compelling the people in every quarter to acknowledge him as their sovereign. On returning from this expedition, he took Cappadocia in his way, from whence he carried into Armenia three hundred thousand captives. These he employed in building a large city on the spot where he was crowned king. This he called after his own name — Tigranocerta.

Tigranes next marched against the Parthians, from whom he recovered all the territories which had been extorted from him as a ransom. To these he added Mesopotamia, Mygdonia, the city of Nisibis, and all Phœnicia. His repeated successes and unvaried good fortune rendered the name of Tigranes formidable to all the Asiatic princes, and filled him with pride and self-confidence. He now began to regard himself as invincible. He assumed the haughty title of "king of kings," compelled many sovereigns to wait upon him in the capacity of menial servants, and ordered that all foreigners who addressed him on public affairs should stand before the throne with their hands clasped together, in token of their absolute vassalage. When he rode out, he was attended by four kings in livery, who ran by the side of his horse.

Mithridates, king of Pontus, had given his daughter in marriage to Tigranes. Being expelled from his kingdom by the arms of the Romans and a defection among his own troops, he fled to the court of his son-in-law. Tigranes, puffed up with prosperity gave him a very cold reception, refusing either to admit him to his presence or acknowledge him as his relative. He promised him, however, personal protection, and allowed him a table and retinue suitable to his quality. Lucullus, the Roman commander, sent to demand that Mithridates should be given up, threatening hostilities in case of refusal. Tigranes answered, that he did not approve of all the acts of Mithridates, but that the world would condemn him if he delivered a near relation into the hands of his enemies, and he was therefore determined to protect him in his adverse fortune. Having given this answer, he sent Mithridates back to Pontus with a large force of cavalry. Lucullus marched into that country and captured Sinope. Leaving here one legion of his troops to maintain possession, he proceeded with the remainder, consisting of twelve thousand foot and three thousand horse, toward Armenia, in pursuit of Tigranes. He crossed the Euphrates, and advanced as far as the Tigris; then, wheeling to the north, he entered the mountains in the south of Armenia, directing his march to Tigranocerta. In the mean time, the "king of kings" was ignorant of the approach of the Romans; for, as he had cut off the head of the first person who brought tidings of them, as a propagator of false alarms, all others were deterred from giving information. At length, Mithrobarzanes, one of his friends, ventured to assure him that the Romans were near. Tigranes ordered him to take a body of cavalry, attack the Romans, and bring their leader captive. The attempt was made, but Mithrobarzanes was defeated and slain, and Lucullus laid siege to Tigranocerta.

CHAPTER CXXX.

B. C. 70 to A. D. 840.

Wars of Tigranes — Conquest of Armenia by the Romans — Modern Revolutions — Partition of the Country.

Tigranes found that a serious blow must be struck for the preservation of his capital. He accordingly summoned troops from all parts of his empire, and an army was collected at Tigranocerta, amounting to one hundred and seventy thousand foot and fifty-five thousand horse. Mithridates and his general Taxiles, who knew by experience how ill suited the Asiatic troops were to cope with the Roman legions, advised Tigranes not to risk a general engagement, but to starve the enemy out of the country by cutting off their supplies. The rash and presumptuous despot rejected this prudent coun

sel with scorn, and descended from his advantageous position among the mountains into the plain. When he saw the Roman army, he made a jest of their small numbers, exclaiming, "If they come as ambassadors, they are too many; if as enemies, they are too few."

Lucullus beheld with great joy the Armenian host descending from the mountains to offer him battle. He left a single legion to carry on the siege of the city, and marched with ten thousand foot and one thousand horse to meet the immense numbers of his enemy. As the Romans were preparing to ford a river which separated the two armies, one of the officers reminded him that the day was marked in the calendar as unlucky, the Romans having been defeated on the same day of the year by the Cimbri. Lucullus replied, without any emotion, "It is, therefore, our duty to fight with so much the more courage, that so dismal a day may henceforth be a day of rejoicing."

The Romans, who dreaded, at first, the great disparity of numbers, were so animated by the example of their leader, that they threw themselves with irresistible fury upon the enemy, and soon routed them with great slaughter. Never was a victory more decisive. Tigranes was one of the first to fly from the field of battle. The ground for miles was covered with the slain and the spoils of the defeated army, and the Romans declared themselves ashamed of having employed their arms against such a horde of cowardly slaves. Plutarch states that one hundred thousand, and nearly all the cavalry, on the side of the Armenians, were killed, while the Romans lost but five men killed. This is probably an exaggeration. Lucullus abandoned all the booty to his soldiers, and then resumed the siege of Tigranocerta, which soon surrendered, (68 B. C.)

Mithridates encouraged Tigranes to continue the war. Accordingly new forces were levied, and a second battle was fought at Artaxata. The Armenians were again defeated, and Lucullus determined to follow up his success by conquering the whole country. But it was now the autumnal equinox, and the Romans found the climate in that elevated region much colder than they had imagined. The snow began to fall; the rivers were filled with ice, and difficult to cross; and, after a march of some considerable distance against these obstacles, the soldiers mutinied, and refused to proceed any farther. Lucullus, finding them obstinate, was compelled to march southward, and put his army into winter quarters at Nisibis. Shortly after, he was recalled to Rome, and the command of the army given to Pompey.

Young Tigranes, the son of the king, now took up arms against his father, and, with the assistance of Phraates, king of Parthia, compelled him to retire to the fastnesses of the mountains. But, on the withdrawal of the Parthians, the rebels were defeated, and their leader deserted to Pompey, who, by his advice, immediately marched to Artaxata, where the king then resided. This monarch was now completely cast down from the proud and lofty temper which he had previously exhibited. His sudden and unexpected misfortunes had completely broken his spirit, and he resolved to surrender his capital and repair as a suppliant to the Roman camp. He laid aside most of the ensigns of his dignity, and, approaching the Roman station on horseback, was preparing, after the Oriental fashion, to ride into the camp, when a lictor met him, and informed him that he could not be allowed to enter the Roman lines on horseback. Tigranes accordingly dismounted, and, unbuckling his sword delivered it up to the Romans. He then advanced on foot, and, coming to the tent of Pompey, took off his diadem, and threw himself on the ground before the Roman commander. Pompey raised him from that humiliating posture, put the crown again upon his head, and spoke to him in language of consolation.

Having listened to the statements of both parties, Pompey decided that the king should retain his paternal dominions, give up all his conquests, and pay a large sum of money to the Romans for the expenses of the war. Tigranes acquiesced with great cheerfulness, and, accordingly, ceded to the Romans the provinces of Syria, Cilicia, and Cappadocia. He also made such valuable presents to Pompey and the other officers in his army as gained him the title of an ally of the Roman republic. He afterward waged an unsuccessful war with the Parthians, and would have been expelled from his throne but for the assistance of Pompey. The latter part of his reign was disturbed by the rebellion of his son Saviaster; but the interference of the Romans quelled this revolt, and Tigranes, after a life of the most extraordinary vicissitudes, died peaceably, in the eighty-fifth year of his age, (37 B. C.)

The crown of Armenia Minor was bestowed by Pompey on *Deiotarus*, tetrarch of Galatia, as a reward for services rendered to Rome in the Mithridatic war. This prince lived on terms of the strictest friendship with Cicero, Cato, Brutus, Pompey, Lucullus, and other eminent Romans. Pompey declared that he was the only ally of the republic on whom any dependence could be placed. When the civil war broke out, Deiotarus took the side of Pompey, and fought with great bravery at the battle of Pharsalia. But while he was fighting for his friend, his own kingdom was invaded and overrun by Pharnaces, king of Pontus. Deiotarus, however, recovered his dominions through the generosity of Julius Cæsar, who not only pardoned him for his adhesion to Pompey, but expelled the invaders from Armenia, and restored the king to his throne. Some time after this, Deiotarus was accused at Rome of conspiring against the life of Cæsar; but he was triumphantly defended by Cicero in an oration before Cæsar, which is now extant. Deiotarus had a very long reign, and, his family becoming extinct with his son, the kingdom was no longer governed as a separate principality. It was first attached to some of the neighboring kingdoms, and then reduced to a province of the Roman empire.

Armenia Major continued under its native kings till the reign of the emperor Trajan, when it was made a province of the empire. Not long after this, however, it recovered its liberty, and we find kings of Armenia mentioned in history in the time of Constantine the Great.

Ardeshir, the first of the Sassanian kings of Persia, subjected Armenia to his dominions, (A. D. 232.) The country remained under the Persian rule till Dertad, or Tiridates, a survivor of the Arsacide family, with the support of a Roman army, expelled the Persians and reëstablished the independence of the kingdom. Early in the fourth century, the king and many of the nobility were converted to Christianity. This added to the hostile feeling which already existed between the Armenians and Persians, and new wars ensued between these two nations. The Persian authority

was, for a time, restored in Armenia, and the Christians suffered cruel persecutions. Even after the fall of the Sassanian dynasty, in the seventh century, the country did not enjoy tranquillity, as it became the scene of conflict between the Byzantine Greeks and the Saracens. An army of the latter people, under the command of Buga, conquered Armenia, A. D. 855. Many of the principal noblemen were transported to Bagdad, and forced to become converts to Mahometanism. One of them, named Sempad, refused, and died a martyr. His son, *Ashdod*, gained the favor of the khalif, who made him king of Armenia in 859. He became the founder of the Bagratide dynasty, which continued to occupy the throne till A. D. 1080.

In the eleventh century, Armenia became an object of contention between the Byzantine empire and the Seljukian Turks. The northern provinces were conquered by these invaders, and the southern by the Koords; the remainder of the kingdom became a dependency of the emperor of Constantinople. When the Bagratide dynasty was overthrown, *Rupen*, a relative of the last king, fled, with his family, into Phrygia, and established an Armenian principality in the mountains of Taurus, north of Cilicia. These lofty regions had been previously occupied by a numerous Armenian population, but the standard of Rupen drew away still greater numbers, from the cruelties of the Turks and the persecutions of the Greeks. The kingdom increased from small beginnings, till it occupied the whole country from the summits of Taurus to the sea, and from the Euphrates to the western limits of Cilicia. It soon derived importance from the services which its princes rendered to the monarchs of Europe, during the crusades. The Greek empire was its constant enemy.

The Mongolian Tartars, under Zingis Khan, in their invading progress from their distant home on the north of the Chinese wall, drove westward the different hordes of Turks who occupied the regions adjacent to the Caspian Sea. These spread themselves over Armenia in the thirteenth century, subjecting its inhabitants to the combined evils of war and religious persecution. The Mongolians who followed were cruel as conquerors and oppressive as governors; but their extortions were diminished by a visit of the Armenian king of Cilicia to their distant master, and a temporary tranquillity was restored to Armenia by the personal presence of the Khan, Hulaku, who, in 1256, transferred the head-quarters of the Mongolian power from the desert to the beautiful city of Maragha, in Aderbijan, on the Armenian frontier, and changed the encampment of a nomadic horde into a civilized and enlightened court.

Toward the end of the fourteenth century, the Tartar conqueror Timour swept away the miserable remnants of the house of Zingis, and his armies repeatedly traced their bloody tracks across the mountains of Armenia. But this mighty conqueror left behind him no efficient rulers, and the Turkoman tribes soon effaced the footsteps of the last of the Mongolians. For nearly a century, the sultans of Egypt occasionally, in league with the Turks of Iconium, made incursions into Cilicia, destroying its cities, and carrying its inhabitants into captivity, till finally the Armenian kingdom was overthrown, (A. D. 1375,) and Cilicia was made a province of Egypt. For a long time, the Turks and Persians shared the whole of Armenia between them. Shah Abbas of Persia was one of the most unfeeling of the barbarous devastators of this country. That he might defend his frontiers against the Turks, he coolly determined to draw through Armenia a broad intrenchment of perfect desert. Its unfortunate inhabitants, after seeing their houses, and every vestige of cultivation and of home, disappear, were collected in the plain of Ararat, and driven, like cattle, to Persia. Husbands and wives, parents and children, were separated, and multitudes were drowned in crossing rivers. Fifty thousand were established as a colony in an unhealthy region, where disease soon swept most of them away.

Within a few years, Russia has extended her borders in the direction of Armenia, and, by her successful wars with Persia and Turkey, she has been enabled to establish her authority over a considerable portion of this country. Armenia, at this time, may therefore be regarded as partitioned between Russia, Persia, and Turkey.

The Armenians are chiefly known, at the present day, not as a nation having a home and country of their own, but as a scattered race — citizens of the world. This is so far from surprising, that one cannot read the history of Armenia without wondering that any trace of its ancient inhabitants remains. At an early date, they were carried or driven to Mesopotamia and Cilicia. In later times, the Turkish conquest caused many of them to emigrate to Constantinople Shah Abbas, as we have seen, forcibly removed many thousands to Persia. The Saracens and Greeks, while contending for the possession of Armenia, took away multitudes of captives. Toghrul Beg and Timour carried thousands into unknown regions. The Mamelukes removed sixty thousand Armenians to Egypt; and it is known that the Persians, in every war — even in the last with Russia — carried away their captives into servitude. In addition to these causes of depopulation, multitudes have, at various periods, been induced, by oppression at home, to seek voluntarily an asylum in distant countries. The Armenians, therefore, are found not only in almost every part of Turkey and Persia, but in India, Russia, Poland, and many other parts of Europe.

The Armenians are distinguished, in foreign countries, by their attachment to trade and their love of money. Let an Armenian but once leave his native soil, and settle in a distant land, and his taste at once points toward merchandise, as the needle to the pole. Thousands migrate, every year, from their native mountains to the large cities of Turkey, where they practise, for years, the humble occupations of porters and water-carriers; but, almost invariably, they or their children work their way into the ranks of trade Some begin with the calling of a mechanic, ascending gradually to that of a merchant, and finally the more able or fortunate reaching the dignity of a banker—which is the highest summit of their ambition. They are fond of attending to the purchase and sale of their goods in person, however distant the places of purchase and sale may be from each other, and thus they become great travellers; almost every important fair and mart, from Leipsic and London to Bombay and Calcutta, is visited by them.

An Armenian merchant differs materially from a Greek. As in his national character there is more sense and less wit, so in his trade there is more respectability and less fraud. Not that he is an honest man; for cheating, among the expatriated Arme

nians, is universal, and is regarded only as an authorized art of trade. They admit it, indeed, to be immoral; but they say, "Are we in a convent, that we should be able to live without it?" Their disposition to monopolize is exceedingly overbearing. A rich merchant will, if possible, crush every one whose trade interferes with his. It is, indeed, the character of the nation to be peculiarly intolerant of competition. The history of their civil broils, when they had a political existence, and the enormities to which their ecclesiastical rivalries now frequently lead, justify the remark, that when the bad passions of an Armenian are fully roused, there is no deed too base or dark for him to perform.

CHAPTER CXXXI.

Government, Religion, Manners, &c., of the Armenians.

When we investigate the nature of the government, laws, religion, learning, &c., of the ancient Armenians, we encounter insuperable difficulties in the silence and uncertainty of ancient history. It appears, however, that, in primitive times, the crown was hereditary and the government despotic. The religion appears to have been idolatry: the supreme object of adoration was the goddess Tanais, supposed to be identical with the Venus of the Greeks. In the early ages of history, the Armenians appear to have been rude and barbarous. When writing was first introduced among them, the Assyrian, Greek, and Persian alphabets were successively employed to record their transactions; and it was not till the fifth century after Christ that an Armenian, named *Mesrobes*, invented, to express accurately the sounds of their language, that alphabet which his countrymen still employ.

The Armenian tongue is rough and overcharged with consonants. It does not belong to any known family of languages, but stands quite alone. It has a great number of Indo-Germanic roots, and shows many analogies to the Finnic dialects of Siberia and other languages of Northern Asia. Its grammar is excessively complicated. The ancient, or literary, tongue is so different in its structure from the present dialect, that the former may be considered as a dead language. Previous to the introduction of Christianity, the civilization of Armenia appears to have been similar to that of the neighboring Persians and Parthians; but, with the exception of a few fragments of ancient songs, no literary remains of this period have been preserved. With the Christian religion, however, a taste for the study of the Greek language and literature became prevalent. The succession of writers, in various departments of literature, which Armenia has produced, from the beginning of the fourth century down to the present day, and the zeal with which the people, since their dispersion, have established printing-offices wherever they have settled in any considerable numbers, prove their aptitude for the cultivation of letters.

The Armenian historians are valuable on account of the information which they supply on the history of the Byzantine empire, of the Sassanides, of the Saracens, the Seljuks, the crusades, the Mongolians, and, in short, on the entire history of the East since the fourth century. The most ancient Armenian historian was Agathangelus, the secretary of King Tiridates, in the fourth century. Zenob, a pupil and secretary of St. Gregory, lived about the same time, and wrote a chronicle of the province of Daron. Moses of Chorene, surnamed *Kerthogh*, or "*the grammarian poet*," is regarded by the Armenians as the first of their classical writers. He wrote works on history, rhetoric, and geography. Nerses Klaietsi, surnamed "*the graceful*," was the inventor or principal cultivator of rhymed poetry among the Armenians. The decline of Armenian literature began at the close of the fourteenth century.

The religion of the Armenians is Christianity of the Eutychian sect; that is, they own but one nature in Jesus Christ: they hold him to be perfect God and perfect man without mixture. They have a high esteem for a book, called the *Little Gospel*, which treats of the infancy of Jesus. The clergy consists of patriarchs, archbishops, doctors, secular priests, and monks. The secular priests are allowed to marry once, and maintain themselves by labor or trade. They have seven sacraments, as in the Romish church, and celebrate baptism and the Lord's supper. Their fasts and abstinences surpass in rigor and frequency those of all other Christian sects. Among the clergy, the higher the rank, the more rigid must be the diet; so that, it is said, the archbishops live on nothing but pulse.

In personal appearance, the Armenians are distinguished by an elegant form and an animated physiognomy. They are much addicted to excess in liquor, and it is said that an Armenian priest will drink ten bottles of wine at a feast. The style of architecture throughout the country is rude. Among the mountains, the houses are all under ground, and lighted only by an opening at the top, through which the snow falls. The furniture is equally wretched. A basket, plastered with mud and cow-dung, serves the purpose of a meal-tub. The bread is a sort of "johnny-cake," baked in a hole in the ground.

The condition of females in Armenia is very degraded. They are regarded as inferiors by the other sex, and are disposed of in marriage by their parents without any consideration of their inclinations. A wife is rather a servant than a companion to her husband. An Armenian woman in the interior of the country is thus described by a traveller: "Our host's wife, like most of the women in the mountains, was unveiled. But her chin, in the usual style, was swaddled in an enormous muffler, reaching to her nose, and a white cloth, passing over from her forehead, flowed down on her shoulders behind. She spoke not a loud word from the time we entered the house. If occasion required her to address a person too distant for a very low whisper to be heard, her little daughter stood by her side, and, listening to her whispers, expressed her wishes aloud. Such is the etiquette of female modesty, not only here, but generally among the Armenians. It applies, however, only to the younger women, for some old ladies of the neighborhood, who happened to call, were not prevented by it, nor by the still greater obstacle of their mufflers, from almost stunning us with their chatter."

Travellers in Armenia, as in most other parts of the Turkish dominions, lodge in khans. These are buildings peculiarly adapted to the necessities of an overland commerce, furnishing magazines for goods lodgings for the merchants, and stables for the horses

of a caravan. They are generally quadrangular structures, consisting of a series of rooms surrounding an uncovered court, upon which they open, and having stables in the back part. In the rooms the merchants stow their goods and themselves. The muleteers, with their animals, encamp under the open air in the court, or lodge in the stable. The arched gateway, by which alone the court and rooms can be entered, being closed at night, all are as safe as in a castle. The rooms are unfurnished, and are lighted, like most of the private houses, by paper skylights in the terrace. Food is never furnished in the khans, but coffee is always to be had at a moment's warning. Travelling in Armenia is reckoned very safe, though, as in most other countries that have been under the dominion of the Turks, the want of good roads is sensibly felt.

Erzeroom ranks as the chief city of Armenia. It is also the capital of a Turkish pachalic, which is hardly exceeded in extent by any in the Ottoman empire. It has a very lofty situation at the source of the Euphrates, on a plain at the foot of one of the highest mountains in the country. This city was founded by one of the generals of Theodosius II., the Byzantine emperor, (A. D. 415,) and named by him *Theodosiopolis*. The Armenians called it *Garim*, after the name of the ancient district of Upper Armenia, in which it is situated. Its present name seems to be borrowed from a city called Ardzen, which stood near it. As there was another Ardzen at a distance, the Saracens distinguished the Greek city by the name of Ardzen el Roon, or the Roman Ardzen. When the other Ardzen was destroyed by the Seljukian Turks, its surviving inhabitants, its trade and its name, were transferred to this place. Erzeroom has a population varying from eighty thousand to one hundred thousand inhabitants, about three fourths of whom are Turks. The houses are built of a dark-colored stone, and are mostly one story high, with a cheerless and diminutive appearance. The roofs are terraced with earth, which is overrun with grass; and this gives the city, when viewed from an eminence above, much the appearance of a meadow. The city contains a large citadel, solidly built of stone, and containing the bazaars, the mosques, and many private dwelling-houses.

Erzeroom was once the thoroughfare of most of the overland commerce between Europe and the East, which was not destroyed by the discovery of the passage round the Cape of Good Hope. Recently it has declined from a variety of causes. Still the amount of goods that now pass through Erzeroom annually is not small. From the east are brought the shawls of Cashmere and Persia, silk, cotton, tobacco, rice, indigo, madder, and drugs; from the west, broadcloths, chintzes, shawls, and cutlery.

Erivan, the capital of Russian Armenia, lies on the north-east side of the great plain of the Araxes, three thousand feet above the level of the Black Sea. It is surrounded by barren hills, and the prospect, in every direction, is of the most desolate character. The interior of the place is hardly more agreeable to the view. The streets are narrow; the houses are built of irregular stones, cemented together by a species of mortar made of mud and chopped straw. The gardens of the mosques afford the only relief to the eye: here are trees and fountains, with open spaces, affording air and light, which are not to be found in the dusty and dismal streets. Twenty years ago, Erivan was a place of considerable commercial importance. The great caravan of Tabreez touched here, and the khans and bazaars were animated by the presence of crowds of traders; the peasants of the neighboring country also found a ready market here for their produce. But since the Russian occupation, the flourishing transit trade of Erivan has gone entirely to ruin. The caravans avoid the Russian territory, and the most considerable merchants have emigrated. Those who have been compelled to remain, have become wretchedly poor; and notwithstanding the religious bigotry of the Armenians, many of them look back with sorrow to the times of Persian dominion.

The little town of Arguri deserves mention for the dreadful catastrophe by which it was destroyed in 1840. This place was one of the handsomest in Armenia. It stood in a ravine of Mount Ararat, twenty-five hundred feet above the level of the River Araxis, and had a population of nearly two thousand souls. It was a very flourishing place. Wheat and barley throve well in its neighborhood, notwithstanding the elevated position of the territory. Most of the fruits of Europe were cultivated in its gardens. According to the traditions of the country, Arguri was the oldest town in the world; here the first vine was planted by Noah, after he came out of the ark; and here he formed a settlement, which has continued down to the present age. Near the upper end of the ravine were great hollows, containing ice and snow of immense depth, and which never melted in the hottest summers. Most of the chasms in the mountains appear to have been the work of internal fires; but for many centuries the existence of slumbering volcanic forces had been indicated only by occasional trembling. This tranquillity of ages was at length suddenly broken on the twentieth of June, 1840, by a terrible and devastating eruption.

About half an hour after sunset, on that day, the inhabitants of Ararat were startled by the sound of a tremendous explosion. This was followed by an undulation of the ground, and the sudden yawning of a chasm in the mountain, about three miles above Arguri. Out of this chasm burst volumes of gas and steam, while stones and masses of earth were hurled with enormous force down the mountain. The steam was at first colored blue and red, but soon changed to a deep black, filling the air with a sulphureous smell. The mountain roared and the earth shook without ceasing. There was a heavy subterranean noise of cracking and bellowing, intermixed with a whistling sound, like that of cannon balls—occasioned by the motion of the stones hurled through the air. Many of these stones were several tons in weight. The eruption lasted an hour, and when the volumes of steam and smoke rolled away, and the shower of stones and mud had ceased, the town of Arguri had totally disappeared, and its rich fields and blooming gardens lay buried under heaps of stones and mud. Every inhabitant of the place perished, except a few who were absent on distant journeys. Noah's mountain is now as solitary as it was on the morning after the subsidence of the deluge.

Asia Minor.

CHAPTER CXXXII.

Geographical Description — Sketch of History of Asia Minor — Conquests of Persia, Alexander, the Saracens, &c. — Ancient Divisions — Modern Divisions.

Asia Minor is a large peninsula, and forms the western extremity of Asia. It is bounded on the north by the Euxine or Black Sea, on the east by Armenia and Syria, on the south by the Mediterranean, and on the west by the Ægean Sea (Grecian Archipelago) and the Propontis, (Sea of Marmora.) It constitutes the western portion of Asiatic Turkey, and is only separated from the European territory of Turkey by the Sea of Marmora, and the narrow strait called the Bosphorus. The water which separates Constantinople from the western point of Asia Minor is about a mile and a half wide.

The term *Asia Minor*, or *Lesser Asia*, was originally applied to the western parts only; but, about the fourth century, it was extended to the whole territory. The region is now called *Anatolia*, or *Natolia*, which means *The East*, or the part where the sun rises. It is equivalent to the French term *Levant*, often used in application to the shores along the western extremity of the Mediterranean.

The length of Asia Minor, from east to west, is about five hundred miles; the width, two hundred and sixty. Its extent is nearly one hundred thousand square miles, or about half that of France. Its latitude is that of our Middle States, but the climate is much warmer. In the north, along the Black Sea, the winters bring snow and ice. In the elevated central regions, the winters are very severe. In the south, the seasons resemble those of Georgia. Here the fruits are figs, oranges, lemons, citrons, and olives. Corn, wine, oil, honey, coffee, myrrh and frankincense, are abundantly produced in the country. On the whole, the soil, climate, and productions of Asia Minor are greatly varied, and many parts are exceedingly fertile. The coasts of the Black Sea are deemed the finest portions of Asia Minor. The western shores, also, along the Ægean, are productive, and have ever been celebrated for their delicious climate.

The rivers of Asia Minor are small, but celebrated in history. The Halys (now Kizil-Ermak, or Red River) rises in Anti-Taurus. It flows between Paphlagonia and Pontus. It is the largest river in Asia Minor, its whole course being about three hundred and fifty miles. The Iris (Yeshil Ermak) is a considerable river. The Thermodas (Tarmeh) passed through the plain Themiscyra, the abode of the fabled Amazons. The Sangairus (Sakaria) is next to the Halys in length. All these, and many minor streams, rise in the Anti-Taurus range of mountains, and flow into the Black Sea. The rivers of the south are small. The Granicus, (Ousvola,) celebrated for the first battle of Alexander with the Persians, flows into the Propontis. The Hermes, and its tributary, the Pactolus, were noted for the gold found in their sands. The Meander was remarkable

for its windings, and hence the term *meandering* is descriptive of a crooked stream. These, and some other small rivers, emptied into the Ægean.

One remarkable feature of Asia Minor is that of two mountain ranges, which traverse it from east to west. The southern range is called *Taurus*, the northern, *Anti-Taurus*. The tops of some of these are twelve thousand feet high, and are covered with perpetual snow. Many parts of these mountains are celebrated in history. Mount Cragus was the supposed

The Plane-Tree.

residence of the fabled Chimera. Upon Ida, Paris adjudged to Venus the prize of beauty. Sipylus was the residence of Niobe. The slopes of these mountains were noted for more substantial considerations, being productive of rich forests of oak, ash, elm, beech, &c. Here the plane-tree, the glory of Eastern vegetation, reaches its perfection. In these forests an inexhaustible supply of timber is found for the Turkish navy.

Another remarkable feature of Asia Minor is its fresh and salt water lakes. Owing to the forms of the mountains, the greater part of the surface is cut up into long valleys and deep gorges, with numerous plateaus of greater or less elevation. In the higher levels of the south, centre, and south-east, are the salt lakes. In Bithynia are the fresh water lakes, five being of considerable extent. One, the Ascanius, is famed for its beauty. On its eastern shore is the city of Nice, (Isnek,) noted for the ecclesiastical council which was held there, (A. D. 325.)

It is well known that Asia Minor abounds in mineral wealth. The Chalybes, in the north-east, were early famous as workers in metals. Copper is found near Trebizond and other places along the Black Sea. There are also mines of lead, cinnabar, and rock-alum. The gold of Pactolus, which filled the treasury of the Lydian kings, has been already mentioned. Asia Minor presents extensive marks of volcanic convulsions, and there are wide tracts which are little better than deserts.

However celebrated Asia Minor may be in history, it is really but imperfectly known. The Turks build no proper roads; those which now exist are the lines of communication established by the Romans. Many of the Roman bridges are still in use. Along the leading routes are relays of horses, stationed at wide intervals, and at the principal towns. The most frequented road is that from Constantinople to Smyrna. The regular public communication, between these two points, is but twice a month; but the government keeps a corps of Tartar couriers, for the transmission of intelligence.

Along the eastern coast of Asia Minor, on the Mediterranean, are the fine islands of Cyprus, Rhodes, Cos, Icaria, Samos, Chios, and Lesbos: the history of these is intimately connected with that of the contiguous territory upon the main land.

The political history of Asia Minor forms a large chapter in the annals of the world. Forming the western portion of Asia, it has been the theatre of numerous struggles for sovereignty. It has witnessed alike the personal prowess and the martial deeds of Achilles, Darius, Xerxes, Alexander, Hannibal, Mithridates, Pompey, Cæsar, Timour, Bajazet, and Mahomet II.

In early times, this country seems to have been occupied by a variety of races and tribes, gathered from different portions of Europe and Asia. Herodotus says that it contained thirty nations in his day — about 450 B. C. The Phrygians claim to be the most ancient people. The Lydians, under Crœsus, were the first to establish an extensive dominion. But, at an earlier period, the Greeks had established various colonies along the western shores and the islands that skirt them.

Although the interesting historical transactions connected with Asia Minor have been numerous, there is little unity of history to connect them. The various

kingdoms, republics, states, and empires, that have existed in this country, have occasioned such a diversity in its annals, that a connected narrative of the political revolutions of Asia Minor can hardly be attempted. The first picture which history presents to us in this quarter is that of a variety of nations arrayed against the Greeks in the Trojan war. Troy, in that great contest, drew auxiliaries from Caria, Lycia, Mysia, Phrygia, &c., so that it became almost a contest of Asia against Greece. Afterwards, in the republics of the refined and effeminate Ionia, we find an early perfection of the sciences, poetry, music, and sculpture — then unknown to Greece — though that country, in arts as well as in arms, soon eclipsed the glory of its masters. In Asia Minor, too, the kingdom of Lydia was early famous, first for political power, but much more, afterwards, for wealth and luxurious effeminacy. These unwarlike states soon yielded to the arms of Persia; they were included within its empire, and their arts and resources served only to swell the pomp of the great king and his satraps. In this humiliating condition, they lost all their former high attainments, though sometimes they fell under the power of the Athenians, and were ruled by Greeks, instead of barbarians.

After the conquest of Persia by Alexander, and when the Macedonian empire fell suddenly to pieces, some of the most conspicuous among the fragments were kingdoms established by his successors in Asia Minor. It was here that Antigonus and Demetrius collected a great portion of the resources with which they made so mighty a struggle for the supremacy among the Macedonian chiefs. After their fall arose the kingdom of Pergamus, whose princes, by their own ability and the alliance of the Romans, became, for a time, the most powerful in Asia. Their glory, however, was surpassed by that of a kingdom formed in the opposite quarter of the peninsula, — that of Pontus, — by the energetic character and daring exploits of Mithridates. Under this able warrior, the last great stand was made for independence, in opposition to the all-grasping ambition of Rome. With Mithridates, this opposition sunk to rise no more. Asia Minor was reduced to the condition of a Roman province, and made few and feeble attempts to shake off the yoke. Under the emperors, this country was chiefly distinguished in ecclesiastical history by the formation of apostolic churches, and the assemblage of general councils, of which those of Nice and Chalcedon, in particular, had an important influence on the belief and worship of the Christian world.

Protected by its distance from Arabia and the mountain chain of Taurus, Asia Minor escaped, in a great measure, the destructive tide of Saracen invasion. It was not, however, equally well sheltered from the inroads of that great succession of barbarous hordes, who, under the appellation of *Turks*, poured down from the central and northern regions of the continent, and, after conquering Persia, crossed the Euphrates, and took permanent possession of this country. The Turkish empire of the first invaders became divided and crushed by the early successors of the crusaders, and sunk into a languishing and almost expiring state. Suddenly, however, from its ashes rose the family of Othman, who, collecting the Turkish remnant, and combining it with the neighboring warlike tribes — allured or compelled to their standard — formed the whole into a vast military mass, which swept every obstacle before it. This power continued to hold its chief seat in Asia Minor, till Sultan Amurath transferred it to Adrianople, in Europe, and finally Mahomet II., in 1453, fixed the metropolis of the Ottoman empire at Constantinople.

Asia Minor, in its present state, is perhaps the least interesting portion of the great empires which fill so large a space in ancient history. It is tyrannized over by a brutal despotism, which has seated itself above the ancient inhabitants, without imbibing any portion of the genius or the arts for which they were distinguished. Hence this part of the world excites our curiosity rather by the remembrance of what it once was, than by any thing which it now offers to the sight. It is filled with the mighty monuments of former greatness — vast structures erected by ancient kings and republics, in which Oriental splendor and magnitude are combined with the exquisite art and materials of Greece and Rome. The most profound emotions are excited by the prospect of the vicissitudes of human glory exhibited on this varied theatre of history; and the degradation of the present race of its inhabitants serves only to render more conspicuous the greatness of those whose place they have occupied.

The ancient divisions of Asia Minor were as follows: Mysia, which included Ilium, or the kingdom of Troy, Lydia, Caria, Æolia, Ionia, Doris, Lycia, Bithynia, Paphlagonia, Pontus, Phrygia, Pamphylia, Pisidia, Cilicia, Cappadocia, and Galatia; to which some geographers add Little Armenia, or the western part of the country of that name. Under the Turks, Asia Minor has been divided into pachalics, the principal of which are Anadoli in the west, Trebizond in the north, Sivas and Koniek in the interior, and Adana in the south.

Asia Minor may be considered as more entirely Turkish than any other part of the Ottoman empire; and it is from this country that the Porte has generally drawn those vast bodies of irregular cavalry which have formed the chief mass of the Turkish armies. The peninsula has not, however, been exempt from that spirit of revolt which has lately shown itself so threatening to the Ottoman power. The different pachas have been accustomed to act almost in the style of independent princes, and to make war and peace with each other, regardless of the expostulations of the sultan.

The population of Asia Minor may be estimated at from four to five millions. This consists of Turks, Greeks, Armenians, and Jews, in the towns. In the country, there are many people of nomadic habits, bearing the general names of *Turcomans*. The principal towns in Asia Minor at the present day are Smyrna, Tocat, Trebizond, Boli, and Angora. Scutari, (Chrysopolis,) opposite Constantinople, is the place where the Persians collected their tribute. It is the custom of the wealthy Turks of Constantinople to be buried in a fine cemetery here. Scutari is an emporium for the caravans which carry on the trade with the East. Ephesus, Sardis, (Sart,) and various other places renowned in history, display only the vestiges of former greatness, amid present decay and desolation.

CHAPTER CXXXIII.

B. C. 2000 to 1000.

MYSIA. — *The ancient Mysians — The Kings of Pergamus — The Roman Conquest.*

MYSIA lay at the western extremity of Asia Minor. It was divided into two parts — Mysia Major and Mysia Minor. The former was bounded north by Troas, or the country of the Trojans, east by Phrygia, south by Æolia, and west by the Ægean. A portion of it was sometimes called *Phrygia Minor*. Mysia Minor was bounded north by the Propontis and Bithynia, east by Phrygia, south by Troas, and west by the Propontis. The whole country was anciently esteemed the finest part of Asia Minor, being very fertile and well watered with rivulets. Its name is derived from the Lydian word *mysos*, a beech; these trees being abundant here.

In early times, the Mysians were a brave and warlike people. According to Herodotus, they crossed the Bosphorus into Thrace, subdued all the people of that country, and even carried their arms as far south as Thessaly. Diodorus Siculus affirms that Mysia was conquered by Ninus the Assyrian, and that this prince and his successors reigned over the country for many years; but all this is very doubtful. The first Mysian king mentioned in history is *Olympus*. He is said to have married the niece of Dardanus, king of Troy. *Telephus* was the reigning monarch at the time of the Trojan war. He took the part of Troy against the Greek invaders, and, according to Homer, was dangerously wounded by Achilles. After some time, the Greeks persuaded him to abandon his allies, and stand neuter. He had two sons — Eurypylus and Latinus. The latter was said to have led a colony of Cretans into Italy, from whom the Latins descended.

All this part of history is very obscure, and we only know with certainty that Mysia shared the fate of the rest of Asia Minor, in falling under the Persian dominion, and from thence into the hands of Alexander of Macedon and his successors. In the year 283 B. C., a kingdom was founded at Pergamus, in Mysia Major, by *Philetærus*, a Paphlagonian of mean descent, who commanded the castle of this city, then under the government of Lysimachus, king of Thrace. Philetærus raised the standard of revolt, seized the royal treasures deposited in the castle, and, by these means, maintained a body of mercenary troops. He was thus enabled to preserve his usurped authority; and he reigned over Pergamus till the eighteenth year of his age, when he died, leaving the government to his brother Eumenes. This prince took advantage of the dissensions then prevailing among the Seleucidæ, and added a considerable extent of territory to his dominion. He was succeeded (241 B. C.) by *Attalus*, the first ruler of Pergamus who assumed the name of king.

The Gauls were at this time very formidable in Asia Minor, and had rendered many nations tributary to them in that quarter. Attalus refused the tribute which had been previously exacted by them from the Pergamians. A war ensued, in which he defeated the Gauls, and expelled them from his territories. Encouraged by this success, he carried his arms into the neighboring countries, and made several important conquests. This, however, was soon followed by a reverse of fortune. Seleucus Callinicus, king of Syria, reconquered all the territories which had been taken from him, defeated Attalus, and at length besieged him in his own capital.

Attalus was now reduced to great extremities; but he soon found means to extricate himself, by inducing his ancient enemies, the Gauls, to march to his relief. By their assistance, he compelled Seleucus to raise the siege of Pergamus, and withdraw from his territories. Attalus then led his troops into Ionia, subjected the cities of Smyrna, Phocæa, Teos, and Colophon, and received the submission of the people of the neighboring regions, who sent ambassadors to congratulate him on his success, and offer their assistance. He would have pursued his victorious career still further; but, when he had reached the banks of the Megistus, an eclipse of the moon took place. This so terrified his Gallic auxiliaries, which constituted the main strength of his army, that they refused to march any farther, and Attalus was compelled to return to Pergamus. The Romans despatched an ambassador to him, whom he received with extraordinary magnificence; and a treaty was concluded with the republic, which fully secured the king in all his possessions. In the war with Philip of Macedon, Attalus marched with an army to the assistance of the Romans. When he reached Thebes, in Bœotia, he made a speech to the people of that city, for the purpose of engaging them to assist in the war against Philip. In the midst of his discourse, he was seized with an apoplexy, and fell down speechless; but, on recovering a little, he desired his attendants to convey him, by sea, to Pergamus, where he died, (198 B. C.) This prince was a friend to literature, and a generous patron of learned men. He is said to have ordered the grammarian Daphidas to be thrown headlong from a rock, for speaking disrespectfully of Homer. He also wrote several books, which are quoted by Strabo, Pliny, and others.

Attalus was succeeded by his eldest son, *Eumenes*. He continued the alliance which his father had made with Rome, and assisted the republic in war, for which he was rewarded by an addition of territory conquered from the king of Syria. On his return from a visit to Rome, he was waylaid in a mountainous part of Greece by two assassins, hired by Perseus, king of Macedon. They attempted to kill him by rolling down great stones upon him as he was passing through a narrow defile. He was dangerously wounded in the head and shoulder, and carried, in a state of insensibility, to Egina. The report of his death was spread over all Asia Minor, and fully believed at Rome. His brother Attalus immediately took possession of the throne of Pergamus, and married Stratonice, the wife of Eumenes.

The king, however, suddenly recovered his senses at Egina, and, in a short time, was completely cured. Attalus was astonished at the intelligence that Eumenes was alive, and approaching his capital. He instantly laid aside the ensigns of royalty, and went out to meet him in a friendly manner. Eumenes, who was fully acquainted with all that had happened, embraced his wife and brother with great affection, but whispered in the ear of the latter, "Do not be in a hurry for my queen till you are sure I am dead." This was the only notice which he ever took of the transaction, and he ever afterward treated them both with undiminished affection.

The intelligence of the recovery of Eumenes caused great rejoicing at Rome, and a league was immediately formed to take vengeance on the king of Mace-

don for his treachery. The allies invaded Greece, and carried on the war for the space of a year with little success, and at length Perseus found means to detach Eumenes from his connection with the Romans. The senate were so much incensed at his defection, that they instigated his brother Attalus to seize the crown. This step, however, was rendered unnecessary by the sudden death of Eumenes, (159 B. C.) *Attalus II.* peaceably succeeded him, and became involved in various wars, the details of which would only be tiresome to the reader. At his death, (138 B. C.,) he was succeeded by *Attalus III.*, the son of Eumenes. This prince had scarcely assumed the crown, when he began to exhibit marks of a cruel and tyrannical disposition. He put to death his nearest relatives and most faithful friends, without any reasonable motive. The wisest and most experienced counsellors in the kingdom were murdered, with their wives and children, and bloodshed and mourning filled the whole country. After he had perpetrated these enormities, Attalus became a prey to the horrors of remorse. The ghosts of his murdered victims perpetually haunted his imagination, and he abandoned himself to every sort of extravagance. He then relapsed into a fit of deep melancholy, shunned all intercourse with mankind, dressed in rags, let his hair and beard grow, and spent his time in cultivating a garden, where he raised all sorts of poisonous herbs. These he mixed up with others that were wholesome, and sent packets of them to such persons as fell under his suspicion. At length, a fever put an end to his life, (131 B. C.) He made a will, by which he bequeathed his kingdom to the Roman republic.

The Romans immediately took possession of Pergamus, and reduced that kingdom to a province, under the name of *Asia Propria.* But *Aristonicus*, a relative of the deceased king, raised a body of adherents, expelled the Roman authorities, and assumed the sovereignty. The consul Crassus marched against him, and overran a great part of the Pergamian territory. But while he was pillaging the towns, and transporting his booty to the sea-coast, he fell into an ambush in a narrow defile, and was taken prisoner. As his captors were hastening to conduct him to the tent of Aristonicus, Crassus attempted to kill himself, in order to avoid the disgrace of captivity; but his intention being perceived, he was disarmed. Upon this, he struck a Thracian soldier, who stood near him, a violent blow, which provoked the latter to run him through with his sword. Aristonicus was deeply mortified by an accident which deprived him of the triumphant pleasure of having a Roman consul in his power. He ordered the head of Crassus to be cut off and publicly exhibited in his camp.

This unexpected success completely turned the head of Aristonicus. He imagined he had gained a decisive victory over the Romans, and that he was no longer in danger from their arms. He accordingly abandoned himself to feasting and revelry. But the Romans determined to wipe out the disgrace which they had suffered by the disaster of Crassus. They despatched another army, under the command of Perpenna, who quickly defeated the forces of Aristonicus, and besieged him in the city of Stratonice. After the garrison had endured all the extremities of famine, they surrendered. Blosius, the Cumæan philosopher, a companion of the king, advised him to commit suicide, and escape the ignominy of falling alive into the hands of his enemies: to recommend his counsel the more strongly, he set the example himself, and fell on a sword in the presence of Aristonicus. The latter, however, refused; he was carried to the Roman camp, and kept in chains, to grace the triumph of the victor. From this period, neither Pergamus nor Mysia maintain any independent position in history, but are to be regarded as appendages to the Roman empire.

CHAPTER CXXXIV.

Cities and Famous Men of Mysia.

Pergamus was the most famous city of Mysia Major. It was situated on a spacious plain, on the banks of the River Caicus, and was the royal residence of the monarchs of the race of Attalus. This city is memorable in the annals of literature for its splendid library of two hundred thousand volumes, and for the invention of parchment, which, during a long period of the classic and middle ages, was almost the only material of which books were composed. Ptolemy, king of Egypt, had collected a magnificent library at Alexandria, the books of which were all of *papyrus*, a material prepared from a reed growing on the banks of the Nile. Eumenes, king of Pergamus, was seized with the ambition of rivalling Ptolemy, and therefore made preparations for copying all the valuable books extant for a library of his own. Ptolemy, in order to defeat this project, laid a prohibition on the exportation of papyrus from Egypt. Eumenes would have been disappointed in his hopes, had it not been for the ingenuity of a citizen of Pergamus, who invented the method of preparing sheep-skin for writing, which from this place obtained the name of *pergamena*, a word now corrupted to *parchment.* In this city were also invented the elegant hangings called *tapestry*, which the Roman named *aulæa*, from *aula*, a hall — because the great hall of audience at Pergamus was the first room adorned with them.

Cyzicus, a city of Mysia Minor, stood on an island in the Propontis, which was joined to the continent by two bridges — the work of Alexander the Great. It was believed to have received its name from Cyzicus, a king of that island and the neighboring territory, who was killed through mistake by Jason, the Argonaut. When this city first became known to the Romans, it was one of the greatest and most opulent of all Asia Minor. The historian Florus calls it the *Rome of Asia;* and other Latin writers speak in glowing terms of the strength of its walls and bulwarks, its commodious harbor, its marble towers, &c. Among its many magnificent structures they particularize the chief temple, which was built entirely of polished marble, the jointings of which were covered with plates of gold. The pillars were six feet in diameter, and seventy-five feet high, each one of a single stone. In the temple was a statue of Jupiter, covered with ivory, of the most exquisite workmanship. The current coin of Cyzicus was called a *stater*, and was executed with such nicety and skill, as to excite the admiration of every one. The expression "Cyzican stater" became proverbial to denote any work of engraving preëminent for beauty.

This city made an heroic stand against Mithridates, who besieged it with an army of three hundred thousand

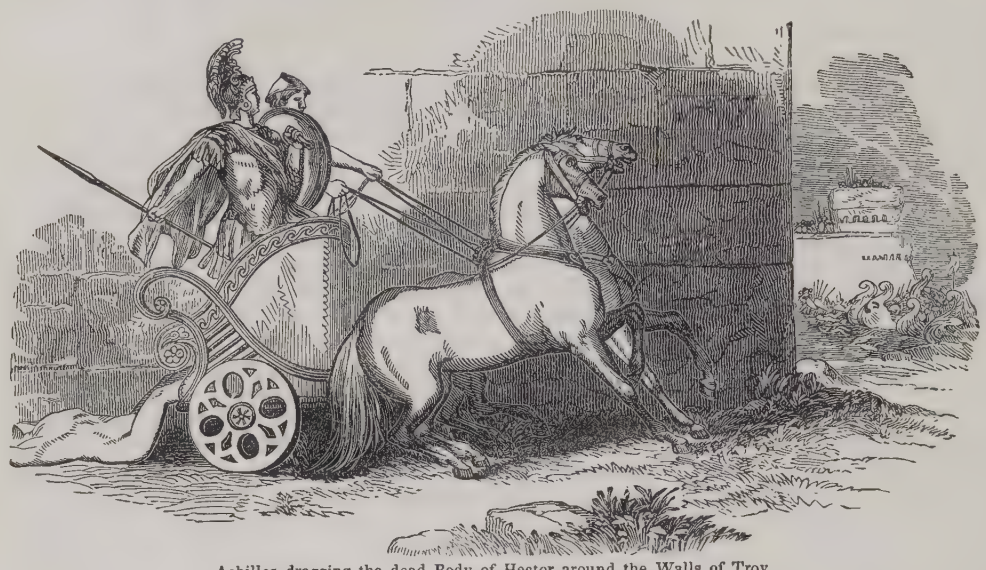
men, but was repulsed with loss and ignominy from its walls. Yet the ancient inhabitants were regarded as a cowardly and effeminate race. Cicero represents the Cyzicans of his day as a quiet and inoffensive people, averse to war, plots, and tumults, and addicted altogether to epicurean enjoyments. Under the Romans, Cyzicus was made the capital of a province, called the *Consular Hellespont*. In the year 943, it was almost entirely destroyed by an earthquake, and its beautiful marble columns were subsequently transported to Constantinople, to embellish that capital. At present, it is little better than a village.

Anaximenes, an historian and rhetorician, was born at Lampsacus, in Mysia, (380 B. C.) He was a disciple of Diogenes the Cynic. Philip of Macedon invited him to his court to instruct his son Alexander in rhetoric; and some writers ascribe to him the rhetorical treatise which bears the name of Aristotle. With many other learned men, Anaximenes accompanied Alexander in his expedition against the Persians. The inhabitants of Lampsacus, who had espoused the interests of Darius, entreated Anaximenes, after the conquest of Persia, to implore the clemency of Alexander in their behalf. He undertook the embassy; but the conqueror, as soon as he learned his errand, swore he would grant him nothing that he should ask. Anaximenes, taking advantage of this, put up his request in the following manner: "I entreat you to destroy Lampsacus, to burn its temple, and to sell its inhabitants for slaves!" Alexander, pleased with the ingenuity with which he had been circumvented, spared the city. Another anecdote is related of Anaximenes, which, though not much to his honor, is worth notice, as, perhaps, the first specimen of a literary trick. Entertaining a grudge against the historian Theopompus, he avenged himself by writing a severe satire against the Spartans and Thebans, in a style exactly similar to that of the historian. This he addressed, under the name of Theopompus, to the Athenians. It was received as the work of that author throughout all Greece, and brought upon him much discredit and ill will. Anaximenes also wrote the lives of Philip and Alexander, and twelve books on the early history of Greece; but all his writings are lost.

Galen, the most eminent of the physicians of antiquity next to Hippocrates, was born at Pergamus, (A. D. 131.) His father was an architect of much learning in the mathematical sciences. Galen received a liberal education; but, being admonished by a dream, as he informs us, he turned his attention to medicine, and, in pursuit of knowledge in this branch, he travelled to Smyrna, Alexandria, and Corinth. In his twenty-eighth year, he returned to his native city, and became surgeon to the public gladiators — a class of wretched beings, whom the Romans maintained in all the large cities of their empire for the brutal pleasure of seeing them fight and kill each other. Galen visited Rome in his thirty-third year, and obtained great reputation by his skill in anatomy and the practice of physic. After a residence there of four years, the plague drove him back to his own country. He was, however, recalled to Rome by the pressing entreaties of the joint emperors Marcus Aurelius and Lucius Verus. The former made him his family physician. It is not known where or when Galen died. He was a skilful anatomist for the age in which he lived, and made many experiments on living bodies. He is the earliest writer who has said any thing of importance on the blood-vessels: he discovered by experiment that the arteries contain blood, and not the mere animal spirits, as was then maintained. His writings were very numerous: two hundred of his works were lost by the burning of the temple of Peace at Rome; yet those which remain are sufficient to compose a large body of theoretical and practical medicine. Galen shows himself well acquainted with philosophy and science in general, and he deserves to be regarded as one of the most accomplished scholars of antiquity.

Eudoxus, the famous navigator, was a native of Cyzicus, in Mysia, and born in the third century before the Christian era. He was sent on a mission to Alexandria, in Egypt, then the chief seat of maritime enterprise and geographical knowledge. His ardent mind was strongly imbued with the spirit of commercial adventure which reigned there, and he made an offer of his services to the reigning monarch, Ptolemy Euergetes, to undertake an expedition of discovery. The plan first contemplated was to ascend the Nile, for the purpose of discovering the sources of that river; but a new object was presented by the arrival in Egypt of a person who professed to be a Hindoo, shipwrecked in the Red Sea. It was decided to undertake discoveries in that direction. Ptolemy fitted out a fleet, with which Eudoxus sailed down the Red Sea. It does not appear how far he proceeded; but the voyage was very prosperous, and the fleet returned with a cargo of aromatics and precious stones. Eudoxus was cheated out of a great part of his gains by the king; but, when Ptolemy died, he was taken into favor by Queen Cleopatra, who sent him on a second voyage. This time he was driven by storms on the coast of Ethiopia, where he was well received by the natives, and carried on some profitable trade. His return to Alexandria was again unfortunate. Cleopatra was dead, and her successor treated Eudoxus as badly as Ptolemy had done. The navigator, however, brought home with him a singular trophy from the farthest extremity of the country which he had visited: this was the prow of a ship, on which was sculptured the figure of a horse, and which was said to have drifted to the African coast from the west. This was seen by some sailors belonging to Gades, now Cadiz, and they declared it to be the very form peculiar to a species of large vessel which sailed from that port for the coast of Mauritania. Eudoxus heard this with enthusiastic credulity. He determined to renounce the deceitful patronage of courts, and to fit out a new expedition from the commercial city of Sades. On his way to that place, he touched at Massilia, now Marseilles, and other seaports, where he announced his design, and invited all mariners who were animated with the spirit of enterprise to accompany him. He succeeded in equipping an expedition on a liberal scale, considering the time. He had one large ship and two small ones, carrying not only goods and provisions, but artisans, physicians, and a band of music. A company so gay, and inspired, probably, with extravagant hopes, were ill fitted to encounter the perils and hardships of a voyage of discovery. They appear to have sailed to the south along the coast of Africa. The crew took fright on finding themselves far out at sea, and insisted on steering the ships close along the shore. Eudoxus was too experienced a sailor not to know that this was much the more dangerous route; but he was com

pelled to do as his men desired. The consequences which he had foreseen took place. The ships were wrecked, and the cargoes with difficulty saved. The most valuable articles were then placed in one of the boats, and the voyage was prosecuted till they came to a race of people who appeared to speak the same language with those visited by Eudoxus on the opposite side of the continent. Imagining that he had now accomplished the great purpose of his voyage, he returned, and applied to Bocchus, king of Mauritania for assistance in following up this discovery; but, after a while, suspecting that monarch of a treacherous design against him, he went again to Spain. Here he succeeded in equipping another expedition; but how it resulted we are ignorant, as the narrative breaks off at this point. The story is told by the geographer Strabo, who derived it from materials originally furnished by Eudoxus himself.



Achilles dragging the dead Body of Hector around the Walls of Troy.

CHAPTER CXXXV.

1546 to 1184 B. C.

TROY. — *Foundation of the Trojan Monarchy — Reign of Priam — The Trojan War.*

TROY, or Ilium, was a kingdom of small extent, situated within the geographical limits of Mysia, on the eastern shore of the Hellespont, the southern coast of the Propontis, and the northern shore of the Ægean Sea. This territory, at its greatest extent, was not above two hundred miles in length, and was very narrow, being shut in by the shores of three seas, and the lofty mountain ridge of Ida. It was, however, very fertile and picturesque, and enjoyed a mild climate. Of the particular origin of the inhabitants we have no account; but they were celebrated, in very early times, for their activity in trade and the urbanity of their manners. Some authors regard them as a mixture of Greeks and Phrygians, while others consider them as descendants of the Assyrians.

The founder of the Trojan monarchy was said to be *Teucer;* but neither the date nor the events of his reign are known with accuracy. He was succeeded by *Dardanus*, an adventurer, called by Homer the son of Jupiter. He is represented as a just and wise monarch, who extended the boundaries of his kingdom, and made many salutary laws. He built a city on the western slope of Mount Ida, overlooking a beautiful plain, watered by the Rivers Simois and Scamander, which afterwards became famous in poetry. This city was called, after his own name, *Dardana.* He also built the city of Thymbra. Dardanus is said to have reigned sixty-four years. He was succeeded by his son *Ericthonius*, whose prudent conduct insured him the obedience and esteem of his subjects, and maintained his kingdom in peace. He is famous for being the first king, in this part of the world, who gave his attention to the breeding and training of horses; he was also the first who harnessed these animals in a chariot. By trading in horses, he became very rich. He is said to have reigned forty-six years, and to have left his kingdom in a state of high prosperity.

His successor, *Tros*, no sooner ascended the throne, than he laid the foundation of a new city, which was destined to become the most famous in all Asia Minor. This was built in the plain under Mount Ida, and named, from its founder, *Troy.* When the building of the city was well advanced, he invited the neighboring princes to assist in the solemnities of its dedication, but omitted Tantalus, king of Sipylus. This monarch resented the affront, and seized the first opportunity of revenge. Ganymede, the son of Tros, having occasion to pass through his territories some time afterwards, was seized by him, and exposed to such ill treatment as caused his death. The Trojan king made war upon Tantalus, in retaliation for this outrage; but, being unsuccessful, he died of chagrin.

Illus, the son of Tros, next ascended the throne, and carried on the war so vigorously, that he gained many victories, and at length drove Tantalus out of Asia, and possessed himself of all his dominions. Having thus revenged his brother's death, he devoted the whole of his time to the improvement of his territories and the enactment of just and salutary laws. After a reign of forty years, he died, universally lamented. According to some accounts, it was Illus who removed the seat of government from Dardana to the new city in the plain, on which account it received the name of *Ilion.* The date of this event is quite uncertain

Laomedon was the next king. He built a citadel in Troy with the treasures which he took from the temples of Apollo and Neptune — a measure which gave deep offence to many of his subjects, and subsequently led the way to great calamities. Jason and the Argonauts, on their expedition from Greece to the Euxine Sea in search of the golden fleece, landed on the coast of Troy, and were treated in a hostile manner by Laomedon. This occasioned a war. The Greeks invaded his territories, under the command of Hercules; of the five sons of Laomedon, all were killed but Priam, who was taken prisoner, and ransomed with a large sum of money.

Priam succeeded Laomedon. He had no sooner established himself upon the throne, than he built a strong wall round the city of Troy, to prevent a repetition of the disasters which had recently happened. He also embellished the city with many stately towers, castles, and aqueducts, maintained a numerous army in constant pay, conquered several of the neighboring states, and rose to such a height of power and celebrity, that he was regarded rather as king of Asia Minor than of Troy.

He was the richest and most powerful of all the princes of his line, and was the father of fifty sons. When he surrounded the city with walls, he is said to have changed its name from Troy to *Pergamus*. Queen Hecuba, his second wife, dreamed that one of her children became a firebrand, which consumed the whole city. Priam was so much alarmed at this portent, that he ordered the next child born of Hecuba to be exposed in a desert place among the mountains. Notwithstanding this, the boy was preserved by the care of his mother, and privately reared. He was named *Paris*. When still a youth, he appeared at the court of Priam, where his beautiful person attracted general admiration. Upon this, he ventured to discover himself; and the king was so fascinated with his beauty and accomplishments, that he thought no more of his dream.

Some time after this, Paris undertook an expedition into Greece, on pretence of recovering his aunt Hesione, who, when very young, had been carried away by Hercules, and by him had been given in marriage to Telamon. The story of this event is related in the following manner: Laomedon, king of Troy, and the father of Hesione, had, as we have already related, taken the treasures of the temples of Neptune and Apollo for political uses, under a promise of repayment. But, being unable or unwilling to perform this promise, the oracle declared that he must expiate the sacrilege by exposing a Trojan virgin to a sea monster. Hesione was condemned by lot to undergo this punishment; but Hercules slew the monster, and rescued Hesione. This tale has been highly embellished by the Greek poets.

Paris, upon his arrival at Sparta, was received in the kindest and most hospitable manner by Menelaus, the king of that city. But the young Trojan, falling in love with Helen, the wife of his host, persuaded her to run away with him. Menelaus, fired with indignation at this piece of treachery, prevailed upon his brother Agamemnon, king of Argos, to espouse his quarrel. By their joint efforts, all the other Greek princes were brought to unite in the same cause, and they bound themselves, by an oath, either to recover Helen or to overthrow Troy. Agamemnon was chosen commander-in-chief of the confederacy. Aulis was the general rendezvous of the expedition; and the combined forces of the Greeks who assembled at this place formed an army of one hundred thousand men. The fleet in which they embarked for Troy comprised eleven hundred and fifty vessels; they had no decks, and carried from fifty to one hundred and fifty men each. The most celebrated warriors besides Agamemnon and Menelaus, were Diomed, Nestor, Ajax Telamonius, Ajax Oileus, Achilles, Ulysses, Patroclus, and Idomeneus.

The Greeks sailed up the Ægean Sea, and landed on the plain of Troy. But the Trojans were a brave and warlike people, and were not intimidated at the sight of this formidable armament. Ulysses and Menelaus were sent to Priam, to demand the restitution of Helen. But the king, in opposition to the opinion of his council, refused to comply with the demand, and both parties made preparations for battle. The Greeks defeated the Trojans in two successive engagements, but soon began to feel a scarcity of provisions. They therefore were compelled to divide their forces, one part remaining to carry on the siege, while the other went into the country to forage. This gave the Trojans leisure to negotiate with the neighboring states for assistance. Achilles, in the mean time, being engaged in the foraging service, captured several towns, and acquired a valuable booty in cattle, prisoners, &c. Nine years of the war were consumed in various plundering and military operations, during which the city was not very closely blockaded; so that the siege of Troy did not properly begin till the tenth year. At this time, a quarrel arose between Agamemnon and Achilles, in consequence of the former having seized a female prisoner which the latter had obtained in one of his plundering excursions. Achilles withdrew his troops from the Greek camp, and kept himself apart, taking no share in the siege of the city.

The Trojans were commanded by Hector, Æneas Deiphobus, and other sons of Priam, together with Sarpedon, Glaucus, Memnon, and other chiefs of their auxiliaries. They had the advantage in several engagements, and made a great slaughter of their enemies; but none of these actions were decisive. At length, Hector beat the Greeks fairly from the field, attacked their intrenched camp, forced the walls, and set fire to the ships. Victory now seemed on the point of declaring for the Trojans.

But in this critical conjuncture, Patroclus, the friend and companion of Achilles, perceiving the distress of his countrymen, advanced to their relief, and arrested the progress of the Trojans. After performing prodigies of valor, he fell by the hand of Hector. Achilles, furious at the loss of his friend, immediately forgot his resentment against Agamemnon, and rushed into the thickest of the fight. The tide of battle now turned against the Trojans; they were driven back to the city, and in a subsequent engagement Hector and Achilles met in single combat. Hector was slain, and his body dragged round the walls of Troy at the chariot wheels of his conqueror.

The Trojans having lost their most able commanders, reposed their last hope on the famous *Palladium*, a statue of Minerva, who was named *Pallas* in Greek. This was said to have dropped into the city directly from heaven; and it was a received opinion, that while the Palladium remained within the walls of Troy, the city never could be taken. There are two differ-

ent accounts of the capture. According to one of these, Antenor and Æneas treacherously betrayed the Palladium to the Greeks, and at the same time threw open the gates of the city at night. According to the other account, the capture was effected by the stratagem of the wooden horse, which was planned by the cunning of Ulysses. A huge, hollow structure, resembling a horse, was filled with armed men, and left standing in the plain, while the Greeks went on board their ships, and sailed to the Island of Tenedos, which lay not far distant. By an artful manœuvre the Trojans were made to believe that this horse was an offering to Minerva, and that they would achieve a great triumph by carrying it into the city. Accordingly they made a breach in the wall, and transported the horse within. In the dead of the night, the Greeks broke out of their concealment, and set the city on fire. The fleet, on a signal given, sailed back from Tenedos; the army landed; Troy was taken and destroyed. This event is usually placed about the year 1184 B. C.

CHAPTER CXXXVI.

B. C. 1184 to 1200 A. D.

Probability of the Tale of Troy — Alexandria Troas.

Such are the leading incidents of the story of the Iliad, which the genius of the Father of Greek poetry has made familiar to all readers, long before their critical faculties are called into exercise, and before they are tempted to inquire into the truth of the historical events which form its foundation. It is difficult, therefore, to enter upon the inquiry without some prepossessions unfavorable to an impartial judgment. Many learned and sagacious critics have denied the reality of the Trojan war, and regarded the poems of Homer as having no more truth at their foundation than John Bunyan's Pilgrim's Progress. This opinion, however, seems to us to be pronounced without sufficient ground, and against strong evidence. According to the rules of sound criticism, very cogent arguments should be required to induce us to reject, as a mere fiction, an historical tradition so ancient, so universally received, so definite, and so interwoven with the whole mass of the national recollections of the ancient Greeks, as that of the Trojan war. The leaders of the earliest of the Greek colonies in Asia claimed Agamemnon as their ancestor.

The reality of the Trojan war must, therefore, be admitted. But, beyond this historical fact, we can scarcely venture a step with certainty. Its cause and its issue, the manner in which it was conducted, and the parties engaged in it, are matters so completely involved in obscurity, that all attempts to throw light upon these parts of history is utterly vain. It seems particularly difficult to adopt the poetical story of Helen, partly on account of its inherent improbability, and partly because there is good evidence elsewhere that Helen is altogether a mythological person. She is classed by Herodotus with Io, Europa, and Medea — all of them persons, who, on distinct grounds, must be referred to the domain of mythology. This suspicion is confirmed by all the particulars of the legend respecting her — by her birth, by her relation to the divine twins, Castor and Pollux, whose worship seems to have been one of the most ancient forms of religion in Greece, and by the divine honors paid to her at Sparta and elsewhere. But a still stronger reason for doubting the reality of the motive assigned by Homer for the Trojan war, is, that the same incident occurs in another legend, in which the abduction of Helen is ascribed to Theseus. According to another tradition, Helen was carried away by Idas and Lynceus, two heroes of Messene. These various legends seem to prove that the abduction of Helen was a theme for poetry originally independent of the Trojan war, but which might easily and naturally be associated with that event by the skill of a great poet.

As to the expedition which ended in the fall of Troy while the leading facts are so uncertain, it must be hopeless to form any distinct conception of its details. No more reliance can be placed on the enumeration of the Greek forces in the Iliad, than on the other parts of the poem which have a more poetical aspect especially as it appears to be a compilation adapted to a later state of things. Thucydides has remarked that the numbers of the armament appear to be exaggerated by the poet, which we may very readily believe. The son of Hercules is introduced in the Iliad as saying, "My father came here with no more than six ships and few men; yet he laid Ilion waste, and made her streets desolate." This is a great contrast to the efforts and success of Agamemnon, who, with his twelve hundred ships and one hundred thousand men, lay ten years before the city — often ready to abandon the enterprise in despair, and at last indebted for victory to an unexpected turn of affairs.

It has been conjectured that, after the first capture by Hercules, the city was more strongly fortified, and rose rapidly in power during the reign of Priam; but this supposition can hardly reconcile the imagination to the transition from the six ships of Hercules to the vast host of Agamemnon. On the other hand, there is no difficulty in believing that, whatever may have been the motives of the expedition, the spirit of adventure may have drawn warriors together from all parts of Greece; and thus it may have deserved the character, which is uniformly ascribed to it, of a national enterprise. The presence of several distinguished chiefs, each attended by a small band, would be sufficient to explain the celebrity of the achievement, and to account for the success which followed it.

Though there can be no doubt that the object of the enterprise was accomplished, it seems to be also clear that a Trojan state survived the fall of Ilion. An historian of great authority on this subject, both from his age and his country — Xanthus the Lydian — affirms that the Trojan dominion was finally overthrown by an invasion of the Phrygians, a Thracian tribe, which crossed over from Europe to Asia after the Trojan war. This is indirectly confirmed by the testimony of Homer, who introduces Neptune predicting that the posterity of Æneas should long continue to reign over the Trojans, after the extinction of the race of Priam.

Not far from the site of ancient Troy was afterward built a city called *Alexandria Troas.* It owed its foundation to Alexander the Great, who, instead of marking his conquering course by mere bloodshed and devastation, wisely provided more lasting and honorable monuments of his passage through the countries which he subdued — causing cities and towns to be erected, and forming plans for their future improvement and prosperity. As his stay in one place was commonly short, the execution of his designs was

committed to the governors whom he appointed. Alexandria Troas was one of eighteen cities which bore the conqueror's name. It was begun by Antigonus, one of the generals of Alexander, and from him it was at first called *Antigonia*. But Lysimachus, to whom, as a successor of Alexander, it devolved, changed the name to *Alexandria*. It was seated on a hill, sloping to the sea, and divided from Mount Ida by a deep valley. On each side is an extensive plain with watercourses. In the war between the Romans and Antiochus, king of Syria, this city was eminent for its fidelity to the republic, and it enjoyed the same political privileges as an Italian city. Under Augustus, it received a Roman colony, and increased; it was inferior to no city of the same name except the capital of Egypt.

Alexandria Troas had a magnificent aqueduct, the ruins of which are still to be seen. The history of this noble and useful structure affords an illustrious instance of imperial and private liberality. An Athenian named *Julius Atticus*, after being reduced to great poverty, discovered an immense treasure in an old house in Athens. The sum was so great that he dared not make use of it, and he wrote to the emperor Nerva at Rome, informing him of the discovery, and desiring to know his pleasure respecting it. The good-natured emperor replied, "Use it." Julius, still doubtful of his safety in appropriating so much wealth, wrote again, saying it was too much for one man to use. "Then *abuse* it," replied the emperor. The riches of Julius were inherited by his son Herodes Atticus, who was born at Marathon, carefully educated under the most eminent masters, and became so famous for learning and eloquence, that he was not surpassed by any man of his age. His generosity equalled his wealth, and was as noble as it was extensive. He was raised to the Roman consulate A. D. 143, and presided over the free cities of Asia. Seeing that Alexandria Troas was destitute of commodious baths, and of water, except such as was procured from muddy wells and cisterns, he wrote to the emperor Adrian, requesting him not to suffer an ancient and maritime city to be destroyed by drought, but to make an appropriation of money for building an aqueduct. Adrian complied, and appointed him to superintend the work. The appropriation was three hundred myriads of drachms; but, this being insufficient, Herodes expended seven hundred myriads, paying the overplus, equal to about eight hundred thousand dollars, out of his own pocket. This was but one of the few instances of his liberality. The magnificent buildings which he erected were the ornaments of Asia Minor, Greece, and Italy. Statues were erected to him, and cities vied with each other in honoring their common benefactor. Several of them still retain durable monuments of his splendid liberality.

The Christian religion was early established at Troas, and this is the city at which St. Paul left his cloak, for which he writes in one of his epistles. There is a legend of the fifth century respecting Bishop Sylvanus, of this place. A ship on the stocks could not be launched for some reason, and was supposed to be possessed by a demon. It was of enormous size, and intended for transporting large columns, like the one which conveyed the obelisk of Luxor from Egypt to Paris. The bishop was requested to drive away the demon which prevented the ship from moving. Going down to the beach, he prayed, and, taking hold of a rope, called on the multitude to assist. As the story is told, the ship readily obeyed, and glided at once into the sea.

Under the Greek emperors, Alexandria Troas declined, and had probably fallen to ruin before the extinction of the empire. Many houses and public buildings at Constantinople have since been raised with its materials. Notwithstanding this, the ruins of the city are still very extensive, and all travellers are struck with their grand and colossal character. The city wall is standing; the remains of the aqueduct extend for miles; and the theatre and baths are yet in good preservation.

CHAPTER CXXXVII.

1500 to 980 B. C.

IONIA. — *Migration of the Ionians from Greece — Androclus — Constitution of the Ionian States.*

THIS portion of Asia Minor was bounded north by Æolia, east by Lydia and Caria, south by Caria, and west by the Ægean Sea. It received its name from the Ionians, a tribe or nation of Greeks who emigrated to this country, and built twelve cities here. It has been supposed that, previous to the Trojan war, many Greeks had settled in Asia Minor; and in fact the earliest known people in the western part of this region differed little in their language and manners from the people of Greece. Some of the towns on the coast were inhabited by a race so unquestionably Grecian and at so early a period, that the antiquarians of after times — who were unwilling to allow any thing to be Greek that did not originate in the territory of Greece — were at a loss to account for their establishment. Miletus, one of the Ionian cities mentioned by Homer in his catalogue, and Teos and Smyrna, are said by Strabo to have been Grecian towns before the Trojan war.

How or when the Ionian settlements were founded, we have no history to tell us. An ancient Greek legend treats of a great event, called the *Ionic migration*, about one hundred and forty years after the Trojan war. According to this account, the settlers were led by Androclus and Neleus, the sons of Codrus, king of Athens. A great multitude followed them, including many Athenians, and the Ionian and Messenian families which had been driven by the conquests of the Dorians to seek refuge in Athens. These adventurers seized upon the finest spots of land along the sea-coast, and there formed permanent establishments. An island closely adjoining the shore, on a tongue of land, connected with the continent by a narrow isthmus, and containing a hill sufficiently lofty for a citadel, or acropolis, seems to have been regarded as the most favorable situation for a Grecian colonial settlement. Most of the Ionic cities conform to this description. Twelve of these became very flourishing and important places, namely, Miletus, Myus, Priene, Samos, Ephesus, Colophon, Lebedus, Teos, Erythræ, Chios, Clazomenæ, and Phocæa. At a later period, Smyrna was detached from the Æolians, and added to the Ionian confederacy.

Asiatic Ionia, according to the opinion of Herodotus, was the finest country, and enjoyed the most favorable climate, in the world. It included the islands of Chios and Samos, with a few smaller ones, and

extended not more than forty miles inland. Almost all the towns are represented as having been founded on some preëxisting settlement of the Carians, Leleges, Cretans, Lydians, or Pelasgians. In some cases, the old inhabitants were vanquished in war, slain, or expelled; in other cases, they were allowed to combine with the new settlers, and the Grecian cities, thus constituted, acquired a considerable tinge of Asiatic customs and feelings. What is related by Herodotus respecting the settlement of Nileus and his emigrants at Miletus is remarkable. They took out with them from Athens, he says, no women, but found wives in the Carian women of the country, whose husbands and fathers they overcame and put to death. The women, thus violently seized, manifested their repugnance by taking a solemn oath among themselves, that they would never eat with their new husbands, nor ever call them by their personal names. This same pledge they imposed upon their daughters; but how long the practice lasted we are not informed; it rather seems, from the language of the historian, that traces of it were visible even in his day in the family customs of Miletus. The population of this greatest of the Ionic cities must therefore have been half of Carian blood, and it is reasonable to suppose that the same was more or less the case with the other settlements.

Androclus fixed his residence at Ephesus; and his authority is said by Strabo to have extended over all the other settlements. Monarchical government, however, appears to have soon given way to republican institutions, each community forming a separate government for itself. All the cities were bound together in a confederacy. They had a general council, or congress, called the *Pan-Ionion*, which held its sessions originally in a desert spot on the promontory of Mycale, and offered sacrifices to Neptune, who appears to have been the tutelary divinity of the Ionians. Afterwards, when the country was disturbed by wars, a more secure situation was found necessary, and the place of meeting was fixed near Ephesus.

Few of the Greek colonies were founded with any view to extend the dominion of the mother country. The leaders were often no better than pirates, not much unlike the Buccaneers who formed so powerful a confederacy in the West Indies in the sixteenth century. Their common practice was to seize on a portion of a coast inhabited by a barbarous race, make slaves of the natives, and set them to cultivating the land, while they continued their cruises at sea. When a Grecian state, by a public act, sent out a colony, the purpose was, generally, no more than to deliver the community from numbers too great for its territory, or to get rid of factious citizens whose rank and power at home were unequal to their ambition. For the most part, therefore, in the colonies, as in Greece itself, every considerable town claimed to be an independent state, and, unless oppressed by a powerful neighbor, maintained itself by its own strength and alliances.

Ionia rivalled Greece in science and the fine arts, if, indeed, the former be not allowed to claim the first rank. In extent of maritime communication, the colonies far exceeded the mother country. But the Ionian states, jealous of their separate independence, had scarcely any political connection with the mother country, and little with one another. The several cities, indeed, maintained a union in religion, and had their common sacrifices; but the Pan-Ionion was but a congress of ministers from independent states. It lacked the authority to enforce its own resolutions. It could make no provision either against foreign enemies or for the maintenance of internal tranquillity. There was no common treasure, nor tribunal, nor magistrate, nor law. The Ionic union seems, in fact, to have been very similar to the confederacy of the American states previous to the establishment of the federal constitution.

No materials exist for a history of Ionia as a political community; but the inhabitants soon attained to a very high degree of prosperity. Miletus alone is said to have founded seventy-five towns, or colonies. They became wealthy, refined, and luxurious. Wherever the spirit of enterprise diffused their settlements, they perceived, on the slightest comparison, the superiority of their own religion, language, institutions, and manners; and the dignity of their character and sentiments eminently distinguished them from the general mass of the people with whom they came in contact, and whom they justly denominated *barbarians*. Some hundred years before the Christian era, the Ionians far surpassed the European Greeks in prosperity and mental cultivation. While ancient Greece was harassed with intestine divisions, and exposed on its northern frontier to the hostility of the neighboring barbarians, the eastern colonies enjoyed profound peace, and flourished in the vicinity of Phrygia and Lydia, the best cultivated and most wealthy provinces of Asia Minor, and, perhaps, of the ancient world.

Such advantages could not be neglected by men who had genius to conceive and courage to execute the most arduous designs. With the utmost industry and perseverance, the Ionian Greeks improved and ennobled the useful and elegant arts which they found already in practice among the Lydians and Phrygians. They incorporated the music of those nations with their own. Their poetry far excelled all that pagan antiquity could boast. They rivalled the skill of their neighbors in moulding clay and casting brass. They appear to have been the first people in the world who made statues of marble. The Doric and Ionic orders of architecture perpetuate in their names the honor of their inventors. Painting was first reduced to rule and practised with success by these people, and, during the seventh century before Christ, the Ionians surpassed all their neighbors, and even the Phœnicians in the arts of design, as appears from the fact that the magnificent presents which the oracle of Delphi received from the Lydian kings were chiefly the productions of Ionian artists. In the following century Ionia became further distinguished by giving birth to philosophy.

CHAPTER CXXXVIII.

980 B. C. to A. D. 60.

The Cimmerians in Ionia — The Lydians — The Persians — Miletus.

The first formidable enemies with whom the Ionians were obliged to contend were the barbarous Cimmerians, who, being driven from the banks of the Euxine by a Scythian horde still fiercer than themselves, overran, with irresistible violence, the finest provinces of Asia Minor. Their irruption had more the effect of a swarm of locusts, an inundation, or a hurricane

than of an expedition devised and conducted by the reason of men. Most of the Greek cities suffered in common with those of the other states of Asia Minor; but the tempest soon spent its force, the inhabitants recovered from the terror inspired by these marauders, and, within a few years after their departure, the Ionian and Æolian colonies, who seem to have transported their ancient enmities into their new acquisitions, totally forgot their recent and common danger, and engaged in cruel domestic wars. But these unnatural dissensions were soon repressed by the growing power of the Lydians, which, extending itself on all sides, finally absorbed the greater part of Asia Minor, as we have related in another chapter.

The first attempt of a Lydian monarch to reduce the Grecian states, recorded in history, was that of Gyges, about the year 700 B. C. Deficient as their political connection was, he found among them a knowledge of the art of war, as well as a republican spirit of bravery, which the Asiatics in general did not possess. He failed in his attempt upon Miletus and Smyrna, but he took Colophon. The strength, however, of the kingdom of Lydia, perseveringly exerted, was too great for these little commonwealths to resist. Ardyes, the son and successor of Gyges, succeeded in capturing Miletus and Priene. By the irruption of the Cimmerians, however, the power of the Lydian monarchy was shaken, and some of the Grecian states appear to have regained their independence. We find Sadyattes, the son of Ardyes, toward the end of his reign, engaged in war with the Milesians, and the contest was continued or resumed by his son Alyattes.

Miletus was then the richest and most populous of all the Ionian cities. None of the greater powers having directed their attention toward maritime affairs, the naval force of the little Grecian states gave them consequence; and that of Miletus was superior to any other. The Lydian monarch had none to oppose it except what he might command from his subject Greeks. The manner in which he carried on the war was thus: Marching into the Milesian territory, a little before harvest-time, with military pomp and the sound of musical instruments, he cut down all the corn, vines, olives, and other valuable trees. This brought the inhabitants out of the city to defend their fields, and the king was enabled thus to cause them two severe defeats. The war continued eleven years, the Milesians obstinately defending themselves, and the Lydians every year setting fire to their fields and destroying the harvests. In one of these conflagrations, the flames, driven by a high wind, caught the temple of Minerva, in Miletus, and consumed the whole edifice.

In the twelfth year of the war, Alyattes was seized with a dangerous illness, and, in this state, was filled with superstitious fear at the recollection of his impiety in causing the temple to be burnt. He despatched messengers to the Delphian oracle to inquire by what means he could alleviate his distress of mind. The oracle refused to give him an answer till he had rebuilt the temple. The king sent ambassadors to Miletus, proposing a suspension of arms till this work should be accomplished. He supposed the inhabitants to be reduced to great extremities by the long war, and that, on the expiration of the truce, he would find it an easy matter to resume the war and capture the city. The Milesians, being advised of the approach of the ambassadors, just before they arrived, opened their magazines, spread their tables in the streets, and abandoned themselves to feasting and jollity. The ambassadors, who had expected to witness nothing but a spectacle of famine and suffering, were struck with astonishment at the sight of this abundance, and made such a report, on their return to Sardis, the Lydian capital, that the king immediately granted honorable terms of peace to Miletus.

The kings of Lydia, notwithstanding their great military power, and the advantages they possessed in holding all the surrounding territory, were unable to conquer the city of Miletus, which, by its naval enterprise alone, was able to bid defiance to all the land armies of its enemies. Crœsus repeated the attempts of his predecessors to gain possession of this city, but without effect. After a time, the Milesians appear to have made a treaty with him, acknowledging a certain degree of dependence upon him, with the obligation of tribute. A similar treaty was made with Cyrus the Persian, when he overthrew the power of Crœsus; and thus Miletus was saved from the ravages of war, which desolated all the other Ionian cities at this period of their history.

Under the Persian dominion, the Ionians appear to have been allowed to retain their old forms of municipal government, the conquerors merely exacting a tribute as a token of dependence. In almost every one of these cities were two parties — the aristocratic and the democratic: the Persian kings and their satraps generally favored the former. In the reign of Darius, the whole of Ionia was excited to revolt by the intrigues and ambitious schemes of Histiæus, who had been raised to the sovereignty of Miletus, his native city, through the influence of the Persian monarch. The Athenians were drawn into this war, and sent a force to Asia Minor, which captured and burnt Sardis — the seat of the Persian authority in this quarter. But this insult was speedily avenged by the Persian satraps; the Milesians were repeatedly overthrown in battle, their city was besieged by sea and land, and finally taken by storm, (497 B. C.) Such of the inhabitants as were unable to save themselves by flight were either put to the sword or made prisoners, and carried off to the heart of Asia by the conquerors. These captives were at length settled by Darius in the territory of Ampe, near the mouth of the Tigris. This dreadful calamity of Miletus — a city which was the pride and ornament of Asiatic Greece — so much affected the Athenians, that when Phrynicus, the tragic poet, introduced on the stage a play entitled the *Capture of Miletus*, the whole audience burst into tears. The poet was condemned to pay a heavy fine for disturbing the minds of his countrymen with such mournful recollections, and the representation of his play was forbidden!

Miletus was given up to the Carians by the Persian conquerors, and seems, after a considerable time, to have recovered some portion of its former prosperity. The authority of the king of Persia was still maintained here when Alexander began his expedition into Asia. After the victory of the Granicus, he marched to Miletus; but the inhabitants, encouraged by the presence of a Persian army and fleet, stationed at Mycale, refused to open their gates to him, upon which he took the city by assault — but treated the citizens with clemency. From the Macedonian dominion the Ionian cities passed into the hands of the Romans. Miletus is mentioned as a flourishing city by Strabo, Pliny, and

Pausanius. It appears from the Acts of the Apostles that St. Paul visited this city, and sojourned some days here, on his return from Macedonia and Troas, and that he summoned hither the elders of the Ephesian church, to whom he delivered an affectionate farewell address. With the decline of the Byzantine empire Miletus fell to ruin, under the ravages of the Saracens and Turks, and the spot on which it stood can hardly be identified at the present day!

CHAPTER CXXXIX.

The Milesian Tales — Story of Cupid and Psyche.

The inhabitants of Asia Minor, who possessed one of the fairest portions of the globe, were addicted to every species of luxury and enjoyment. By their early intercourse with the Persians, they imbibed the taste for amusing and elegant fiction, which had its origin among the Oriental nations. The Milesians, who spoke the soft and beautiful Ionic dialect in the greatest purity, excelled all their neighbors in ingenuity and eager thirst for novelty. They were the first Greek imitators of the Persian art of story-telling. The Milesian Tales were famous in the ancient world; but these fictions, once so celebrated, have all perished. Little is known of them, except that they were not of a very rigid morality, and that they were, for the most part, the production of an author named Aristides. Some idea, however, may be formed of them from the stories of Parthenius of Nice, who appears to have copied, or at least imitated, the Milesian tales. Those of Parthenius are about forty in number, and appear to be mere sketches. They consist of accounts of every species of intrigue and adventure, in love affairs. The principal characters generally come to a deplorable end — though seldom proportioned to what they merit by their vices.

The Milesian Tales found their way into Italy even before they were generally known in Greece. They were received with eagerness and imitated by the Sybarites — the most luxurious nation in the west of Europe. These imitations, if we may judge from a solitary specimen, preserved by Ælian, were of a facetious character, and designed to promote merriment. "A pedagogue was once walking along the street in company with his pupil. The boy happened to get hold of a fig, which he was about to eat, when his tutor interrupted him by a long sermon against luxury and the indulgence of the appetite; and then, snatching the fig from his hand, devoured it with the utmost greediness." With this tale Ælian was so much entertained, that, as he informs us, he learnt it by heart, and committed it to writing — as he did not grudge mankind a hearty laugh. Many of the Romans, it appears, were as easily amused as Ælian; for these stories enjoyed a great popularity for a long time in their original language, and at length, in the time of Sulla, the dictator, they were translated into Latin, by Sisenna, prætor of Sicily, and author of a history of Rome. Plutarch informs us that when Crassus was defeated by the Parthians, the conquerors found volumes of the Milesian Tales in the tents of the Roman soldiers.

The story of Cupid and Psyche, in the Golden Ass of Apuleius, is unquestionably of the Milesian character. We give an epitome of this tale, no less on account of the beauty of the fiction than as a specimen of this mode of composition among the ancients.

A certain king had three daughters, of whom the youngest and most lovely was named Psyche. Her charms, indeed, were so wonderful that her father's subjects began to adore her, and to pay that homage to a mortal which should have been reserved for the goddess Venus. The exasperated deity commands her son Cupid to avenge her on this rival by inspiring Psyche with a passion for some unworthy object. But while employed in executing this order, Cupid himself becomes enamored of the princess. Meanwhile, in obedience to the response of an oracle, Psyche is exposed on a barren rock, where she is destined to become the prey of a monster; but Zephyr appears for her relief, and wafts her to a green and delightful valley. Here she enjoys a refreshing sleep, and, on awaking, perceives a grove, in the centre of which is a fountain, and near the fountain is a splendid palace. The roof of this structure was supported by golden pillars, the walls were covered with silver, and every species of animal was represented in exquisite statuary at the portal.

Pysche enters this building, where she finds a splendid feast prepared. She hears a voice inviting her to partake of the repast, but no one appears. After the banquet is removed, her ears are struck with the notes of a delightful concert — but the musicians are unseen. In this enchanting residence, she is espoused and visited every night by Cupid. Her husband, however, is always invisible, and forbids all attempt to get a sight of him, informing her that her happiness depends on her obedience to this injunction. After a while, Cupid, being earnestly solicited by her, reluctantly consents that her sisters shall be allowed to visit the enchanted palace. When they have satiated their curiosity by an inspection of its wonders, they are filled with envy, and try to persuade Psyche that her husband is a serpent who will ultimately devour her. She is alarmed, and resolves to satisfy herself whether this be true or not by the evidence of her eyes. Bearing a lamp in one hand, and a dagger in the other — to destroy him should he prove to be a serpent — she approaches the couch of her husband while he is asleep. She discovers him to be no monster, but a perfect model of beauty. In her agitation, she spills from the lamp a drop of scalding oil on his shoulder. Cupid awakes, and in a fit of irritation, flees from her presence, leaving her a prey to remorse and despair. The enchanted garden and the gorgeous palace vanish with him!

Psyche then finds herself alone on the bank of a river. The sylvan deity Pan takes her under his protection. She wanders through the country, and visits successively the kingdoms of her three sisters, by each of whom she is repulsed. Venus and Cupid both persecute her, and she roams through all the regions of the earth in search of the celestial lover whose favor she has forfeited. She is subjected to various trials by Venus, one of which is to bring water from a fountain guarded by ever-watchful dragons. Jupiter at length takes pity on her misfortunes, endows her with immortality, and confirms her union with her forgiving husband. On this occasion, the celestial Hours empurple the sky with roses; the Graces shed aromatic odors through the halls of heaven; Apollo accompanies the lyre with his voice; the god

of Arcadia tunes his sylvan reeds, and the Muses join in the chorus!

This allegory is supposed, by some writers, to be founded on an obscure tradition of the fall of man, and to form an emblem of his temptation, transgression, repentance, and subsequent restoration to favor. Its meaning, perhaps, is more restricted, and only comprehends the progress of the soul to perfection, the possession of divine love, and the reward of immortality. From the earliest times, the influence of religious sentiments has been typified by the hopes and fears of an amatory attachment. This style of composition was practised by the rhapsodists of Hindostan and Persia, and captivated the imagination of the Wisest of Mankind. One of the ancient Egyptian emblems was Pysche, sometimes represented as a beautiful female, and sometimes as a butterfly — an insect which remains in a state of torpor during winter, but on the return of spring comes forth in new life and beautiful attire. This was deemed a picture of the soul of man, and of the immortality to which he aspired.

CHAPTER CXL.

Famous Men of Miletus — Thales — Anaximander — Timotheus.

Thales of Miletus was one of the seven wise men of Greece. He was born 646 B. C. He travelled much in pursuit of learning, according to the custom of the ancients. He went first to the Island of Crete, then to Phœnicia, and afterwards to Egypt, where he consulted the priests of Memphis, who were famous for their scientific knowledge. He applied himself to geometry, astronomy, and philosophy. Egypt was at that time governed by Amasis, a prince distinguished for his love of letters and his good scholarship. He bestowed upon Thales the most striking testimonials of his esteem. But the Greek philosopher was too independent to make a successful courtier. He spoke freely of the Egyptian government, and gave offence to the king, who withdrew his favor and compelled Thales to quit the kingdom. During his residence there, he taught the Egyptian mathematicians how to measure the height of the pyramids by observing the shadows at particular times of the day, and comparing them with the shadow of a man when it is of the same length as his body. He returned to his own country, and died at the age of ninety-two.

Thales was esteemed the most illustrious of the famous seven sages. He laid the first foundations of philosophy in Greece, and his followers were called the *Ionic sect*. He was also the first Greek who applied himself to the investigation of physical science. The glory of having made several fine discoveries in astronomy, is ascribed to him. One of these, relating to the magnitude of the sun's diameter, compared with that of his orbit, gave him unbounded delight. He foretold eclipses of the sun and moon with great exactness, and was the first Greek astronomer that fixed the time of the solar year. In his system of philosophy, he held water to be the first principle of all things, and that God was that Intelligent Being by whom all the materials of the universe were formed from water. The first of these opinions he borrowed from the Egyptians, who, perceiving the Nile to be the cause of the fertility of all their lands, easily transferred this fact to the basis of a philosophical system, and pronounced water to be the first principle.

We must not omit a celebrated joke, of which the learned Thales was the subject. As he was walking one evening in the fields, and attentively viewing the stars, he tumbled into a ditch. An old woman, who saw him fall, exclaimed, "Ha! Mr. Philosopher! how will you find out what is over your head when you cannot see what is under your nose?" We may add that Thales was, nevertheless, not deficient in worldly wisdom: he was a shrewd politician, and gained much wealth. To convince the Milesians that a philosopher was not necessarily a fool in business affairs, he entered into a mercantile speculation by buying up all the olive crop in the territory of Miletus before the trees were in blossom. His knowledge of the operations of nature had enabled him to foresee that the season would be uncommonly productive. The speculation succeeded, and the philosopher realized an enormous profit.

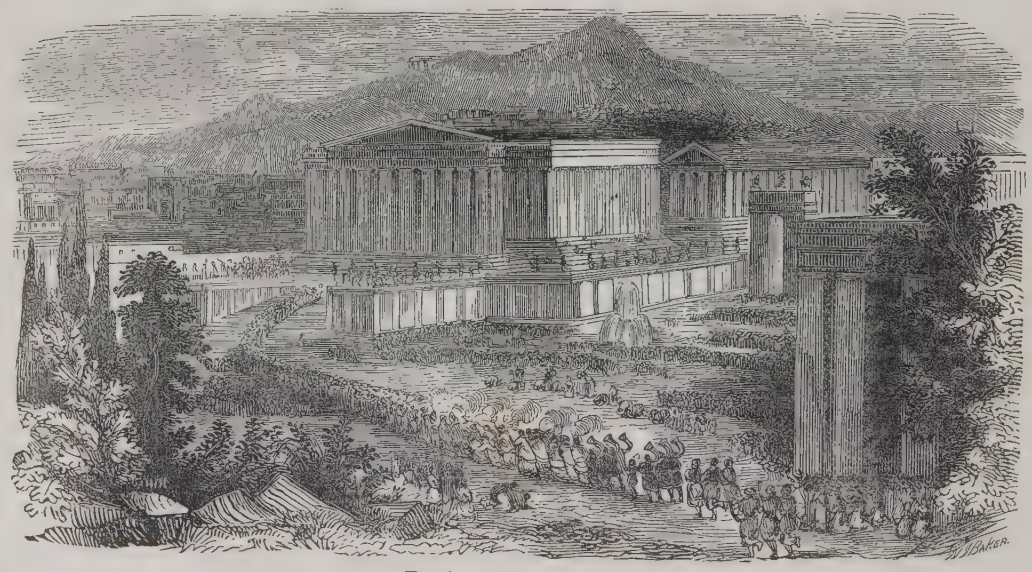
Thales was a philosopher who united moral and political wisdom to his researches in science. Of his aphorisms, the following are specimens: "Not only the criminal *acts*, but the bad *thoughts*, of men are known to the gods." "What is the most difficult thing? To know yourself." "What is the easiest thing? To give advice to others." "How shall we best attain to virtue? By abstaining from all that we blame in others." "Who is the happiest? He who possesses a healthy body, a competent fortune, and a cultivated mind." "It is better to adorn the mind than the face." Thales was also the author of the famous precept, "Know thyself."

It seems probable that Thales admitted the ancient doctrine concerning God as the animating principle or soul of the world. According to him, a principle of motion, wherever it exists, is mind. Thus he taught that the magnet and amber have a soul, which is the cause of their attractive powers; the soul being considered by him as a moving power, which has the cause of motion within itself, and is perpetually in action. His notions on these matters appear to have been closely analogous to those of the modern pantheists of Germany and America.

Anaximander, a disciple of Thales, was also a Milesian; but the exact date of his birth is not known. He was the first among the Greeks who taught philosophy in a public school, and is therefore regarded by some as the founder of the Ionian sect, though that honor, in fact, belongs to Thales. The mathematical and astronomical sciences are indebted to Anaximander for some improvements. He wrote a compendium of geography, and delineated a map of the earth, in which he marked the divisions of land and water. The invention of the sun-dial is ascribed to him; but Herodotus, with greater probability, ascribes it to the Babylonians. It is related of Anaximander, that he predicted an earthquake, and advised the Lacedemonians to quit their city, that they might avoid the destruction which threatened them. He believed that the stars were globular collections of air and fire — carried round with the spheres in which they were placed — and that they were gods. He supposed the sun to occupy the highest place in the heavens, the moon the next, the planets and fixed stars the lowest, and that the earth was placed in the midst of the universe, as a common centre. His doctrines concerning the principles of things, and the origin of nature are

imperfectly related. He gave the name of *infinity* to the first principle from which all things proceed, and into which they all ultimately resolve — the parts changing, but the whole remaining immutable. What he meant by infinity is by no means clear. He is said to have committed his doctrines to writing, but no remains of his works are extant.

Timotheus, the famous musician, was a native of Miletus. He was born 308 B. C. He wrote lyric and dithyrambic poetry, but applied himself particularly to music and playing on the cithara or harp. His first endeavors were not successful, and he was publicly hissed. This discouraged him to such a degree, that he was on the point of renouncing the study of music, when he was encouraged to persevere in his endeavors by the advice of Euripides, the tragic poet. By diligent application, he soon became the first musical performer of his day, and he improved the cithara by adding several strings to it. This innovation made a singular stir among the Greeks. The Lacedemonians condemned it by a public decree, which has been preserved in the original language to the present day. This document declares that Timotheus of Miletus, having come to the city of Sparta, had shown little regard for the ancient music and lyre; that he had multiplied the sounds of the former and the strings of the latter; that he had discarded the ancient simple and uniform manner of singing, and had substituted for it one more complex, wherein he had introduced the chromatic kind; that in his poem on the subject of Semele, he had not observed a proper decorum; and that, to obviate the effect of such innovations, which could not fail to be hurtful to good manners, the kings and the ephori of Sparta had publicly reprimanded said Timotheus, and had decreed that his lyre should be reduced to seven strings, as of old, and that all those of a modern invention should be retrenched, &c. It is related that when the Spartan executioner was on the point of cutting away the strings conformably to this decree, Timotheus pointed to a statue of Apollo with a lyre containing as many strings as his, on which the judges were compelled to acquit him. He suffered much malignant criticism from other poets, which, however, did not prevent him from gaining a high reputation. The people of Ephesus are said to have rewarded him with a thousand pieces of gold for a poem on the dedication of the temple of Diana. He died at the court of Macedon, aged above ninety years.



Temple of Ephesus restored.

CHAPTER CXLI.

980 B. C. to A. D. 600.

Ephesus — The Temple of Diana.

Ephesus, as we have already stated, was one of the most ancient of the Ionian cities. There is a legend connected with the history of the foundation of this city, in which it is related that Androclus, who led the Ionian settlers from Greece, first took possession of the Island of Samos. A debate then arose whether the adventurers should remain there or seek farther for an abiding place. An oracle was consulted, and gave for an answer that "a fish should show them, and a wild boar conduct them." On that response, they left Samos for the main land, and rambled up and down for some time. At length, one morning, when they were broiling some fish for their breakfast, one of the fish jumped out of the fire with a coal in his mouth, and fell among some dry grass, which took fire. The flame communicated to an adjoining thicket, and spread to a considerable distance, till a wild boar, which was sleeping among the bushes, started up and ran away. The Greeks pursued him, and at length overtook and killed him with a javelin. On this spot Ephesus was founded. A coin of the city, now in the museum of Florence, is stamped with figures referring to this story.

According to other traditions, Ephesus was founded by the Amazons; but Strabo informs us that the first inhabitants were Carians and Leleges, who were driven out by the Ionian settlers under *Androclus*. At all events, Ephesus appears to have been governed by this prince and his descendants, who assumed the title of king, and exercised regal authority over the new colony; for which reason, even in Strabo's time, the posterity of Androclus were styled kings, and allowed to wear a scarlet robe. In process of time, a

new form of government was introduced, and a senate established. This continued till a bold usurper, named *Pythagoras*, overturned the authority of the senate, and made himself absolute in the city. He was one of the most inhuman tyrants mentioned in history, and maintained his power by a constant series of oppressions and massacres. He was succeeded by *Pindarus*, who also exercised arbitrary sway, but treated the citizens with more humanity. In his time, Ephesus was besieged by Crœsus, king of Lydia, on which occasion the inhabitants, according to a superstitious practice of paganism, devoted their city to Diana, by fastening her temple to the city wall with a rope. On the capture of the city, Pindarus was deprived of his power by Crœsus, who, out of reverence for the goddess Diana, treated the Ephesians with great kindness, and restored them to their former liberty.

Ephesus, however, fell again under the power of tyrants, the last of whom, *Hegesias*, was overthrown and expelled from the city by Alexander the Great. The conqueror established a democratic government, and bestowed upon the temple of Diana all the tributes which the Ephesians had formerly paid to the king of Persia. In the war between Mithridates of Pontus and the Romans, the Ephesians took the part of the former, and by his orders massacred all the Romans who resided in their city. For this barbarous act they were severely fined, and reduced almost to beggary by Sylla, when he reconquered Asia Minor. At a later period, the Ephesians were treated kindly, and suffered to live according to their ancient laws, as appears from ancient medals and inscriptions. These people were much addicted to superstition, sorcery, and curious arts, as they are called in Scripture. Hence arose he phrase "Ephesian letters," which signified all sorts of spells, charms, and what are vulgarly called hocus-pocus tricks. In the time of the apostle Paul, Ephesus retained much of its ancient grandeur; but under the Byzantine emperors, it began to decline. Justinian pillaged it of its beautiful marble statues and magnificent columns, to deck the Church of St. Sophia at Constantinople. After this, Ephesus rapidly fell to ruin. At present, it is inhabited by a few Greek peasants, in the lowest state of poverty.

The great architectural ornament of this city was the temple of Diana, one of the seven wonders of the world. The size of this edifice was so enormous as nearly to exhaust the quarries of stone in the neighborhood of the city, and more than two hundred years were occupied in its erection. It was four hundred and twenty-five feet long, and surrounded by a colonnade of one hundred and twenty-seven marble pillars, seventy feet high, twenty-seven of which were carved in the most exquisite manner, the remainder were polished. These pillars were the gifts of so many different kings and princes. The bas-reliefs were executed by Scopas, the most famous artist in that line, and the altar was the work of Praxiteles, the first sculptor of all antiquity. The temple, and the courts attached to it, were surrounded by a strong wall, and a long portico of columns extended from the temple to a lake in the neighborhood.

All the inhabitants of Ionia, who travelled, resorted to Ephesus yearly, with their wives and children, and solemnized the festival of Diana with great pomp and magnificence. Rich offerings were made to the goddess, and valuable presents to the priests. The "great Diana of the Ephesians," as she was styled by her adorers, was a small figure of ebony, which was believed to have fallen from heaven. This statue was first placed in a niche which, it is said, the Amazons caused to be made in the trunk of an elm. Such was the origin of the veneration paid to Diana, in this place. In process of time, the reputation of the goddess increased to a great extent among the people of Asia, and led to the erection of the magnificent temple above described. This edifice was set on fire and destroyed 355 B. C., on the day when Alexander the Great was born. This act was perpetrated by a man named Erostratus, in order that he might be known to posterity as the destroyer of so noble a work of art. In order to disappoint this hope, the people of Asia made a decree that no one should pronounce his name; but this prohibition only served to perpetuate the memory of it, and the wicked ambition of Erostratus has been recorded by all the historians of after times.

Alexander offered to rebuild the temple of Diana, provided the Ephesians would allow him to engrave his name on the front. This proposal was rejected by a most extravagant but ingenious piece of flattery. They replied that "it was not proper for one god to build a temple to another!" The temple, however, was rebuilt. The columns and other materials, which had been saved out of the flames were sold; the Ephesian ladies contributed their jewels, and, by these means, a sum was raised sufficient to begin the work. Afterwards contributions came in from various quarters, till an immense treasure was collected, and the structure was completed in its original magnificence. This edifice was standing in the time of Pliny and Strabo, but is supposed to have been destroyed in the reign of Constantine, who issued an edict commanding that all the heathen temples should be thrown down and demolished.

The manner in which the marble, used in building this temple, was discovered, is too curious to be omitted. Vitruvius relates the story in the following manner: The Ephesians had no marble of their own, and intended to procure this material from Paros or Proconnesus, which places were then famous for their marble quarries. But one day a shepherd, named Pyxodorus, while tending his flock on the hill near Ephesus, saw two rams fighting. In running furiously at each other, one of them hit his horns so violently against a rock, that he split off a piece of it, and discovered it to be a beautiful white marble. The shepherd immediately ran with the splinter to Ephesus, where the people were then in great embarrassment about the importation of the marble. The discovery caused the highest exultation, and eminent honors were decreed to the author. His name of Pyxodorus was changed to *Evangelos*, signifying the messenger of good news. In the time of Vitruvius, it was the custom of the chief magistrate of the city to celebrate a sacrifice every month upon the spot where the discovery was made.

CHAPTER CXLII

Famous Men of Ephesus — Apelles — Heraclitus, the weeping Philosopher.

Apelles, the great painter, is regarded as an Ephesian, because he settled in that city, though he was

born in the Island of Cos. The age of this artist witnessed the full glory of the art of painting among the Greeks. He had the honor of contributing more than all the other painters to the perfection of the art, not only by his pencil, but by his writings. His industry was excessive; he never passed a day without laboring upon his canvas. His custom was, when he had finished a picture, to expose it in the street for the criticism of the passers by, and to listen to their remarks behind a curtain, in order to profit by them. One day, a shoemaker, having perceived something wrong in the tying on of a sandal, spoke of it. The next day he found it corrected. Proud of his criticism, he next objected to the leg of a figure in which there was nothing to censure. The painter then stepped from behind his curtain, and bade the shoemaker stick to his trade. This gave birth to the proverb, which has been so often repeated, *Ne sutor ultra crepidam* — "A cobbler should not go beyond his last."

Apelles took pleasure in doing justice to the merit of other great masters, and was not ashamed to prefer them to himself in some qualities. He confessed that Amphion excelled him in grouping, and Asclepiodorus in drawing. His skill in painting was not his only merit: he was eminent for polite learning and knowledge of the world. His elegant manners made him highly agreeable to Alexander the Great, who did not disdain to visit the painter's house, in order to enjoy the charms of his conversation, and witness the wonders performed by his pencil. The conqueror had so high an estimation of Apelles, that he published an edict declaring it his will that no other person should paint his portrait.

The frank and simple manners of Apelles were not equally agreeable to the generals of the Macedonian monarch. Some time after the death of Alexander, the painter, being on a sea voyage, was thrown by a tempest on the coast of Egypt. Ptolemy, one of Alexander's generals, had received that kingdom as his share of the Macedonian conquests. This prince bore no good will to Apelles, and did not invite him to his court. Besides this mortification, there were some persons who envied him, and were malicious enough to attempt to embroil him with the king. For this purpose, they induced one of the officers of the court to carry a message to Apelles, as if from the king, inviting him to dinner. The painter accordingly attended at the royal palace; and Ptolemy, in great indignation at the intrusion of the unexpected guest, demanded of him who had given him the invitation. Apelles, who was unacquainted with his name, stood a moment disconcerted, while his enemies enjoyed his embarrassment, and expected an order to turn him out of doors with ignominy. But this triumph was short. The painter suddenly caught up a piece of charcoal from a chafing-dish, and, with a few strokes on the wall, sketched the figure of the man in question so accurately that he was known in an instant. This incident reconciled Apelles with the king, who afterwards loaded him with wealth and honors.

This success, however, did not silence the enemies of Apelles. Some time after, he was accused before Ptolemy of having entered into a conspiracy with the Tyrians against him. The accuser was a painter named Antiphilus. Ptolemy, without seeking for any further evidence, took it for granted that Apelles was criminal, and reproached him bitterly with his ingratitude and baseness. He was about to order him for execution, when the accuser, touched with remorse at seeing an innocent man on the point of being put to death, confessed the falsity of his accusation. The king, ashamed of having so hastily given ear to calumny, reinstated him in his friendship, gave him a large sum of money, and sold his accuser Antiphilus for a slave.

Protogenes, another famous painter, lived at Rhodes. Apelles, who had never seen him, but had heard of his great reputation, went to Rhodes to pay him a visit. When he came to the house of Protogenes, he found nobody at home but his housekeeper. She asked his name. "I will write it down," said Apelles; and, taking up a brush, painted something on a canvas which stood on the easel. Protogenes, on his return, was informed that a stranger had called upon him and left a token for him. When he saw the picture, he exclaimed, "This is Apelles! No other man in the world could have done it!" The two artists soon contracted a friendship which lasted during their lives.

Pliny has given a long list of the paintings executed by Apelles. The portrait of Antigonus was one of the most famous. This prince had but one eye, on which account the artist drew him in profile, thus concealing the defect. He painted many portraits of Alexander, one of which was esteemed the most finished of all his works, and was executed for the temple of Diana at Ephesus. The conqueror was represented with thunder in his hand, which Pliny, who had seen it, says, appeared actually projecting from the canvas. The hero himself was accustomed to say there were two Alexanders — the one of Philip, who was invincible, and the other of Apelles, which was inimitable.

The masterpiece of Apelles was his Venus Anadyomene, or the goddess rising from the sea. According to Pliny, this painting was celebrated by the verses of the greatest poets. It is supposed that this was the picture purchased by the emperor Augustus for a sum equal to one hundred thousand dollars. At the time of this purchase, a part of the picture had become damaged by dampness. Inquiry was made by the emperor for some artist to retouch it; but no one was bold enough to undertake to repair a picture by Apelles. This augmented the glory of the Greek painter and the reputation of the work itself. Pliny informs us that this and all the other famous paintings of antiquity were executed with only the four primitive colors.

Heraclitus, the philosopher, was born at Ephesus 504 B. C. He showed an ardor for the acquisition of knowledge at a very early age, and was soon initiated into the mysteries of the Pythagorean school of philosophy. He stood so high in the public opinion at Ephesus, that the citizens offered to make him chief magistrate; but he declined, partly on account of the existing form of government, which did not suit his taste, and partly because he was disgusted with the licentious manners of the people. Soon afterwards he was seen playing with boys in the street; and when his friends expressed their wonder, he replied, "Is not this better business than governing the corrupt Ephesians?" He was of a melancholy temperament, and disposed to shun intercourse with mankind. A story has been commonly believed that he was perpetually shedding tears for the follies of his fellow-creatures on which account he is generally denominated the "weeping philosopher," in contrast to Democritus, who was called the "laughing philosopher." Under the

influence of this gloomy and unsocial disposition, Heraclitus withdrew from society to a sequestered spot among the mountains, where he devoted himself to studious contemplation, and lived only upon the natural produce of the earth. His fame, however, spread abroad, and Darius of Persia sent him an invitation to come and reside at his court, that he might profit by his instructions. The morose philosopher rudely spurned the royal civilities. He died of a dropsy, at about sixty years of age, after vainly attempting to cure himself by dwelling in a stable, closely shut up among oxen, the heat of whose bodies he imagined would absorb all the moisture of his own. He wrote a treatise "On Nature," in a very obscure style, and became the founder of a sect in philosophy. The doctrines of this sect were atheistic, and many of them very absurd. One of their notions was, that all nature is full of souls or demons. Another was, that fire is the principle from which all things are produced, and that those souls are the best which have the least moisture, and approach nearest to the primary fire.

Colophon, a city of Ionia, was founded by Andræmon, the son of Codrus. It was situated two miles from the sea, its harbor being connected with the city by means of long walls. It was destroyed by Lysimachus, in order to swell the population of Ephesus. The Colophonians at one time possessed a very flourishing navy, and their cavalry was in such repute as always to turn the tide of victory wherever it went to battle. Hence the word *Colophon* became proverbial to signify a "finisher." The word has been retained in modern languages, and the name of Colophon was used by the old printers to indicate the end of the last page, which contained the "imprint," or the name of the town where it was printed, with the date of the edition. Another account states that the proverb arose from the fact that Colophon enjoyed the privilege of a double vote in the Ionian confederacy, in consequence of which this city was enabled to decide many disputed questions. Colophon was one of the cities which claimed to be the birthplace of Homer.

Modern Smyrna.

CHAPTER CXLIII.

The City of Smyrna — Anaxagoras — Anacreon.

Smyrna is one of the most ancient cities of Asia Minor, and almost the only one which has, in modern times, retained any of its ancient prosperity. According to some traditions, it was originally an Æolian colony, and was afterwards seized by some Ionian exiles of Colophon. Another account describes it as an Ionian colony of Ephesus. After Melite, one of the Ionian towns, had been destroyed by the common consent of the others, Smyrna was admitted into the confederacy. It was supposed by some to have been the birthplace of Homer, and on the banks of the Meles, in its vicinity, there was a grotto, in which he was believed to have composed his poems. The Smyrnæans were proud of this tradition, and endeavored to propagate and confirm it. Sadyattes, king of Lydia, captured the city, destroyed it, and distributed the inhabitants among the villages in the neighborhood. About four hundred years afterwards, Smyrna was rebuilt by Antigonus and Lysimachus, or, according to other accounts, by Alexander the Great.

It was esteemed the most beautiful of the Ionian cities, and was extolled by the ancients under the pompous titles of "Smyrna the lovely," "the crown of Ionia," "the ornament of Asia." According to a very common practice among the Greeks, its principal public buildings were erected on the slope of a hill fronting the sea. The hill supplied the marble, while the declivity afforded a position for the seats rising gradually one above another, in the stadium, or great theatre, for the exhibition of games. This city was one of the chief points of contention between the Ottomans and the Greeks, and, in consequence, was nearly ruined in the wars between these two nations. After being in some degree restored, it was taken and plundered by Timour, A. D. 1402. Almost every vestige of the ancient city is now obliterated. The vaulted foundation of the stadium remains, but its area is sown with grain. There are only a few relics of the theatre, and the castle which crowns the hill is a structure erected by the Greek emperor John Comnenus on the ruins of the old one, whose walls of immense thickness and strength may still be discovered. Smyrna, in the course of its revolutions, has, in a manner, slid down from the hill to the sea, close to which it is now

situated. Under the Turkish government, it has completely regained its populousness, and has become the emporium of the Levant trade. The situation of Smyrna is such, that it could scarcely fail to be a flourishing place. It has a fine bay, with good anchorage, a secure and capacious harbor, and in the rear a fertile plain, watered by the River Meles, which produces fruits and vegetables in abundance. The groves and minarets of the city make a beautiful appearance from the sea; but the interior displays ill-paved streets and gloomy walls. The houses along the shore are very delightful, having gardens extending down to the water, and kiosks scattered about them. The whole city is like a market, abounding with the chief commodities of Europe, Asia, and America. Of the Asiatics, the Armenians are the most numerous traders here, and the caravans from Persia are principally composed of them. The French trade is carried on chiefly from Marseilles, and the Italian from Leghorn. The exports from Smyrna are figs, raisins, raw silk, cotton, carpets, drugs, &c. This city is often infested with the plague, which has, at times, committed great ravages. It is also somewhat liable to earthquakes. The population is about one hundred thousand, of whom thirty thousand are Greeks, and eight thousand Armenians.

Anaxagoras, one of the most illustrious philosophers of antiquity, was born at Clazomene, in Ionia, (500 B. C.) Though a person of noble extraction, and possessing a large patrimony, he relinquished his connections and estate, that he might be entirely disengaged from secular concerns. He first became the pupil of Anaximenes the Milesian. At the age of twenty, he left Miletus, and entered upon the study of philosophy at Athens. He acquired high reputation there, and had many illustrious disciples, among whom were Euripides the tragedian, Pericles, and Socrates. Without accepting any public office, or making himself conspicuous in affairs of state, he rendered much service to the Athenian republic. But neither his learning, nor his disinterested spirit, nor the friendship of Pericles, could preserve him from persecution. He was accused by the demagogue Cleon, of impiety, for teaching that the sun was no god, but a burning mass of stone, thereby contradicting the vulgar opinion that the sun was Apollo, one of the greater deities. Anaxagoras, indeed, did not scruple, when occasion offered, to expose the vulgar superstitions. He ridiculed the Athenian priests for predicting a calamity because a ram with but one horn had made its appearance. To convince the people that there was nothing supernatural in the animal, he opened his head, and showed them that it was so constructed as necessarily to prevent the growth of the other horn. Anaxagoras was condemned to death; but, through the interposition of Pericles, who appeared in his defence, and maintained that he had committed no capital crime, and that his prosecution had been prompted by malice, the sentence was changed to that of fine and banishment.

When one of his friends expressed regret on account of his banishment, he replied, "It is not I who have lost Athens, but the Athenians who have lost me." One day, while he was lecturing, he received the news of the death of his son. He only observed, with perfect calmness, "I knew he was mortal." When he was doomed to death by his judges, he consoled himself by a similar reflection — "Nature long ago pronounced the same sentence against me." After his banishment from Athens, he passed the remainder of his days at Lampsacus, where he died, (428 B. C.) Being asked, just before his death, whether he wished to be carried for interment to Clazomene, he replied, "It is unnecessary; the way to the other world is equally open every where." The magistrates of Lampsacus requested to be informed in what manner he would permit them to honor his memory. "Only," said he, "let the day of my death be kept as a holiday for the schoolboys." This good-humored request was complied with, and the custom remained in Lampsacus in the time of Diogenes Laertius, seven hundred years afterwards.

Anaxagoras received the name of "Mind," on account of his intellectual superiority. In his philosophy, he taught that the universe consisted of small bodies composed of similar parts, and that mind is the beginning of motion. He was the first among the Greeks who conceived the primary active principle in the universe, MIND, to be simple, pure intelligence, existing separately from and independent of matter. He must have paid considerable attention to the phenomena of nature, for he explained the appearance of the rainbow as the reflection of the solar rays from a black cloud, and discovered that wind is produced by the rarefaction of the air.

Anacreon, the famous lyric poet, was a native of Teos, in Ionia. He flourished in the sixth century B. C., and was in great favor with Polycrates, tyrant of Samos, at whose court he resided. Such was his poetical fame, that Hipparchus, the son of Pisistratus, tyrant of Athens, sent a vessel of fifty oars on purpose to bring him to Athens. He was a professed voluptuary, and addicted to enjoyment without restraint. Yet he had a sort of philosophical contempt for wealth, illustrated by the following anecdote which is related of him. Polycrates gave him a large sum of money, which Anacreon at first accepted; but, at the end of two days, finding the anxiety of taking care of his wealth had deprived him of rest, he carried it back to the giver, saying, "Money is good, but sleep is better." He lived to a cheerful old age, and died at eighty-five. A tradition was current that he was choked by a grape-stone; but this was a very natural invention to embellish the story of a poet who had sung the praises of wine. The poems of Anacreon now extant are short odes upon light and joyous topics, abounding in sweetness of expression, sprightliness, and elegant fancy. They are so characteristic in this manner as to have given the name of *Anacreontic* to the whole class of similar compositions. Some doubts are entertained as to the authenticity of certain of the pieces which form the collection passing for the works of Anacreon; but, in proof that they are genuine, it may be stated that many of them are quoted by ancient writers.

Parrhasius, the painter, was a native of Ephesus, and, in the judgment of antiquity, was worthy to be regarded as the rival of Zeuxis. According to Quintilian, the former excelled in design and the latter in coloring. Parrhasius is represented as an artist of vast genius and fertility of invention, but most presumptuous and arrogant in behavior. He dressed in purple, wore a crown of gold, carried a richly adorned cane, and displayed gold buckles in his shoes. Every thing about him was in the same ostentatious and lofty style. He bestowed upon himself the most pompous and high-sounding names, which he was not ashamed to

inscribe at the bottom of his pictures. He was the "elegant," the "polite," the "delicate," the "man who carried the art to perfection," the man "originally descended from Apollo," the man "born to paint the gods themselves." It is allowed that Parrhasius excelled in depicting the characters of men and the passions of the soul. One of his pictures represented the genius and people of Athens. The description of this piece indicates an inexhaustible fund of imagination in the artist. Omitting nothing in the character of that versatile people, he represented Athens on one side as capricious, irascible, unjust, and inconstant, and on the other as humane, merciful, and compassionate; also as proud, haughty, vainglorious, fierce, and even base and cowardly. It is not very easy to understand how all these qualities could be combined in a single figure. Perhaps it was an allegorical design, and contained figures accessory to the principal one. According to the representation of Pliny, Parrhasius first gave symmetry to painting — was the first to throw a sprightly expression into the countenance, to make the hair flow with elegance, and to infuse grace into the features. Xenophon makes him an interlocutor with Socrates in a dialogue on the pictorial art.* He is supposed to have lived about 400 B. C.

CHAPTER CXLIV.

1500 to 60 B. C.

ÆOLIA AND DORIS. — *Greek Colonies in Asia Minor.*

ÆOLIA and DORIS were Greek colonies on the shore of Mysia, Lydia, and Caria, which were settled, during the century that followed the destruction of Troy, by Æolian and Dorian emigrants from Greece.

There are many doubtful legends respecting the planting of colonies in Asia Minor, by the heroes who commanded the Greek armies in the famous expedition against that city; and, although it is impossible to separate the truth from the fiction in these stories, they appear not to be wholly groundless. The earliest Greek colonies which can safely be pronounced *historical*, are those which were the result of what is commonly known as the *Æolian migration*. This was produced by the irruption of the Æolians into Bœotia, and of the Dorians into Peloponnesus.

The immediate consequence of this irruption was that a number of Æolians, Bœotians, and Achæans formed a resolution to emigrate from Greece, and seek a more peaceful residence in the East. The emigrants were headed by chiefs who claimed a descent from Agamemnon. The main body embarked at the port of Aulis, from which he had led the Greek armament against Troy. They took the same direction at first, and landed in the Isle of Lesbos, where they founded six cities. Other detachments occupied the coast of Asia, opposite this island, from the foot of Mount Ida to the mouth of the River Hermus.

This was the real origin of the greater part of the *Æolian settlements* in Asia Minor, although a tradition exists that a migration from Peloponnesus toward the East had begun some time previous. Orestes was said to have led an Achæan colony to Lesbos, or Tenedos. Another band, conducted by Clines and Malaus — descendants of Agamemnon — is said to have emigrated to Asia Minor, where they found the Pelasgians in possession of the coast, but much weakened by the Trojan war. The invaders attacked and took their chief town, Larissa, and afterward founded Cuma, which subsequently obtained the name of *Phriconis*, and became the chief of the Æolian cities in Asia Minor.

The Æolian migration may be dated 1124 B. C. — fifty or sixty years subsequent to the capture of Troy. For more than a century after the arrival of the first colonists, new adventurers continued to flock in. The ancient cities on the main land, or those of *Æolia*, as this region was sometimes called, amounted to eleven; but about thirty others were afterward founded by the people of Cuma and Lesbos in the territory of Priam, which the Lesbians seem to have claimed as legitimate heirs to the conquests of Agamemnon.

Some time after the settlement, the Æolians concentrated their establishments, and formed a species of federal union, called the *Æolian league*. This consisted of twelve states, or cities, namely, Smyrna, Cyme, Larissa, Neontichos, Temnos, Cilla, Nolium, Ægiroessa, Pitane, Ægæa, Myrina, Grynea. To these were added several inferior towns, making the whole number of associated communities, thirty. Smyrna was afterward transferred to the Ionian union. All the Æolian cities were independent of each other and had their own constitutions. Sometimes political disturbances led to the establishment of arbitrary rulers; but, in general, the government was of a popular character. Crœsus of Lydia subjected Æolia to his dominion; and, on the overthrow of this monarch, the Persian authority was substituted, and continued till the Macedonian conquest, after which the country followed the fortunes of the rest of Asia Minor.

The south-western corner of Asia Minor and the neighboring islands were occupied, about the period of the Æolian migrations, by the *Dorian* and *Achæan* set

* It is said that Parrhasius, "being engaged on a painting representing Prometheus chained to the rock, bought a captive taken in war by Philip of Macedon, and then put him to death by slow torture, in order to paint from nature the agonies of a violent death." The poet — though he has committed an anachronism in referring the event to the time of Philip of Macedon — has taken advantage of this legend in the following lines: —

"Parrhasius stood, gazing forgetfully
Upon his canvas. There Prometheus lay
Chained to the cold rocks of Mount Caucasus,
The vulture at his vitals, and the links
Of the lame Semnian festering in his flesh;
And, as the painter's mind felt through the dim,
Rapt mystery, and plucked the shadows wild
Forth with its reaching fancy, and with form
And color clad them, his fine, earnest eyes
Flashed with a passionate fire, and the quick curl
Of his thin nostril, and his quivering lip,
Were like the winged god's breathing from his flight.

"'Bring me the captive now!
My hand feels skilful, and the shadows lift
From my waked spirit airily and swift;
And I could paint the bow
Upon the bended heavens — around me play
Colors of such divinity to-day.

"'Ha! bind him on his back!
Look! as Prometheus in my picture here —
Quick, or he faints! Stand with the cordial near!
Now — bend him to the rock!
Press down the poisoned links into his flesh!
And tear agape that healing wound afresh!

"'So! let him writhe! How long
Will he live thus? Quick, my good pencil, now!
What a fine agony works upon his brow!
Ha! gray-haired, and so strong!
How fearfully he stifles that short moan!
Gods! if I could but paint a dying groan!'" &c.

Willis.

tlers. The most celebrated of these expeditions was led by Althæmenes of Argos. He went first to Crete, where he left one division of his followers, and proceeded with the rest to Rhodes. About 1049 B. C., Halicarnassus was founded on the Carian shore by a colony of Dorians from Trœzene, in Greece. Cnidus, in the same neighborhood, was settled by Dorians from Laconia. A third band from Epidaurus took possession of the Island of Cos. These colonies formed an association, from which several others of the same race, and in their neighborhood, were excluded. The confederacy at first comprised six cities, namely, Cnidus, Cos, Camira, Ialysus, Lindus, and Halicarnassus. The last was, at a later period, excluded, and the confederacy went by the name of the *Pentapolis*, or five cities. They had a chief temple at Triope, where they exhibited solemn games in honor of Apollo Triopeus. The prizes were tripods of brass, which the victors were expected to consecrate to Apollo, and leave in the temple. The violation of this custom, by a citizen of Halicarnassus, caused that city to be excluded from the Dorian confederacy.

The political history of these people is substantially the same with that of their neighbors — the Ionians. After living under free governments for some time, they were successively subjected to the sway of the Lydians, the Persians, the Macedonians, and finally became absorbed into the Roman empire.

CHAPTER CXLV.

1600 to 716 B. C.

LYDIA. — *Foundation of the Kingdom — Story of Gyges and Candaules.*

THE kingdom of Lydia comprised various territories in Asia Minor, and varied considerably in extent at different times. In a general description, it may be said to have been situated between Phyrgia, Mysia, and the Ægean Sea. It was sometimes called *Meonia*, from King Meon. According to Josephus, the Lydians were named from *Lud*, one of the sons of Shem. Herodotus, on the other hand, derives the name from *Lydus*, an ancient king of the country.

On our very first introduction to the history of this country, we find an absolute monarchical government, established with an hereditary succession of power. There have been reckoned three distinct dynasties in Lydia — the *Atyadæ*, named from *Atys*, the son of Manes, the first of the kings respecting whom there is no distinct account; the *Heraclidæ*, or descendants of Hercules; and the *Mermnadæ*. This *Manes* has been supposed to be the king mentioned by the Greek philosopher Heraclitus, who, from being a slave to a cartwright, was raised to the throne of Lydia.

In the reign of Atys, the son of Manes, which may be placed in the seventeenth century before Christ, a severe famine prevailed throughout Lydia for the space of eighteen years. Herodotus affirms that, in their distress, the Lydians invented games to amuse themselves and draw off their thoughts from their sufferings: every second day they played at checkers, hop-scotch, and similar sports, instead of eating dinner. But, although they obtained some alleviation of their distress by these contrivances, the famine still pressed severely upon them; and at length the king divided the whole nation by lot into two bodies, one of which was compelled to emigrate, while the other remained at home. The adventurers placed themselves under the command of Tyrrhenus, the king's son, and proceeded first to Smyrna, where they built a fleet. They then sailed westward in search of a country proper for a settlement, and, after a variety of wanderings, came finally to Umbria, or Etruria, in Italy. In this manner according to Herodotus, originated the Etruscans, afterward so famous.

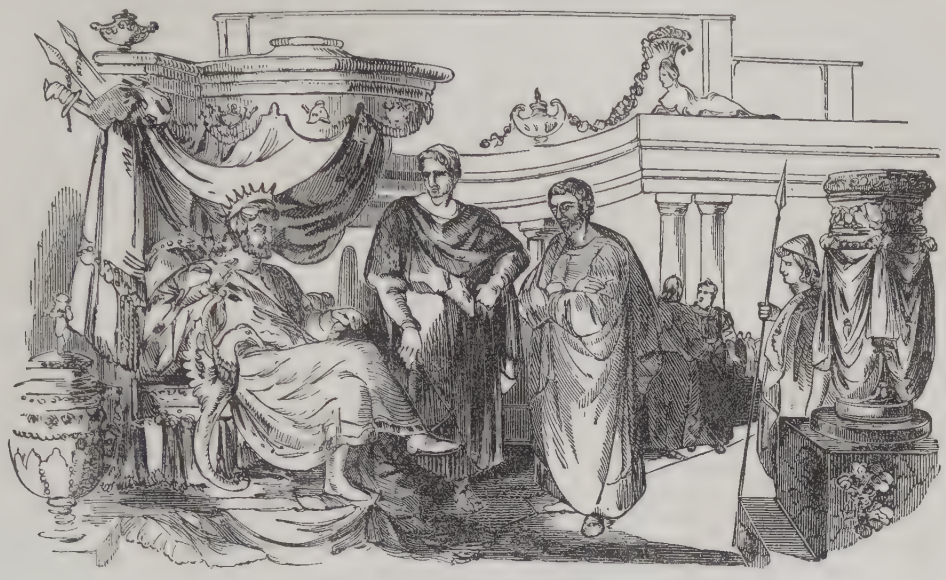
After this occurs a barren period in the history of Lydia, which contains a mere catalogue of kings, with only a few events to distinguish them, and these of an incredible character. It seems probable, however, that the Lydians had degenerated from the ancient simplicity of their manners, and had become noted for profligacy and effeminacy. The dynasty of the Atyadæ appears to have ended with the transfer of the crown to *Argon*, who established the seat of his government at Sardis. This monarch is described by Herodotus as the first of the Heraclidæ.

Of the immediate descendants of Argon hardly any thing is related, till we come to *Candaules*, who flourished perhaps about the time of the foundation of Rome, or in the middle of the eighth century before Christ. Of this king we have an anecdote preserved by Pliny the naturalist, who relates that a picture was once shown to Candaules, which so excited his admiration, that he purchased it for its weight in gold. Herodotus gives a particular relation of the manner in which this monarch lost his throne and his life, which has been so often quoted, that it demands some notice here. Candaules had a very beautiful wife, whose superiority over other women in personal charms was often the theme of his conversation. It was not customary for females to expose themselves much to sight in Lydia, but the king wished to convince his favorite courtier, *Gyges*, by ocular proof, of the surpassing beauty of the queen.

The courtier in vain expostulated against this proposal; but the king insisted on his obedience to the command, and Gyges was obliged to acquiesce by concealing himself in the bed-chamber. On his retiring, he was observed by the queen, who determined to revenge the indignity to which she had been subjected. The next morning, accordingly, she sent for Gyges, and proposed to him either to assassinate Candaules, and take his place, or to suffer death. Ambition conspired with the love of life to determine the courtier's choice. He assassinated the king during his sleep, and obtained possession of his throne and the hand of his queen.

Such is the account of Herodotus; but other Greek writers relate a different story. Plato describes Gyges as having been originally a shepherd, who possessed a magical ring, which had the property of making the wearer invisible. By the help of this, he gained admission into the king's palace, and was enabled to carry on such plots and intrigues as to dethrone the king and obtain the crown for himself. Cicero also relates this fable. Plutarch agrees neither with Herodotus nor Plato, but makes the accession of Gyges to the throne a much more ordinary event. According to his representation, Gyges raised an insurrection against Candaules, and overthrew him in battle. Herodotus, however, has been generally followed as the best authority, as he was born in a city of Asia Minor near to Lydia, and at a time when the events which he describes were sufficiently recent to be well remembered.

The Lydians were strongly attached to the memory of Candaules, and took up arms against his murderer. Gyges contrived to have the question of the succession to the throne referred to the oracle of Delphi, in Greece, which was famous throughout the neighboring countries. He made large presents to the temple of Delphi, which, no doubt, influenced the decision of the oracle. Among these presents, Herodotus mentions six golden cups, which, from their weight, must have been worth upwards of two hundred thousand dollars. The sentence of the oracle was favorable to Gyges. This prince soon extended the boundaries of his kingdom, by successful military adventures. He reigned thirty-eight years, and died, leaving his son *Ardyes* to complete his conquests.



Solon and Æsop at the Court of Crœsus.

CHAPTER CXLVI.

716 to 556 B. C.

Alyattes and the Milesians — Reign of Crœsus — Anecdote of Solon and Æsop — Story of Adrastus.

Of Ardyes and his successor *Sadyattes*, there is little recorded to demand our attention. *Alyattes*, the next king, became involved in a war with Cyaxares the Mede, by the following circumstances, which are related on the authority of Herodotus. Certain Scythian fugitives had taken refuge in Media, where they were protected by the king. He intrusted some young men to their care, to be taught the Scythian language and the use of the bow. These strangers were skilful hunters; but one day returning from the chase without bringing any game for the king's table, he received them with much ill humor. Their anger was roused, and they determined on a horrible revenge. They killed one of the young men committed to their care, and, dressing the flesh in the manner of game, served it up at the table of Cyaxares. The crime was discovered, and the Scythians fled to Lydia, where Alyattes refused to deliver them up to the vengeance of the Median king.

This refusal brought on a war between the two nations. In the sixth year of this war happened the remarkable event of an eclipse of the sun at the moment when the Lydian and Median armies were engaged in battle — which we have already mentioned in the history of Media. A peace immediately followed, and the alliance between the two nations was strengthened by an intermarriage. Alyattes made war upon the Cimmerians, and drove them out of Asia. He also captured the cities of Smyrna and Clazomene; but his most serious and protracted conflict was with the people of Miletus.

When the siege of this city had been continued for six years by the Lydians, the inhabitants were reduced to great suffering for want of provisions. Alyattes, supposing this to be the case, sent a herald into the city to propose a surrender. The Milesians, having intelligence of his approach, determined upon a stratagem. They collected all the edibles that could be found in the city, and spread them in the market-place. When the herald arrived, he was amazed to see the people engaged in a plenteous feast. On his return to the camp of Alyattes, he informed him of what he had witnessed; and the king, believing that provisions were abundant within the city, raised the siege in despair, and made peace with the Milesians.

Alyattes was succeeded by his son Crœsus, whose reign gave great celebrity to Lydia, while his name became proverbial for riches; his story has also assisted the moralists of every subsequent age to illustrate the uncertain tenure of worldly prosperity. He began his reign about 562 B. C. He was almost perpetually engaged in war, and enlarged his kingdom by the acquisition of Phrygia, Mysia, Paphlagonia, Bithynia, Pamphylia, and Caria, with all the territories in Asia Minor, occupied by the Ionians, Dorians, and Æolians. Herodotus observes that he was the first conqueror of the Greeks of Asia Minor, who till then had never been subject to a foreign power.

Having extended his conquests to the shores of the Ægean, he projected the equipment of a fleet for the purpose of attacking the islands in that sea. But Bias, one of the wise men of Greece, dissuaded him from this design, and he more wisely sought the

alliance of the Greek islanders. The kingdom of Lydia was now of much greater extent than formerly. Sardis, the capital, advantageously situated at the foot of Mount Tmolus, and watered by the Pactolus, a river famous for its golden sands, now became distinguished among the great cities of Asia. In the estimation of Xenophon, it was second only to Babylon in riches. Herodotus states that it was a place of great resort, and frequented by all those who were celebrated in Greece for their talents and wisdom.

Crœsus invited Solon, the Athenian sage, to Sardis, and hospitably entertained him in his palace; but this wise man beheld the magnificence of the king and his courtiers with a calm and mortifying indifference. He was conducted to the royal treasury, to view and admire the riches it contained. Crœsus then asked him who, in his opinion, was the happiest man in the world, expecting to hear himself named. Solon replied, "Tellus, an Athenian, who, under the protection of an excellent form of government, had many virtuous and amiable children. He saw their offspring, and they all survived him. At the close of an honorable and prosperous life, on the field of victory, he was rewarded by a public funeral by the city."

Crœsus, though disappointed in this reply, demanded to whom Solon would assign the next degree of felicity; but receiving an answer no more satisfactory than the first, he exclaimed, "Man of Athens, think you so meanly of my prosperity, as to rank me below private persons of low condition?" Solon, unwilling either to flatter or exasperate the king, replied, "King of Lydia, the Greeks have no taste for the splendors of royalty. Moreover, the vicissitudes of life suffer us not to be elated by any present good fortune, or to admire that felicity which is liable to change. He, therefore, whom Heaven smiles upon to the last, is, in our estimation, the happy man!" With these words Solon departed, leaving Crœsus chagrined, but not instructed. Æsop, the famous fabulist, is said to have also been at the court of Sardis; and we are told that he remarked to Solon, "You see that we must either not come near kings, or say only what is agreeable to them." To which the sage replied, "We should either say what is useful, or say nothing."

The vicissitudes of fortune which Solon would have led the king to contemplate, were presently exemplified in the royal family. Crœsus had two sons: one of them was dumb, but the other, whose name was Atys, was distinguished by superior accomplishments. The king is said to have had a vision, which warned him that this son would die by the point of an iron spear. The terrified father determined to settle him in marriage, and devote him to a pacific life. He took away his command in the army, and removed from those about his person every military weapon.

About this time, an unfortunate homicide, named Adrastus, arrived at Sardis. He had accidentally killed his brother, was banished from home by his father, and, according to the custom of pagan antiquity, sought expiation of a neighboring prince. He belonged to the royal family of Phrygia, and was received in a friendly manner by Crœsus, who gave him an asylum at his court. Shortly after this event, a wild boar of extraordinary size appeared near Olympus, in Mysia. The terrified inhabitants requested Crœsus to send his son, with hunters and dogs, to destroy the formidable animal. The king, remembering the vision, withheld his son, but promised them a chosen band of dogs and hunters. The young man, mortified by his father's determination, expostulated, and at length was allowed to go to the chase, under the guardianship of Adrastus. They attacked the boar, and the king's son was killed by an accidental thrust from the spear of the Phrygian. The unhappy king pardoned the slayer, believing that his hand had been guided by an unavoidable fatality; but the latter, inconsolable for what he had done, retired, at the dead of night, to the spot where Atys was buried, and, confessing himself the most miserable of mankind, committed suicide upon the grave!

CHAPTER CXLVII.

556 to 548 B. C.

War of Crœsus with Cyrus of Persia — The Delphian Oracle — Overthrow of the Lydian Monarchy.

Crœsus passed two years in mourning for his son, who was the only hope of the royal house of Lydia. At length, his jealousy was awakened, and his military ardor roused, by the progress of a neighboring power, which was rapidly advancing to a formidable greatness. This was the Persian empire under Cyrus the Great, which threatened to make serious encroachments upon the Lydian dominion, and even to absorb it entirely. Crœsus determined to try the chance of war with this new competitor. He was very religious according to the superstition of the pagans, and never would begin any important enterprise without consulting the ministers of the various deities which were worshipped in those countries. But, in order to form a certain judgment of the answers which he should receive, he desired to assure himself beforehand of the truth of these pretended expounders of supernatural knowledge.

For this purpose, he sent messengers to all the most celebrated oracles in Greece and Africa, with orders to inquire every one, at his respective oracle, what Crœsus was doing at such a day and such an hour, before agreed upon. The answers, in general, have not been preserved, and are said to have been unsatisfactory to the king. But we are told that the messengers had no sooner entered the temple of Delphi, and proposed their question, than the following reply was made: —

> "I count the sand; I measure out the sea;
> The silent and the dumb are heard by me.
> Even now the odors to my sense that rise,
> A tortoise boiling with a lamb supplies,
> Where brass below and brass above it lies."

When Crœsus learnt this, he exclaimed that there was no true oracle but that of Delphi; for, on the day in question, determining to do what it would be equally difficult to discover or explain, he had cut in pieces a tortoise and a lamb, and boiled them together in a covered vessel of brass. Such is the story related by Herodotus, and which has been repeated even by a grave and philosophical historian of modern times, as if it were a well-authenticated fact. That the oracle was consulted by Crœsus need not be doubted; but the marvellous part of the tale is more likely to have been an invention of the priests of Delphi, to raise the reputation of their oracle

Crœsus, it is said, being thus satisfied of the divine character of the Delphic responses, determined to make a magnificent present to the oracle. He collected three thousand chosen victims, an immense number of couches overlaid with gold and silver, together with goblets of gold, and purple vests of enormous value. All these were cast into a sacrificial pile, and burned. The gold, being melted, ran into a mass, and of this he formed a number of large tablets, and a lion, which, with a number of vessels of gold and silver, he sent to the Delphian oracle. The Lydians who conveyed these presents were directed to inquire whether Crœsus might safely undertake an expedition against the Persians, and whether he should strengthen himself by any new alliances. The answer was, that by marching against Persia, he would overthrow a great empire, and that he would do well to make alliances with the most powerful of the Greek nations.

The king, deeming this ambiguous reply satisfactory, was highly elated with the expectation of becoming the conqueror of Cyrus. A third time he consulted the oracle, desiring to know whether his power would be perpetual. He received an answer in these terms:

"When o'er the Medes a mule shall sit on high,
O'er pebbly Hermus then, soft Lydian, fly;
Fly with all haste; for safety scorn thy fame,
Nor scruple to deserve a coward's name."

This answer was equally satisfactory with the former ones, and Crœsus prepared to march against Cyrus. He crossed the Halys, and proceeded through Cappadocia into Syria, wasting the country in his march. Some inferior actions took place between the Lydian and Persian armies; but, at length, a great and decisive battle was fought at Thymbra. The army of Crœsus is said to have amounted to four hundred thousand men, and that of Cyrus to one hundred and ninety-six thousand. This is the first pitched battle of which any particulars are related by ancient authors. The Lydian army was defeated, and, the greater part being composed of mercenary troops of different nations, dispersed and returned toward their several homes. Crœsus, with the remainder, retreated to Sardis, where he made another stand, and attempted to drive the Persians back from the walls. But a second defeat rendered his condition utterly hopeless, and Sardis was taken by storm, 548 B. C.

Crœsus fell into the hands of the conqueror, who condemned him to be burnt alive. The funeral pile was prepared, and the captive prince led forth to execution. Just as the torch was about to be applied, Crœsus called to mind the warning admonitions which he had received from the Athenian sage. Struck with their truth, and overwhelmed with grief at having disregarded them, he cried aloud, "Solon! Solon! Solon!" Cyrus, who, according to the barbarous custom of those times, was present at the spectacle with his chief officers, demanded the reason of this outcry, on which the whole story was related to him. Cyrus was greatly moved at the narration, and, reflecting upon the transitory nature of human greatness, he began to feel compassion for the unfortunate king of Lydia. He therefore ordered the fire to be extinguished, and Crœsus to be set at liberty.

On obtaining his freedom, Crœsus immediately sent to Delphi the fetters by which he had been confined, intending this as a reproach to the oracle for deceiving him with false promises of success to his arms. The Delphian priests found no great difficulty in justifying the oracle. They explained the story of the mule as designating Cyrus, who had a double nationality, being born of a Persian and a Mede. As to the great empire which he expected to overthrow, the oracle meant the Lydian, and not the Persian power! This is not the only instance recorded in ancient history, where the oracles uttered ambiguous sayings, which could be made to suit any event, and justify the most opposite conclusions.

The kingdom of Lydia became absorbed into the Persian empire by the conquest of Cyrus, and from this period it has no longer an independent history. Cyrus appears to have treated Crœsus most humanely during the rest of his life. He received him into his confidence and familiarity, and even permitted him to retain the title of king. According to Xenophon, Cyrus carried Crœsus with him wherever he went, probably with a double view of securing his person and making use of his counsel in administering the affairs of the empire. If we may believe this author, the dethroned monarch was in reality a gainer by the loss of his kingdom, as he exchanged a load of public care and the pomp of royalty for ease, security, and enjoyment.

As the Lydians had no historians of their own, the accounts which we have given of these people are chiefly derived from the Greek writers, who were very apt to exaggerate and embellish all that they related of foreigners. There is probably considerable romance in the Lydian history, but, for want of collateral authorities, we are unable to separate the true from the fabulous in these narratives.

Lydia was celebrated for its ancient capital, Sardis a city whose origin is anterior to the records of history, though some believe it to have been founded after the Trojan war. Its situation was on the slope of Mount Tmolus, and the citadel, which was of remarkable strength, stood on a lofty hill, having a perpendicular precipice on one side. It is related that one of the kings, an ancestor of Crœsus, believed that by leading a lion round the wall, he should render this fortress impregnable. In performing the ceremony, he neglected the steep side, as inaccessible. Crœsus was attacked by the Persians, under Cyrus, in the plain before Sardis, and defeated; but the citadel held out. Cyrus laid siege to the place, and offered a reward to any one who would first scale the wall. A Persian soldier, who had seen a Lydian descend the precipice for his helmet, which had fallen down the rock in this quarter, tried to ascend there, where not even a sentinel had been placed. He succeeded, and Sardis was taken. Under the Persian dominion, the satraps of the monarch resided at Sardis.

This city saw many vicissitudes of fortune. In the time of Darius, the Milesians made war against Persia. A body of them sailed to Ephesus, and, leaving their ships at Mount Corissus, marched up by the River Cayster, crossed Mount Tmolus, and took Sardis by surprise. The citadel, however, being strongly garrisoned, resisted the attack. A soldier set fire to one of the houses, which quickly caused a general conflagration. The city was laid in ashes, and the Milesians returned to their ships in safety. On the invasion of Asia by Alexander, Sardis, with the citadel, fell into his hands. Under the Romans, it became a flourishing place, and not inferior to any of its neighbors. In the reign of Tiberius, it suffered greatly by an earthquake, which also did great damage to many other

Burning of Sardis.

cities of Asia Minor. In the year 400, it was plundered by the Goths, who had revolted from the emperor Arcadius. On the overthrow of the Roman empire, Sardis was subjected to every sort of calamity from the armies of barbarians, who overran the country, and at last fell completely to ruin. Walls and columns, and other fragments of massive ruins, still mark the spot, and the remains of an edifice are pointed out to the traveller as the house of Crœsus.

A few miles from Sardis is to be seen the burying-place of the Lydian kings, consisting of mounds or barrows of various sizes. Four or five are distinguished by their superior magnitude, and are visible on the hills at a great distance. One of them is described by Herodotus as the greatest structure in Lydia, and inferior only to the works of the Egyptians and Babylonians. This is the monument of Alyattes, the father of Crœsus, a vast mound of earth heaped on a basement of large stones. It was erected about 460 years before Christ.

CHAPTER CXLVIII.

1400 to 50 B. C.

CARIA. — *The Carians — The Leleges — The Dorians — The Queens of Caria — Herodotus — Bias — Dionysius of Halicarnassus.*

CARIA lay to the southward of Lydia, Doris and part of Ionia being included within its limits. It was one of the smallest of the provinces of Asia Minor; but the number of cities, towns, and villages, assigned to it by ancient geographers, indicate that it must have been exceedingly populous. The soil was fruitful, yielding corn, wine, figs, and oil, in abundance.

The people called *Leleges* are supposed by Herodotus, who was himself a Carian, to have been the first inhabitants of this country, to which they were driven from the neighboring islands by Minos, king of Crete. After settling in Caria they continued to acknowledge the authority of Minos, and assist him in his maritime expeditions. At one period, according to the same author, the Carians distinguished themselves above all the neighboring nations. They excelled in the manufacture of arms, and the Greeks ascribed to them the invention of crested helmets, and the devices and handles of shields. They seem to have been at an early period, renowned for their piracies, which was, doubtless, the cause of the hostility waged against them by Minos, while he was willing, at the same time, to make use of their skill and naval enterprise to increase his own power.

There is some reason, however, for believing that the Phœnicians had settled colonies in Caria before the arrival of the Leleges. At a later period, the Greeks found their way into this region. Halicarnassus, the principal city, was founded by a Doric colony from Trœzene, and, on account of its origin, was at first included in the Dorian confederation. From this society it was expelled by its associates in consequence of a religious scruple. A citizen of Halicarnassus, named Agasicles, having gained the prize tripod at the games celebrated in honor of the Triopian Apollo, carried it home, instead of presenting it to the temple of the god as an offering — which was the usual custom. This was deemed a sacrilegious act, and the five other Dorian cities resolved that Halicarnassus should in consequence be excluded from all future participation in the festivities, which was practically an expulsion of that city from the Doric union.

Caria, after enjoying an independent government for some time, fell under the sway of the kings of Lydia, and, on the overthrow of that power, it became a province of the Persian empire. The policy of the Persian kings was to establish in each tributary state a government of despotic authority, in order to secure its dependence on the head of the empire. Upon this system, a dynasty of Carian princes was established at Halicarnassus. The conquest of Alexander transferred Caria from the Persian to the Macedonian dominion. Halicarnassus, which attempted to resist his arms, was captured and razed to the ground. It was afterward rebuilt, and, to compensate for its losses had six towns annexed to its jurisdiction. Caria was afterward made a province of the kingdom of Egypt. It then fell under the dominion of Antiochus the Great, king of Syria. On the defeat of this monarch by

Scipio, the Romans made a present of Caria to the Rhodians. It was subsequently conquered by Mithridates of Pontus; but, after his overthrow, Caria was finally annexed to the Roman empire, and formed a part of the proconsular province of Asia. Halicarnassus appears to have fallen to ruin at an early period. Its remains may be seen at the place now called Boodroom.

Artemisia I., queen of Caria, was the daughter of *Lygdamis*, a citizen of that city who rose to supreme power. She assisted Xerxes in his expedition against the Greeks, and joined his fleet with a squadron of five ships, which she commanded in person. She was the only individual who opposed his design of fighting the Greek fleet at Salamis; but, being overruled, she acquitted herself with such valor in the combat that Xerxes exclaimed, "The men behave like women, and the women like men!" She was among the last who fled when the Persians were repulsed by the courage and dexterity of the Greeks. Being closely pursued by an Athenian ship, she escaped by practising a stratagem more remarkable for boldness and ingenuity than for its humanity. Seeing one of the Persian vessels near her, commanded by a person against whom she entertained a dislike, she ran her own galley against it, and sent it to the bottom with all the crew. The Athenians, seeing this, imagined she was a friend, and gave over the chase. She reached the coast of Asia in safety, and Xerxes intrusted his children to her care. The Athenians were so incensed against her, that they offered a large reward to any one who would take her alive. She afterwards gained possession of the city of Latmus, into which she was admitted under a pretence that she only wished to sacrifice to Cybele. It is said that, in revenge for this impiety, the goddess rendered her desperately in love with a young man of Abydos, whose eyes she put out in his sleep, on his refusing to return her passion, and that she then precipitated herself from a rock.

Artemisia II. is principally known as the affectionate widow of Mausolus, to whose memory she erected, at Halicarnassus, a most splendid monument, which was regarded as one of the seven wonders of the world, and which has become so famous as to give the name of *mausoleum* to all magnificent structures in honor of the dead. She is also said to have mingled his ashes in her drink, and to have offered a prize for the best eulogy on his character. Artemisia appears, however, not to have altogether abandoned herself to unavailing sorrow; for, when she succeeded her husband on the throne of Caria, (B. C. 351,) she defended herself valiantly against the Rhodians. By an ingenious stratagem, she captured the whole Rhodian fleet. Then manning these ships with her own people, she sailed to Rhodes. The inhabitants of that place, seeing their own ships approach, decorated with the ensigns of victory, joyfully admitted them into their port; but before they could discover their mistake, Artemisia landed her troops and took possession of the city. She put to death the leading Rhodians, who had excited hostilities against her, and erected a trophy in the forum, with two brazen statues, representing the queen as branding the captive city of Rhodes with a hot iron.

Bias, one of the seven wise men of the ancient world, was a native of Priene, an Ionian city of Caria. He lived in the early part of the seventh century before Christ, and was early distinguished by the generosity of his disposition. Several young female captives from Messene, in Greece, having been brought to Priene, and exposed for sale, Bias redeemed them, educated them at his own expense, and restored them, with gifts, to their parents. He seems to have set a slight value on the goods of fortune, in comparison with those of the mind. When his native city was once threatened with a siege, and the inhabitants were hurrying away, loaded with their most valuable effects, Bias went forth carrying nothing. On being asked why he did not save his property, he replied, "I carry it all in myself." He pronounced it to be the greatest of all evils not to be able to bear misfortune. One of his maxims was, "Love your friend as if he were one day to become your enemy." Being once in a storm at sea, and hearing a profligate fellow swearing by the infernal gods, "Hold your tongue," said he, "lest they discover you are here!" Bias wrote poetry, which has not come down to us. His death was affecting and truly honorable. While he was pleading the cause of a friend, he fell and expired in the arms of his grandson.

Herodotus, whom the ancients, as well as the moderns, have called the "father of history," was born at Halicarnassus, B. C. 484, four years previous to the great Persian invasion under Xerxes. When he grew up, he withdrew from his native city, which was oppressed by the tyranny of its ruler, Lygdamis, the grandson of Artemisia, queen of Caria. He retired to the Island of Samos, where he acquired the use of the Ionic dialect, in which his history was afterwards written. Few incidents of the early part of his life are known. His history of the Greeks and Persians begins with Cyrus, whom he regards as the first king of Persia, and is continued through a period of one hundred and fifty years. Besides the history of the Greeks and Persians, which are his principal subjects, he treats of the Egyptians and several other nations. He seems to have taken great pains to collect information by travelling, and he describes Egypt and Babylon from personal observation. Of the character of his writings we have spoken at sufficient length in the introductory part of this work, to which we refer the reader.

Herodotus, having finished his history, adopted a very effectual method of making it known to all Greece. He went to the Olympic games, where the people assembled periodically from all parts of Greece, and read his narrative to the assembled multitude. It was received with unbounded applause, and the fame of the historian was immediately established. The style seemed so sweet and flowing, that the Greeks declared they seemed to hear the Muses themselves; and on that account the names of the nine Muses were given to the nine books of which the history is composed. Thucydides, then very young, was present at the reading, and was so much affected with the interesting nature of the events related, and the beauty of the language, that he was carried away by a transport of enthusiasm, and shed tears of joy. Herodotus perceived it, and complimented Olorus, the father of Thucydides, on the genius and taste of his son, predicting that he would one day be an honor to his country.

The historian, having established his fame in Greece, returned to his native city. By his exhortations, the people of Halicarnassus were induced to rise in arms against their oppressors, and recover their freedom. The accomplishment of this great object seems to

have excited the envy of some powerful citizens of Halicarnassus, and Herodotus was rewarded only with ingratitude. The Athenians being about to send a colony into Italy, he joined this expedition, and settled at Thurium in that part of the Italian peninsula called *Magna Græcia.* Here he ended his days.

Dionysius of Halicarnassus, the historian, was born in the first century before the Christian era. Little is known of his early life. He went to Italy about the time when the civil war between Mark Antony and Octavius was brought to a close. He lived twenty-two years at Rome, where he applied himself to the study of the language, literature, and history of the country, and collected materials for the great work which he had in view. This was entitled Roman Antiquities, and goes back to the origin of the political institutions of the republic. Only about half has been preserved; but this is exceedingly valuable, as it contains a circumstantial account of the ancient Roman ceremonies, manners, military discipline, modes of election, &c., which we seek for in vain from other ancient historians. Dionysius, however, is not always a trustworthy authority. He wrote rather for the Greeks than for the Romans, and his main object was to relieve the former people from the mortification which they felt at being conquered by a race of barbarians, as they considered the Romans to be. This he endeavored to effect by straining the testimonies of ancient writers, and amplifying old legends, so as to make it appear that Rome derived its origin from the Greeks. Dionysius also wrote a treatise on rhetoric, and several works of criticism, which are highly valuable.

Diogenes.

CHAPTER CXLIX.

Lycia, Pamphylia, Pisidia, and Paphlagonia. —*Diogenes the Cynic.*

Lycia was bounded north by Phrygia, east by Pamphylia, south by the Mediterranean, and west by Caria. It was originally called *Mylia*, from the Myliæ, a people of Crete, who first settled here: afterwards it received the name of *Lycia*, from Lycus, the son of Pandion, king of Athens, who founded a colony here. Lycia was the smallest province of Asia Minor, but one of the richest and most populous, in proportion to its territory. It was noted for its fine cedar-trees, which almost equalled those of Lebanon. The inhabitants were celebrated for their skill in archery.

The Lycians at first seem to have lived dispersed over the country in separate communities. After this, several petty kingdoms arose among them. They had twenty-three cities, each of which sent deputies to a general congress, where matters of general consequence were determined upon by a majority of votes. In process of time, the several governments became consolidated into one. Herodotus, in enumerating the auxiliaries that contributed towards the equipment of the fleet of Xerxes, mentions *Kyberniscus*, king of Lycia. This country, however, makes very little figure in history. Crœsus of Lydia subjected it to his dominion. Cyrus of Persia conquered the empire of Crœsus, and Lycia shared the same fate. One event, which occurred at this time, deserves notice. The people of Xanthus, one of the Lycian cities, would not submit voluntarily to the Persian conqueror. They defended themselves, with incredible bravery, against an immense superiority of numbers. At length, finding themselves unable any longer to resist the formidable host of Persians, they withdrew into their city, shut up their families and treasures in the citadel, and set fire to it. They then returned to the engagement, rushed into the midst of their enemies, and were all slain to a man.

On the overthrow of the Persian empire by Alexander, Lycia fell into the hands of the Macedonians. The Seleucidæ ruled over it till the defeat of Antiochus the Great by the Romans, when Lycia was given to the Rhodians. It was afterwards reduced to a Roman province. In the latter ages of the republic, the Lycians of the sea-coast were much addicted to piracy.

Pamphylia and Pisidia were usually reckoned as one province. They were bounded north by Phrygia, east by Phrygia and Cilicia, south by Cilicia and the Mediterranean, and west by Lycia and Phrygia. Neither of these districts was of very great extent. Pisidia lay in the interior, and Pamphylia on the seashore. The latter was a mountainous and rugged tract of country, originally inhabited by a bold and spirited race of men, who maintained a barbarous sort of independence for centuries, resisting all attempts to reduce them. Pamphylia and Pisidia at length shared the fate of the other countries of Asia Minor, and followed the fortunes of the Persian, Macedonian, and Roman empires; but these districts cannot be said to have any distinct or national history. Perga was the chief city of Pamphylia, and contained a magnificent temple of Diana. Aspendus, on the River Eurymedon is famous for a battle in which Cimon, the Athenian general, defeated the Persians. Isaura was the capital of a district lying partly in Pamphylia and partly in Pisidia. The inhabitants of this place were noted for being fierce and rapacious robbers. The Roman general Publius Servilius obtained the surname of *Isauricus* for having subdued them during the war with Mithridates. Another city, named *New Isaura*, was built after the destruction of the ancient one, not far from the same spot. It was here that the pirate Trebellianus proclaimed himself emperor of Rome, (A. D. 264.) He was soon after defeated and slain. Thirty pretenders were at that time contending for the imperial throne.

Paphlagonia was bounded north by the Euxine, east by Pontus, south by Galatia, and west by Bithynia. It was the most northerly district of Asia Minor, and was noted for the number of its horses and cattle. The mules of Paphlagonia were celebrated as early as the days of Homer, and the sheep of this country furnished wool of the finest quality. The Paphlagonians had a bad reputation with the ancients, being regarded as knavish and unprincipled. Cleon, the Athenian demagogue, who has been rendered notorious by the wit of Aristophanes, was a native of Paphlagonia.

This country has properly no national history, having generally formed a part of some one of the powerful monarchies in its neighborhood. Under the Byzantine empire, the eastern part of Paphlagonia and the western part of Pontus were erected into a province called *Heleno-Pontus*, in honor of the empress Helena, mother of Constantin. the Great. The most noted city of Paphlagonia was Sinope, on the Euxine. Here was originally a colony of Miletus, and enjoyed a thriving commerce. In its turn, Sinope also planted colonies in the neighborhood, and thus acquired a considerable territory. The tunny fisheries on the coast of the Euxine were a source of great profit to the people of Sinope. This city gave birth to Mithridates the Great, and Diogenes the Cynic. Armene, a small seaport of Paphlagonia, was famous for affording a standing jest to the ancient Greeks. It is said that the people of this town built a wall round it to keep out the cold. The wall of Armene became proverbial to denote any extravagant folly.

Diogenes the Cynic is the most famous of the Paphlagonians. The cynics were rather a class of reformers in manners than a sect of philosophers. Their name is supposed to have been occasioned by their moroseness, the word *cynic* being derived from the Greek word for *dog*. Diogenes, however, is commonly reckoned among the philosophers. His father was a banker of Sinope, and was banished from that city for counterfeiting. Diogenes committed the same offence, and was in like manner expelled. He went to Athens, and visited Antisthenes, the founder of the cynical school, who treated him with great contempt, and would have driven him away with his staff, because he wished to have no more disciples. Diogenes was neither surprised nor intimidated. He bowed his head, and said, "Strike: you will never find a stick hard enough to drive me off as long as you speak." Antisthenes, overcome by his obstinacy, permitted him to be his disciple. Diogenes made great improvements upon the lessons of his master, and perfectly imitated his manner of living. His whole furniture consisted of a staff, a wallet, and a wooden bowl. Seeing, one day, a little boy drink out of the hollow of his hand, he said, "That boy shows me that I have still something superfluous," and instantly broke his bowl. He always went barefoot, even when the earth was covered with snow. A tub served him for a lodging, and this he rolled before him wherever he went, making use of no other habitation.

While at Corinth, he was visited by Alexander the Great, who asked him whether he could do any thing to serve him. "Nothing," replied the Cynic, "but to get out of my sunshine." The monarch exclaimed, "If I were not Alexander, I should wish to be Diogenes!" He satirized the instructions of the other philosophers; and, having heard that Plato defined a man to be a "two-legged animal without feathers," he stripped a fowl of its plumage, and, taking it into the academy, said, "Behold Plato's man!" One day, he entered Plato's house, which was handsomely furnished, and trampled a fine carpet under his feet, saying, "I tread upon the pride of Plato." "Yes," replied the latter, "but with another kind of pride." Diogenes had a supreme contempt for all the human race, or, what is much more probable, affected to feel it. He went at noonday into the market-place of Athens with a lantern, saying he was in search of an honest man. Seeing the officers of justice carrying off a man who had been detected in stealing a trifling article, he exclaimed, "The great thieves have caught a little one." A person, not of the best character, having built a new house, and placed over the door the inscription, "Let nothing evil enter here," Diogenes asked, "How will the master get in?" Observing a young man blush, "Take courage," said he; "that is the color of virtue." In reply to one who asked him when he ought to dine, he said, "If you are rich, when you will; if poor, when you can." When he was far advanced in life, he embarked on a voyage for Egina, but was captured by a pirate, and sold for a slave in Crete. He was purchased by a wealthy Corinthian, who was struck with the reply which he made to the auctioneer who put him up for sale. "What can you do?" asked the vendor. "I can govern men," answered Diogenes; "therefore sell me to some one who wants a master."

CHAPTER CL.

2000 to 75 B. C.

BITHYNIA.—*Foundation of the Kingdom of Bithynia — Revolutions — Prusias — Nicomedes.*

THIS ancient kingdom was bounded north by the Euxine, east by Paphlagonia and Galatia, south by Phrygia and Galatia, and west by Mysia, the Propontis, and the Thracian Bosphorus. It enjoyed the advantage of an extensive line of sea-coast, and appears to have been a very fertile and populous country. Xenophon, who had visited Bithynia more than once, describes the shores of the Euxine as covered with flourishing towns and villages, and abounding in almost every production of nature.

The information afforded by ancient writers, respecting the early inhabitants of this country, is so full of contradictions, that it appears to be impossible to fix the date of the foundation of the first dynasty of its kings. Diodorus Siculus asserts that Ninus of Assyria conquered Bithynia; and Appian recounts no less than forty-nine kings who reigned here before the Romans visited Asia. Little consideration is due to these statements. The earliest inhabitants of the country were called *Bebryces*. They seem to have been the same with those of the neighboring districts of Mysia and Phrygia. These were afterwards conquered or displaced by a horde of Thracians from the European side of the Propontis. These invaders were a tribe bearing the name of *Thyni*, or *Bithyni*. They appear to have had chiefs of their own race from the earliest times: two of them, *Dydalsus* and *Boteinas*, are mentioned as having reigned in the fourth century before Christ.

Bithynia was conquered by Crœsus, king of Lydia; but the conqueror and the conquered were doomed to yield to the Persian power. Cyrus the Great established his dominion here, and the country remained under the Persian rule till the conquests of Alexander. *Bas*, the son of Boteras, the Persian viceroy at that time, took advantage of the overthrow of Darius to set up an independent authority in Bithynia. In this he succeeded so well as to maintain himself on the throne during a long reign of half a century. *Zipoetes*, who succeeded him, carried on a war with Antiochus Soter, king of Syria, whose army he defeated; but shortly afterward died, leaving the kingdom to his son *Nicomedes*. This prince began his reign by putting to death his two brothers. Zipoetes, the youngest, fled into Asiatic Thrace, and engaged the tribes of that region to espouse his cause. Nicomedes marched to subdue these people, but was suddenly recalled by the intelligence that Antiochus was preparing to fall upon him. Distrusting his own power, he invited the Gauls from the western shores of the Bosphorus into Asia, promising them a settlement in the country.

Assisted by these barbarians, Nicomedes defeated Antiochus and expelled his brother. The Gauls were rewarded with the gift of a territory, which from them obtained the name of *Galatia*. Nicomedes employed the remainder of his reign in building a magnificent city, designed to be the capital of his kingdom. This he called, after his own name, *Nicomedia*. At his decease, *Tibites*, his youngest son, took possession of the throne; but his eldest son, *Zela*, who had been banished to Armenia, procured the assistance of the Gauls, expelled his brother, and ascended the throne. He dreaded, however, that these people might be induced to turn their arms against him, and, in order to rid himself of such dangerous friends, he planned a bloody treachery. The Gaulish nobles were invited to a splendid entertainment, and a band of ruffians were prepared to massacre them in the midst of their festivities. The intended victims, however, received private information of the scheme; and, as soon as the feast began, they fell upon their treacherous host, and put him to death.

Prusias, the son of Zela, distinguished himself by his successful wars with his neighbors. Hannibal, having been expelled from Carthage by the ingratitude of his countrymen, and afterwards hunted from one place to another by the persecutions of the Romans, at length took refuge in Bithynia. Such was the influence which his great genius exercised over the mind of Prusias, that, by his counsel, the king renounced the friendship of the Romans, and declared war against Eumenes, king of Pergamus, who was under their protection. Prusias led an army into the territories of Eumenes; but that able commander defeated the invader, and forced him to accept terms of peace. Hannibal next persuaded Prusias to form an alliance with Philip of Macedon, which led to a new war with the Romans. By employing various stratagems, invented by Hannibal, Prusias obtained several brilliant victories. The Romans, however, by their intrigues, prevailed on Prusias to deliver Hannibal into their hands; and the glory which this prince had acquired in the war was tarnished by his base ingratitude to the great warrior, whose counsels and assistance had taught him the way to victory. Hannibal, seeing his fate inevitable, swallowed poison, and died.

Prusias now became the slave of the Romans. He joined their army in the campaign against the Macedonians, and went to Italy to offer his congratulations on the success of the war. Before he entered Rome, he laid aside the ensigns of royalty, assumed the dress worn by a slave when he receives his freedom, and in this garb was introduced to the senate. His meanness and servility disgraced his own character, without reflecting any glory upon the majesty of the Roman name. The memory of his past achievements, however, rendered him still formidable to his neighbors; when he heard of the death of Eumenes, he again made war on Pergamus, and conquered the capital of that kingdom, where he practised the most unrelenting cruelties for the space of three years. By the mediation of the Romans, however, a peace was concluded, and Prusias sent his son Nicomedes to Rome.

This prince shortly after excited the jealousy of his father, who sent an assassin to Rome to despatch Nicomedes. From a feeling of remorse or loyalty, this man revealed the design to the prince, and these two persons judged it necessary for self-preservation to assassinate Prusias. Nicomedes set sail for Pergamus, formed a league with Attalus, the king, invaded the territories of his father, and was every where received as the deliverer of the country. Prusias was deserted by the greater part of his people; and, distrusting those who remained with him, he fled from city to city, in the fond expectation of help from Rome. In this he was disappointed, and, at length, shut himself up in his capital of Nicomedia. The armies of Attalus and Nicomedes advanced, and the

gates were immediately thrown open by the inhabitants. Prusias took shelter in the temple of Jupiter; but the sanctity of the place failed to afford him protection, and he fell by the hand of his own son, *Nicomedes II.*, who immediately took possession of the throne, (149 B. C.)

This monarch assumed the title of *Epiphanes*, or Illustrious; but he performed nothing worthy of notice during the whole of his long reign. *Nicomedes III.*, his successor, invaded the territory of Mithridates, king of Pontus, who not only repelled his attacks, but marched into Bithynia, defeated the armies of Nicomedes, and expelled him from the throne. By the aid of the Romans, however, he was restored; but, on his repeating his aggressions upon the dominions of Mithridates, that monarch drove him a second time from his kingdom, and forced him to seek shelter in Paphlagonia, where he led a private life till the invasion of the Romans under Sulla, who once more replaced him on the throne. He died not long after his restoration, and left the kingdom to his son *Nicomedes IV.* This prince enjoyed a quiet reign, and died without issue, (74 B. C.,) leaving his dominions by will to the Roman republic. Bithynia thus became a Roman province.

CHAPTER CLI.

Famous Men of Bithynia — Zeuxis — Hipparchus — Xenocrates — Asclepiades — Arrian — Dion Cassius.

Zeuxis, the celebrated painter, was a native of Heraclea. There was a city in Bithynia of this name, as well as another in Macedonia, and a third in Italy. From the fact that the great rival of Zeuxis was Parrhasius, of Asia Minor, we conclude that Zeuxis belonged to this country also. He was born bout 540 B. C. He improved so far upon the lessons of his teacher, that the latter accused him of stealing his genius. His success in painting was so great that he acquired universal reputation wherever that art was appreciated. He obtained great wealth, of which he made an ostentatious show. He was fond of exhibiting himself on public occasions, dressed in a robe of purple, with his name embroidered upon it in letters of gold. After he became rich, he gave away his works without taking any thing for them. The reason which he assigned for his liberality shows how high an opinion he entertained of himself. "If I give my works away for nothing, it is because they are above all price." In a competition with his rival, Parrhasius, for a prize, Zeuxis painted a bunch of grapes so much to the life, that when it was publicly exhibited, the birds pecked at it. The painter, in a transport of joy at this proof of the fidelity of his representation, called upon Parrhasius to produce what he had to rival his grapes. The latter obeyed, and showed a painting which seemed to be covered with a curtain. "Draw the curtain," said Zeuxis, "and let us see the picture." Parrhasius laughed, and replied, "The curtain is the picture!" Zeuxis confessed himself vanquished; "for," said he, "I deceived only the birds, but Parrhasius has deceived me, who am a painter, and familiar with counterfeits." Some time after, Zeuxis painted a young man carrying a basket of grapes, which the birds also pecked at. Upon this, he frankly owned his deficiency of skill; for had the boy been as well represented as the grapes, the birds would have been afraid to fly at them. Quintilian states that the ancient painters used to give their gods and heroes the same features and characters as they bore in the pictures of Zeuxis, on which account he was called the *Legislator*. Festus relates that the last painting executed by Zeuxis was the picture of an old woman, which was so comical that the painter laughed himself to death by looking at it. There is little probability in this story, yet it is not altogether without example.

Hipparchus, the celebrated astronomer, was a native of Nice, in Bithynia, and flourished in the second century before Christ. He enjoys the honor of being the first person who, from vague and scattered observation, reduced astronomy to a science, and prosecuted the study of it systematically. Pliny classes him in the number of those men of sublime genius, who, by predicting the time of eclipses, taught mankind that they ought not to be alarmed at the recurrence of such phenomena. We have already spoken of the discoveries of Hipparchus in our history of astronomy, in the introductory part of this work. He made his first observations in the Island of Rhodes; but he afterwards pursued his studies at Alexandria and in Bithynia. He wrote a commentary on the astronomical poem of Aratus, which is still extant. Many other works from his pen are lost. Hipparchus is also celebrated in history for his patriotism and public spirit, under the influence of which he is said to have been greatly instrumental in delivering his country from tyranny. On this account, statues were erected to his memory.

Xenocrates, the philosopher, was a native of Chalcedon, in Bithynia, and was born in the fourth century before the Christian era. He was a disciple of Plato, and maintained a very high reputation among the Athenians for his probity. Once, when he appeared in court as a witness, and was about to take his oath, the judge declared that this was needless, for his word was as good as his oath. It was impossible to seduce him from uprightness by the temptation of either pleasure, riches, or praise. His disinterestedness was put to the proof by Alexander the Great. The ambassadors of that prince, while at Athens on public business, offered Xenocrates a present from their master of fifty thousand dollars. The philosopher invited them to dinner. The fare was exceedingly plain and frugal. The next day they requested to know into whose hands they should pay the money for him. "How!" replied he; "did not my dinner yesterday inform you that I have no occasion for money?" It is remarkable that a very similar story is related of Dr. Franklin.

One day, while Xenocrates was lecturing at Athens, a young debauchee, fresh from a bacchanalian riot, and wearing a wreath on his head, thrust himself among the auditors for the purpose of ridiculing the philosopher. All were filled with indignation at this insulting intrusion, except Xenocrates, who calmly changed his discourse to the subject of temperance and sobriety, contrasting them with the opposite vices. His eloquence had such an effect, that the young libertine quickly became quiet; next he pulled the wreath from his head; then he hid his face in his cloak; his thoughts and inclinations were now completely changed; he was thoroughly cured of his bad passions by a single

discourse. An entire change of conduct ensued, and from a shameless debauchee he became a sober man, and devoted himself to the study and practice of philosophy for the remainder of his life.

Asclepiades, the physician, was a native of Bithynia. He at first taught eloquence at Rome, about eighty years before the Christian era; but he soon quitted that profession for the practice of medicine. He obtained great fame by an accident. One day he met a funeral, and, on looking at the body about to be buried, fancied that he could discern signs of life. The funeral was deferred, and Asclepiades succeeded in restoring the body to animation. This fortunate exploit brought him a great multitude of patients. He introduced an entire change in medical practice, disregarding in almost every thing the rules and principles of Hippocrates.

Arrian was a native of Nicomedia, and flourished in the second century. His learning and eloquence raised him to high political dignities, and he was made consul of Rome under the emperors. He was the disciple of Epictetus, the most famous philosopher of that time. He wrote a philosophical work on the Conversations of Epictetus, and many other treatises of this sort. He is principally known as the historian of Alexander's expedition. His style acquired him the title of the "New Xenophon." His history is the more valuable, as the author was both a politician and a military man.

Dion Cassius was a native of Nice, and born toward the close of the second century. The Roman emperors had a high regard for him, and he was twice made consul. During a long residence at Rome, he had opportunities of collecting materials for history, and wrote a work in eighty books, comprehending all the events from the arrival of Æneas in Italy to his own time. He followed Thucydides as a model, and imitated him with tolerable success. The greater part of the history of Dion Cassius is lost.

CHAPTER CLII.

Galatia and Cilicia. — *Oppian* — *Dioscorides* — *Aratus* — *Chrysippus.*

Galatia, or Gallo-Grecia, was bounded north by Paphlagonia, east by Pontus and Cappadocia, south by Phrygia, and west by Bithynia and Phrygia. The precise limits, however, cannot be fixed. According to Ptolemy, this country would include the whole of Phrygia and Paphlagonia. The name of Galatia was given to it from the Gauls, or Kelts, who invaded Asia Minor from Thrace, and settled in this country in the third century before the Christian era. These Gauls, or Galatæ, were divided into three tribes, the Tectosagi, the Trocmi, and the Tolistoboges. Each of these tribes was divided into four cantons, governed by as many tetrarchs. There was a general council of the nation, composed of three hundred senators. The last tetrarch and king of Galatia was *Amyntas*, on the death of whom the country became a Roman province.

The religion of the ancient Galatæ, is very little known; but they are said to have offered human sacrifices, devoting to this purpose the prisoners taken in war. They were a tall and valiant people; their arms were a sword and buckler, and they usually fought naked. The impetuosity of their attack was almost irresistible. They were regarded by their neighbors as a stupid and barbarous race, but they seem to have cultivated music and eloquence. They were accustomed to indulge in bounteous feasting.

Christianity appears to have been established here at a very early period. The inhabitants spoke the Greek language in common with their neighbors. Yet it seems they had not forgotten the original Gallic tongue so late as the fourth century of the Christian era; for St. Jerome informs us that their language was the same with that of the Treviri, a people in the northern part of European Gaul. The principal towns of Galatia were Ancyra, Taurium, and Pessinus. The capital was Ancyra, which, according to Pausanias, was founded by Midas, king of Phrygia, and named from an anchor, which was discovered on the spot. It was afterward greatly enlarged and adorned by Augustus, who, on this account, may be regarded as the founder of the city. It is now called *Angouri*, or *Angora*, and in its neighborhood was fought the famous battle, in which Timour defeated and took prisoner Bajazet, the Turkish sultan.

Cilicia was bounded north by Pamphylia, Cappadocia, and Phrygia, east by Syria, south and west by the Mediterranean. It comprised two divisions, distinguished as the Mountainous and the Level. The lofty range of the Taurus lies on the north. In these mountains is a narrow pass called the *Cilician Gates*, through which the armies of Cyrus the younger and Alexander marched in their progress to the East. A similar pass forms a communication with Syria, and is called the *Syrian Gates.*

According to Josephus, this country was first peopled by Tarshish, the son of Javan, and afterwards subjugated by a colony of Phœnicians, under a leader named *Cilix.* At a later period, other colonies, from Syria, Greece, and Asia Minor, mixed with the first settlers, and introduced the variety of languages for which Cilicia was distinguished. In some parts, Greek was spoken; in others, the Syrian tongue; but the predominant language was the Persian. Not much, however, is known of the history of Cilicia. Ancient writers represent the inhabitants of this country as a rough, unpolished race, proverbial for treachery, violence, and cruelty. The names of several kings of Cilicia are mentioned in history; but we know little more of the country in early times than that it was subject to the Lydian and Persian monarchs, then to the Macedonians, and then to the Romans. The Cilicians were most audacious pirates, and, in the latter days of the Roman republic, their corsairs were the terror of the Mediterranean. The Romans found it necessary to send a formidable fleet against them, under the command of Pompey, who effectually put a stop to their depredations, captured the strongholds of the pirates, and settled these marauders in different colonies, where they applied themselves to peaceful occupations.

Tarsus, the capital of Cilicia, was the birthplace of the apostle Paul; and, at one time, its fame as a seat of learning almost rivalled that of Athens and Alexandria. This city stood upon the River Cydnus, which was famous for the coldness of its waters. Alexander the Great nearly lost his life by bathing in this river while heated with exercise. The Cydnus is also famous for the voyage made upon it by Cleopatra, when on her way to attend the summons of Mark Antony. The gorgeous spectacle exhibited by the royal barge

and its accompaniments has afforded a theme for many striking poetical descriptions.

Oppian, a poet and grammarian, was a native of Anazarba, in Cilicia, and flourished in the beginning of the third century. He wrote poems on fishing, hunting, fowling, and other subjects. The two first are still extant. The emperor Caracalla was so well pleased with them, that he gave the author a piece of gold for every line, on which account they obtained the name of "Oppian's golden verses." These works are much esteemed, by modern critics, for the force and elegance of their descriptions, and the ingenuity of their thoughts and similes. Oppian died of the plague, at the age of thirty. His townsmen honored him with a statue.

Dioscorides, the famous physician and naturalist, was also a native of Anazarba. He lived in the first or second century, and, in the early part of his life, was a soldier. Afterwards he studied botany, and travelled in Europe and Asia, to gain a knowledge of plants. He wrote a work on the *materia medica*, which, for many ages, maintained the highest authority, and has been copied by the ancient Greek physicians, the Arabians, and the moderns, down to the revival of science. It has, however, all the rudeness and inaccuracy of the ancient scientific works, and is totally deficient in method.

Aratus, a poet and astronomer, was born either at Soli or Myleanus, in Cilicia, 278 B. C. He was the author of various works, chiefly poetical; but the only one now extant is an astronomical poem in Greek, entitled "Phœnomena." In this poem, Aratus treats of the nature and motions of the heavenly bodies, the figures of the constellations, &c., and the fables connected with their names. When Cicero was a young man, he translated this poem into Latin verse, and speaks in high commendation of the poetry, though he did not rank the author highly as an astronomer. Some critics are of opinion that Aratus transferred into his poem the observations of various astronomers of different countries, and, for want of sufficient skill in astronomy, confounded them. The poem, though little read in modern times, had many admirers among the ancients. It has been copied by Virgil in his Georgics. The apostle Paul was familiar with it, and quoted one of the lines in his address to the Athenians —"for we are also his offspring;" ascribing it to "certain of their own poets."

Chrysippus, a stoic philosopher of great eminence, was a Cilician. He was born at Soli, about 290 B. C. Having spent his patrimony, he went to study philosophy at Athens, where he became a disciple of Cleanthes, the successor of Zeno. He was indefatigably industrious, and wrote a great number of treatises on philosophy and logic. He had a peculiar talent for disputation, and was accustomed to say to his preceptor, "Give me doctrines, and I will find arguments." Such was his self-confidence, that, being once asked by a person to recommend some one as a preceptor for his son, he replied, "Myself; for, if I thought any philosopher my superior, I would become his pupil." He regarded the philosophical character as the most exalted among mankind, and would never pay court to princes or persons of rank, by dedicating his writings to them. He engaged deeply in the disputes concerning moral and physical evil, fate, free will, and possibility, which have at all times so much perplexed metaphysicians. He wrote books on a great variety of subjects, among which were treatises on grammar and on divination, and precepts for the education of children. He was made a freeman of Athens, where a statue was erected to his memory.

CHAPTER CLIII.

500 to 87 B. C.

PONTUS. — *Foundation of the Kingdom of Pontus — Reign of Mithridates.*

THIS kingdom derived its name from the Pontus Euxinus, or Euxine Sea, which formed its northern boundary. The territory of Colchis lay on the east, Armenia on the south, and the River Halys on the west. The ancient geographers divided it into three parts; Pontus Galatius, so called because it was added to Galatia in the time of the Romans; Pontus Polemonaicus, so denominated from Polemon, one of its kings; and Pontus Cappadocius, which bordered on Cappadocia. The Medes and Persians were the possessors of this country in early times; under the latter, it was erected into a kingdom, and the crown bestowed on *Artabazes*, one of the royal family of Persia, about 500 B. C. The first kings of Pontus were feudatories of the Persian empire.

Alexander of Macedon seized this kingdom at his conquest of the Persian empire; but, under his successors, it revolted, and became independent. Little is known of the history of Pontus at this period, except that Cappadocia and Paphlagonia were comprised in its government. *Pharnaces*, king of Pontus, who reigned 182 B. C., invaded the territories of Eumenes, king of Pergamus, who was an ally of the Romans. This brought on a war with the latter people, in which Pharnaces obtained some advantages. At his death, *Mithridates*, his son and successor, entered into an alliance with the Romans, and was denominated by them the "friend of Rome." After a long and prosperous reign, he was succeeded by his son *Mithridates II.*, 124 B. C. This prince was but eleven years old when he assumed the regal authority. Yet, not withstanding his tender age, he began his reign with the most inhuman and unnatural acts of cruelty, causing his mother to be thrown into prison, where she fell a martyr to his ill treatment. His tutors, dreading the effects of so unruly a temper, caused him to ride a wild, unmanageable horse, and contrived various other schemes for his destruction. But he was so completely on his guard against every species of treachery, that they found it impossible to effect their purpose. He devoted a great part of his time to the exercise of hunting, and often passed whole months in the open fields, reposing amid the frozen snow, to inure himself to hardship. He also fortified himself against poison, by swallowing powerful antidotes and preservatives. One of the first attempts upon his life was made by his wife, Laodice, who, being detected in criminal practices, endeavored to escape punishment by poisoning her husband. But the poison failed to take effect, and she was put to death by Mithridates.

Shortly after this, Mithridates seized upon the kingdom of Paphlagonia, and divided it with his ally, Nicomedes, king of Bithynia. The Romans, having previously declared Paphlagonia a free state, sent ambassadors to the invader, threatening him with war

unless he withdrew his army. But this had so little effect on Mithridates, that he marched immediately into Galatia, which was then under the Roman protection, and annexed it to his dominions. He then marched against Cappadocia, and encountered Ariarathes, the king of that country, at the head of his army. Mithridates invited him to a conference, and, in sight of both armies, stabbed him to the heart. The Cappadocians were so overwhelmed with terror and astonishment at this unexpected treachery, that they threw down their arms, and submitted to Mithridates, who seized on all their fortresses, and bestowed the crown of Cappadocia upon his son, a child of eight years old. The Romans sent large forces into Asia Minor, to resist the growing power of Mithridates, who had now strengthened himself by alliances with many of the neighboring powers. Many battles were fought, and the Romans were completely overthrown. Mithridates overran Phrygia, Mysia, Caria, Lycia, and the adjacent countries, and ambassadors came to him from all parts, to gain his friendship. The Romans who fell into the hands of Mithridates were treated with great severity. Marius Aquilius, the legate of the republic, was carried about the country, bound to an ass. At Pergamus, the king caused him to be publicly scourged, and then to be stretched upon the rack. Lastly, he ordered melted gold to be poured down his throat, upbraiding him for his avarice, bribery, and corruption, (88 B. C.)

The success which constantly attended the arms of Mithridates induced the free cities of Asia Minor to submit voluntarily to his authority, and thus elude the severities which fell upon those who opposed his power. In this manner having greatly augmented his dominion, and amassed enormous treasures, he resolved to take a terrible vengeance on his enemies, the Romans. Great numbers of these people were scattered over Asia Minor, and they had settled in multitudes in the large cities of that country. Mithridates, in pursuance of his diabolical plan, despatched letters privately to the governors and magistrates of all the chief towns in his newly-acquired provinces, ordering them, on pain of the severest punishments, to massacre all the Romans in their territories, men, women, and children, on a certain day, and to let their bodies remain unburied in the fields. Half the goods of the unhappy victims were assigned as a reward to their executioners.

This cruel order being promulgated, the gates of the several cities were shut at the appointed time, the king's orders were proclaimed, and a most horrid slaughter ensued. At Ephesus, where Mithridates then resided, the wretched Romans were dragged from the shelter of Diana's temple, and put to the sword without mercy. At Pergamus, the inhabitants discharged showers of arrows upon them, as they clung for protection to the statues in the temple of Æsculapius. At Adramyttium great numbers were murdered in the water, while attempting to swim, with their children on their backs, to the Island of Lesbos. The Caurians, whom the Romans had recently delivered from a foreign yoke, and reinstated in their ancient privileges, excelled all the rest in cruelty. The Trallians alone refused to imbrue their hands in the blood of their unoffending guests; but as the king's orders were peremptory, and death was threatened to all who hesitated to obey, they hired a Paphlagonian to massacre the few Romans who resided among them. This inhuman wretch shut them all up in the temple of Concord, where he cut off their hands, as they embraced the sacred statues, and then literally chopped them to pieces. Upwards of one hundred and fifty thousand Romans perished on that day, (87 B. C.,) which Cicero justly calls a day of horror and confusion.

CHAPTER CLIV.

87 to 63 B. C.

War of the Romans against Mithridates — Defeat and Flight of the King — His extraordinary Adventures.

Mithridates, being elated with the success of this diabolical scheme of revenge, imagined himself firmly established in his dominion. Having learned that there was a great treasure in the Greek island of Cos, he sent a force thither and seized it. This treasure belonged to the queen of Egypt, and had been deposited there for safe keeping, on the breaking out of a war. Besides the property of the queen, money, to the amount of nearly a million of dollars, had been placed there at the same time by the Jews of Asia Minor. It appears that, in ancient times, money was deposited in the temples for security, much in the same manner that it is placed in banks at the present day, and that to rob a temple then was held as disgraceful as to plunder a bank in our own times.

The fugitive Romans, who had escaped the general massacre, took refuge in the Island of Rhodes. Mithridates embarked with a naval force to reduce this island; but the Rhodians defeated him, and sunk several of his ships. He then withdrew to Pergamus, and despatched his lieutenant Archelaus into Greece, which country submitted at once to his arms. The generals whom he sent into other quarters were equally successful, so that Mithridates soon became master not only of Asia Minor, but of Greece, Macedon, and the neighboring islands as far as the Cyclades, with the exception of the Island of Rhodes.

The progress of the conqueror was, however, soon checked by the Romans, who despatched Sulla with an army into Greece. This general reduced Athens after a short siege, and then encountered the army of Archelaus, which he defeated with such slaughter that one hundred and ten thousand men are said to have fallen by the swords of the Romans. Many other bloody battles were fought in this war; but at length Mithridates found his affairs declining to such an extent, that he was glad to purchase a peace by resigning all his conquests, and confining himself to the original kingdom of Pontus. Thus ended (84 B. C.) a war of four years, in which Mithridates expended an enormous amount of blood and treasure in the hope of acquiring the dominion of all Asia.

No sooner was Mithridates relieved from his powerful enemies, the Romans, then he resolved to reduce those nations which had revolted from him during the war. Accordingly, he led his army against the Colchians, but on his nominating his son Mithridates for their king, they laid down their arms and submitted. This circumstance suggested to the king a suspicion that his son's ambition had caused the revolt, in consequence of which he immediately caused him to be bound with golden fetters, and afterwards sentenced him to death.

Mithridates, having acquired confidence by new successes, and learning that Sulla was dead, resolved to attempt the recovery of those territories which the Romans had compelled him to relinquish. Accordingly, he invaded Paphlagonia, Bithynia, and the adjacent regions, and collected a fleet of above four hundred ships. The Romans sent an army under Cotta to check his operations. This general took possession of Chalcedon on the Bosphorus. Mithridates sent his admiral to sail into the harbor of this city and destroy the Roman fleet. This was done with a great loss on the part of the Romans, whose dead bodies covered the sea and the shore for miles. Elated by these successes, Mithridates hastened to form the siege of Cyzicus; but Lucullus, who, commanding the Romans in that quarter, harassed his troops with such vigorous and unexpected attacks, that he was compelled to retire with a heavy loss. Lucullus followed up his success, and gained a victory over the fleet of Mithridates at Lemnos. He then directed his course to Bithynia and Paphlagonia, which submitted to him without resistance. He next invaded the kingdom of Pontus, where Mithridates had no army to oppose his victorious march. Lucullus here gave his army a season of refreshment. Most of the towns submitted to the Roman arms; but Amisus, a well garrisoned and strongly fortified city, shut its gates, and was immediately besieged by Lucullus.

During the siege, a report reached the latter, that Mithridates was advancing with forty thousand men to the city of Cabira. He immediately took up his march with the bulk of his army in that direction, leaving two legions to continue the blockade of Amisus. A battle ensued, in which Mithridates proved victorious, and the Romans were compelled to retire to the mountains with considerable loss. The next action, however, resulted favorably for the Romans, and the king hearing that two of his generals were defeated on the frontier of Cappadocia, resolved to break up his camp, and retire before Lucullus should receive a reënforcement. This design was no sooner imparted to the Pontic nobles, than they began privately to send away their most valuable effects. The soldiers, discovering this, plundered the baggage, and put the escort to the sword. On this occasion, Hermeias, a noted soothsayer, was trodden to death, and Dorylaus, one of the generals of Mithridates, was killed for the sake of a purple garment which he wore.

Being deserted by his army, Mithridates retired with a small retinue to the court of Tigranes, king of Armenia. In his flight, he was closely pursued, and at length overtaken, by a band of Galatians: he was upon the point of being made a prisoner, but, having craftily exposed to their sight one of his mules loaded with money, they immediately fell to plundering it, and the king escaped while they were quarrelling over the spoil. In the mean time, he had despatched a person to his capital of Pharnacia, who by his orders put to death his wives, sisters, and all his women, to prevent their falling into the hands of the Romans. Lucullus, finding that Mithridates had escaped him, led his army against Cabira, which soon surrendered: this example was followed by most of the strong places in Pontus, the governors flocking from all parts to make their peace with the conqueror. Heraclea made an obstinate resistance, but was at length reduced by treachery, given up to plunder, and then set on fire and reduced to ashes. Amisus was also taken and set on fire; but Lucullus repaired the damages of the city, and permitted the inhabitants to enjoy their houses and lands without further molestation.

The whole kingdom of Pontus being thus reduced by the Romans, Lucullus demanded of Tigranes that he should deliver up Mithridates, threatening him with war in case of refusal. This demand was unsuccessful, and a battle soon took place between the Romans and Armenians, in which the latter were defeated with considerable loss; but, Mithridates advancing to their assistance, a fresh army was raised, and several important towns in Pontus were taken by the allied kings. In one battle seven thousand of the Romans were killed, and the remainder of their army compelled to save themselves by flight. Mithridates received a dangerous wound in the thigh, from a Roman centurion, during this battle. After the war had been protracted for some time, Lucullus was recalled by the senate, and the command of the Roman army was intrusted to Pompey. This general (67 B. C.) sent proposals of peace to Mithridates, who appeared willing to treat; but on Pompey's requiring him to lay down his arms, and deliver up all who had revolted from the Romans during the war, he rejected the terms. To this measure he was compelled by the great number of desertions in his army.

Pompey then advanced with a strong force into Pontus, but not being able to provoke Mithridates to a battle, he directed his course to Armenia, with a design either to reduce that kingdom, or compel the king to fight for its relief. Mithridates, divining his purpose, followed him at some distance, and encamped on a hill in Armenia, opposite to the Roman encampment. Here he reduced them to great extremities by cutting off their supplies, and harassing them with frequent skirmishes. Pompey at length found means to surround Mithridates, and the king was compelled to break through the Roman lines, under cover of the night, and retreat with all expedition.

As the Pontic army pursued their march, and about the dusk of the next evening entered a narrow valley, environed by steep hills, they were unexpectedly startled by the sound of the Roman trumpets, and by showers of stones and arrows which were discharged upon them from the hill tops. The greatest confusion ensued, for they were alike incapable of flight or resistance amid the darkness which soon enveloped them. When the moon rose, and showed them the enemy in every quarter, a general engagement took place. The troops of Mithridates fought with great valor and resolution; but the Romans rushed with such impetuosity from the eminences, and the spot was so unfavorable for resistance, that the whole army was cut to pieces, and the king himself escaped with great difficulty, by breaking through the Roman ranks at the head of a body of cavalry. These horsemen soon abandoned him to his fate, and he travelled all night with no other attendants than his wife, daughter, and a single officer. At daybreak, he fell in with a small body of his own forces, who escorted him to a strong castle on the frontiers, from which he directed his course for Colchis. This country, however, did not afford him a safe asylum, and he was compelled again to take flight, and secure himself from pursuit in the barren wilds of Scythia.

The Romans pursued Mithridates in his flight, turning their arms against the barbarous tribes in the

neighborhood of the Caucasus, whom they subjugated with little opposition. All the fortresses and cities in Pontus were compelled to submit to them, and Pompey became master of an immense treasure in gold, silver, and other valuables. He also obtained possession of the manuscripts of Mithridates, from which he obtained a complete knowledge of the power, wealth, and resources of his dominions. Having completed the conquest of this kingdom, he marched into Syria, with a design to establish the Roman authority in that country, and penetrate through Arabia, as far as the Red Sea. But he was suddenly recalled from this expedition by an unexpected turn of affairs.

Mithridates had hitherto concealed himself in a remote part of Scythia; but immediately on the departure of Pompey for the south, he resolved to strike another blow for the recovery of his kingdom. He left his hiding-place, and suddenly reappeared in Pontus, where he soon found means to gather a strong body of adherents. He then issued a summons for all his subjects, capable of bearing arms, to meet him at a certain place. They assembled in great numbers, and the king was enabled to recover possession of several strong towns and fortresses. The disaffection, however, of one of his officers caused him a serious calamity. Four of the sons of Mithridates were made prisoners in a sedition which was raised by this person. The king sent his daughters to Scythia for safety, but they were waylaid and captured by the insurgents, and these children of Mithridates were given up by them to the Romans.

In this emergency, Mithridates determined to apply for succor to the European Gauls, who were then at war with the Romans. Accordingly he began his march toward the west, designing to cross the Bosphorus, and pass round the northern shore of the Euxine Sea, through Dacia to Pannonia, form a junction with the Gallic armies, and invade Italy from the north. This desperate and romantic scheme being made public in the army, the soldiers were struck with apprehension, and showed symptoms of a mutinous disposition; the generals also attempted to dissuade the king from the prosecution of so hopeless an enterprise. But the severity which he exercised toward these friendly advisers silenced all remonstrance, and the army proceeded on its march till it reached the city of Panticapæum, in the Tauric Chersonesus, now called the *Crimea*. While they lay encamped at this place, *Pharnaces*, the favorite son of Mithridates, raised a powerful faction among the soldiers, by declaiming against the expedition to Italy, and offering to lead them back into Pontus. This had so decisive an effect, that the soldiers encouraged him to assume the supreme authority, and at length openly proclaimed him king.

CHAPTER CLV.

63 B. C. to A. D. 1453.

Death of Mithridates — End of the Kingdom of Pontus.

MITHRIDATES was taken by surprise on the explosion of this rebellion. He mounted his horse, and rode among the ranks of the soldiery, attempting to appease the tumult. But all was in vain; his attendants joined the rebels, and his horse being killed under him, he was compelled to save himself by a flight back to the city. He then despatched messengers, soliciting a safe conduct for himself and his friends; but this was refused. He next endeavored to excite the compassion of his son, by mounting the wall of the city, and addressing him as a father, and representing the distress to which he was reduced by a son whom he had ever preferred before all his other children. This pathetic appeal being entirely disregarded, the wretched monarch raised his eyes to heaven, and, in an agony of tears, besought the gods that his unfeeling son might live to know the pangs that must rend a parent's heart on seeing his warmest affection requited with base ingratitude. He then thanked those around him who had remained faithful to the last, and advised them to provide for their own safety by timely submission. For his own part, he solemnly declared he would never survive the rebellion of a son who had taken up arms against so indulgent a father.

He then withdrew into the apartment of his women, where he administered poison to his wives and daughters, and swallowed a powerful draught himself. The females died immediately; but Mithridates, as we are told by historians, had so fortified his system by the constant use of antidotes, that the poison was without effect upon him, and he was compelled to fall upon his sword. Even this, however, did not sufficiently hasten his end; for the rebels, having stormed the city, and broken into the royal residence, found the king weltering in his blood, but still retaining possession of his senses. Pharnaces, hearing of his father's deplorable situation, sent a surgeon to dress his wound, hoping to ingratiate himself with Pompey by delivering him up to the Romans. In this, however, he was disappointed. A Gaul who served in the king's army, happening to enter his apartment, was struck with indescribable awe at such a spectacle of fallen majesty, and seeing him struggling with the pangs of death, he drew his sword and put an end to his agonies. Thus perished (63 B. C.) Mithridates the great, king of Pontus, after he had swayed the sceptre of that kingdom for sixty years, and maintained a contest with Rome for twenty-seven years, when that republic was at the very height of its martial power. His talents were such as might have placed him on a level with the ablest and best of princes, had he not sullied and perverted them by his vices. Enterprising and ambitious, with great strength of mind and versatile capacity, quick to discern advantages, unscrupulous as to means, utterly regardless of human life and suffering, and therefore, at times, barbarously cruel,—his greatness was that of an Asiatic, and his character will find many a parallel, though not many an equal, in Oriental history. He subdued twenty-two nations, each speaking a different language, and could converse with all in their native tongues.* He was also an accomplished writer, and wrote, among other things, a learned treatise on botany, in Greek.

Pharnaces caused the body of his father to be embalmed, that he might present it to Pompey, who had now abandoned all thoughts of his Arabian expedition, and was retracing his steps to Pontus. When he heard of the death of Mithridates, he was thrown into a transport of joy, and was so impatient to communicate the news to his army, that he would not wait till a mound of turf could be raised, according to the custom of the camp; but, having ordered his attendants

* M. Adelung, a learned German, who published a book upon all the known languages of the world, gave it the title of *Mithridates*, in allusion to this monarch.

o make a pile of saddles, he ascended that, and announced that the powerful enemy of the Romans was no more, and that his son Pharnaces was willing to receive the kingdom of Pontus as a gift of the Roman people, or to resign it if they deemed him unworthy of the crown. These unexpected tidings were received with unbounded acclamations, and the day was solemnized with feasts and sacrifices, as if in the person of Mithridates all the enemies of Rome had perished. On the reception of the news at Rome, the senate decreed a thanksgiving of twelve days, and bestowed the highest honors on Pompey.

The crown of Pontus was bestowed upon Pharnaces with the title of "Ally of the Romans." He ordered the commanders of all the garrisons in the kingdom to surrender their castles and treasures to Pompey, who thus acquired immense wealth. In the city of Talaura, which Mithridates was accustomed to call his "wardrobe," he found two thousand cups of onyx, set in gold, with such a profusion of gold and silver vessels, and other articles enriched with precious stones, that the Roman commissaries were occupied for thirty days in making an inventory. In one of the castles, among the mountains, they found a statue of Mithridates of massy gold, with his throne and sceptre; and in another castle were found the statues of Mars, Apollo, and Minerva, of pure gold, with a pair of gaming tables formed of two precious stones, four feet long and three broad, on which stood a moon of gold weighing thirty pounds, and nine salvers of massy gold, enriched with jewels of inestimable value! Some of these treasures had been inherited by Mithridates from his ancestors; some had formed a part of the queen of Egypt's effects plundered at Cos; but the greater portion had been amassed by the king himself, who was particularly fond of sumptuous furniture.

Pharnaces proved himself an unfaithful ally to the Romans; for no sooner had Pompey withdrawn his army, than the king suddenly attacked and subjugated the Phanagorenses, a people on the Cimmerian Bosphorus, who had been declared free by the conqueror. When the civil wars broke out, he attempted to profit by the distracted state of the republic, by encroaching on the territories of his neighbors. Julius Cæsar marched against him, defeated his armies, and compelled him to fly for his life. Shortly afterward Pharnaces was killed in an attempt to recover the kingdom of Bosphorus, which had been bestowed by Cæsar upon *Mithridates Pergameneus*. The kingdom of Pontus was then made a province of Rome, and remained thus till the period of the second triumvirate, when Mark Antony gave the crown to *Darius*, the son of Pharnaces, as a reward for his services during the civil war. This prince appears to have lived on the most amicable terms with the Romans. To Darius succeeded *Polemon*, the son of a rhetorician of Laodicea. His successor, *Polemon II.*, dying without issue, the kingdom of Pontus was dismembered, and never afterward reassumed its ancient dignity and title. It followed the fortunes of the Roman and Byzantine empires, till the time of the emperor Alexius Comnenus, in the eleventh century. This monarch erected a new empire in Asia Minor, which included a great part of ancient Pontus, and was called the *Empire of Trebizond*. This kingdom flourished for about two centuries and a half, when it sunk before the Ottoman arms — a short time after the capture of Constantinople by Mahomet II., in 1453. Since this period, the country has continued to form a part of the Turkish empire.

Trapezus, now Trebizond, — already noticed in the history of Xenophon's celebrated retreat with the ten thousand Greeks, — was one of the chief cities of Pontus, and stood on the Euxine, and received its name from the Greek word *trapeza*, a table, in consequence of the square form in which it was laid out. It was founded by a colony from Sinope. It is celebrated for the hospitable reception which the inhabitants gave to the ten thousand Greeks on their retreat from Persia, this being the first Greek city which they reached after the battle of Cunaxa. At a later period, it fell into the hands of the Romans, and was improved and embellished by the emperor Adrian. It was taken from the Romans by the Scythians or Tartars, in the reign of Valerian; but the Greek emperors expelled them. A separate dynasty of the Byzantine empire was established here by Alexius Comnenus in 1204, and lasted more than two centuries and a half. This was overthrown, and the city captured, by the Turkish sultan Mahomet II., in 1462. Trebizond is now a Turkish city, and has considerable trade.

Cerasus, or more properly *Kerasus*, another seaport of Pontus, was also a Sinopean colony. Xenophon and his ten thousand Greeks halted here on their march homeward. This place is remarkable as being the spot where the Romans first saw the cherry-tree. Pliny informs us that Lucullus transported it to Rome from Cerasus about seventy years before the Christian era. The name which the cherry bears in all the languages of Western Europe, is derived from this place. It is now called *Cersonte*. The hills in the neighborhood are covered with forests, among which the cherry-tree grows wild.

Themiscyra was a city of very early origin. In the plains adjacent, the Amazons are said to have founded a powerful kingdom. Here, according to an antique legend, they were encountered by Hercules, and many of them slain. The followers of the hero, on their departure homeward, took on board their ships as many of the Amazons as they could find alive; but these prisoners, when at sea, rose upon their masters, and slew them to a man. According to the same story, the Amazons, being ignorant of navigation, were driven by the winds and waves to Cremni, on the Palus Mæotis. Their name still lingered in fable for many ages, in connection with the regions of the Caucasus.

Strabo, the celebrated geographer, was a native of Amasia, in Pontus. The time of his birth is uncertain, but he lived in the first century before Christ. He received a liberal education, and was sent to all the various schools of philosophy in Asia Minor. He was a great traveller — his journeys extending from Armenia in the East to Italy in the west, and from the Euxine in the north to the frontiers of Ethiopia in the south. In his advanced age, he wrote his Geography, in seventeen books, which is justly regarded as one of the most valuable relics of antiquity. As he was a man of cultivated mind, he has interspersed it with many philosophical remarks and short narrations, relative to history and antiquities, which greatly augment the value of the work.

CHAPTER CLVI.

B. C. 700 to A. D. 15.

CAPPADOCIA. — *The ancient Cappadocians — The Dynasty of Ariarathes — End of the Kingdom — Story of Apollonius.*

CAPPADOCIA is the largest of all the divisions of Asia Minor; and at one time, in conjunction with Pontus and Armenia Minor, it constituted an important kingdom. Cappadocia Proper was bounded north by Pontus, east by Armenia, south by Syria and Cilicia, and west by Phrygia. It was noted for the abundance of its minerals, and its fine breed of horses. The inhabitants seem to have been in very bad odor with their neighbors; and many proverbial sayings have been recorded which testify to the dislike with which Cappadocians were regarded. The inhabitants adjoining Pontus and Galatia were called *White Syrians*, because they resembled the Syrians, with a somewhat lighter complexion, and spoke their language.

The Lydian and Persian power successively prevailed over this country. With the Macedonian conquest, it became a kingdom, under a prince named *Ariarathes;* but little of this portion of its history is recorded. *Ariarathes VI.* entered into connection with Rome, by which he preserved his dominion from conquest. Having refused to marry a princess of Syria, he was attacked by Demetrius Soter, the king of that country, at the head of a formidable army, and compelled to abandon his kingdom, (160 B. C.) By the assistance, however, of Attalus, king of Pergamus, he was enabled to expel the invader, and recover his dominions. After being engaged in various petty wars, he was killed in the campaign against Aristonicus of Pergamus, in which the Roman consul Crassus lost his life. He left six sons by his queen Laodice. This unnatural mother, wishing to reign in her own person, poisoned five of her children, and attempted the life of the sixth; but he escaped. The Cappadocians, filled with indignation at this foul deed, rose in insurrection, and put the queen to death.

The surviving son ascended the throne under the name of *Ariarathes VII.*, (129 B. C.) He espoused Laodice, the daughter of Mithridates the Great, king of Pontus, in hope of forming an alliance with that monarch against his rival, Nicomedes, the king of Bithynia. But Mithridates, regardless alike of the ties of friendship and of affinity, caused his son-in-law to be poisoned, and then seized the crown, under pretence of defending the Cappadocians against Nicomedes till the children of Ariarathes should be in a condition to assume the reins of government. This artifice was successful, and the Cappadocians expressed their thanks to the king of Pontus for his friendly interference. But when he refused to give up the government to the lawful heir, they rose in arms, expelled all his garrisons, and placed on the throne *Ariarathes VIII.*, the eldest son of the deceased monarch, (91 B. C.)

The young king soon found himself engaged in a war with Bithynia. Mithridates took this occasion to offer his services to the Cappadocians. The offer being accepted, Mithridates drew the king into a conference, and assassinated him in the sight of his own army. The Cappadocians were struck with such dismay at the boldness of this atrocity, that they immediately dispersed in the greatest disorder, and allowed the murderer to gain possession of the kingdom. He did not, however, long enjoy the fruit of his crime; for the people, unable to bear the excessive tyranny of the governors which he placed over them, shook off this dishonorable yoke, and recalled the king's brother, who had fled into a distant exile.

The intrigues of Mithridates kept this kingdom in perpetual troubles till the Romans interfered. Under their protection, Cappadocia continued to enjoy her own sovereigns, though harassed with wars and revolutions. *Archelaus*, the last king, took sides with Mark Antony in the quarrel between him and Octavius. He was on the point of being deprived of his crown after the triumph of the latter, but, upon the intercession of his people he was pardoned. On the accession of Tiberius to the empire, Archelaus was summoned to Rome, to answer to certain grave charges made against him by the emperor, who was his implacable enemy. Here he fell a victim to grief and mortification, and Cappadocia was made a Roman province, (16 B. C.)

Apollonius, a Pythagorean philosopher, was born at Tyana, a city of Cappadocia, about the beginning of the Christian era. His father, who was a wealthy citizen of that place, sent him, at fourteen years of age, to Tarsus, to be instructed in grammar and rhetoric by Euthydemus, a Phœnician; but he soon became dissatisfied with the luxury and indolence of the people of this place, and obtained permission to remove with his preceptor to Ægæ, a city not far from Tarsus, which afforded many advantages for education, particularly for the study of philosophy. Here he conversed with the learned of various sects. He became strongly inclined to the doctrines of Pythagoras, and entered upon the rigorous discipline of the followers of that philosopher. In the city of Ægæ was a temple consecrated to the god Æsculapius, which had its regular establishment of priests and ceremonies, and which was famous through all the country for miraculous cures. The priests even found means to persuade their credulous votaries that the god himself sometimes condescended to become visible to mortals

In this temple the young Apollonius took up his residence. In conformity to the institution of Pythagoras he refrained from animal food, and lived entirely upon roots and herbs. Wine he refused, as an enemy to mental tranquillity. He wore linen garments, and used no article of dress which was made of animal substance. He went barefooted, and suffered his hair to grow to its utmost length. The priests of the temple discovered uncommon talents in him, and a disposition worthy of cultivation in their school. Those who maintain that Apollonius was an impostor, suppose him to have been initiated by these priests into all the mysteries of their deceitful calling. It is said that Æsculapius himself delighted to have Apollonius a witness of his cures; but we do not find that, during his residence at Ægæ, he attempted any thing miraculous; he only employed the authority of Æsculapius in enforcing his moral lessons. Upon the death of his father, he visited Tyana in order to bury him. In dividing with his brother the patrimonial estate, he took only a small portion for himself. Returning to Ægæ, where he had acquired a high reputation, he built a temple and established a school of philosophy.

In order to qualify himself completely for the office of preceptor in the Pythagorean doctrine, he determined to pass through the long probationary discipline of five years' silence. During this novitiate, he visited various cities of Pamphylia and Cilicia, without speak

ing a word, yet by his looks and gestures conveying to the people instruction and admonition. At Aspenda, he quelled a riot occasioned by the speculators in corn, who had bought up all that commodity in the market. He merely wrote these words: "The earth, the common mother of all, is just; but ye, being unjust, would make her a bountiful mother to you alone. Desist from your iniquitious proceedings, or you shall no longer be permitted to live." The terrified corn-dealers opened their stores, and the people were relieved.

When the term of his silence was accomplished, Apollonius visited Antioch, Ephesus, and other cities, avoiding the society of the rude and disorderly, and associating chiefly with the priests. He gave instructions to his disciples, and held public assemblies, in which he addressed the multitude, reproving them for their vices. He then resolved to travel by the way of Babylon to India, that he might converse with the Brahmins. He communicated his purpose to his disciples, who were seven in number, but they refused to accompany him; upon which he bade them farewell, saying, "Since ye are too effeminate for this undertaking, stay behind and study philosophy; I go where wisdom and the gods conduct." He left Antioch with only two servants, and proceeded to Nineveh. Here he took as an associate Damis, an inhabitant of that city. This Assyrian honored him as a divinity, and believed that he understood all languages, even those of beasts. Damis kept a journal of his travels, from which a life of Apollonius was afterwards written.

On his way to Babylon, seeing a lioness, with eight whelps, killed by huntsmen, he predicted, as we are told, that the time of his stay with the king of Babylon would be a year and eight months. In that city he conversed with the Magi, and, on entering the king's palace, he showed his contempt of worldly grandeur, by conversing with Damis as if he were travelling on a common road, without casting his eyes on the magnificent objects around him. The king was so well pleased with his guest, that he gave him permission to make twelve requests. The philosopher, wanting nothing for himself but bread and fruit, only solicited that a certain people whom he had visited on his journey, might enjoy their territory secure from depredation. Having given the king many good lessons of justice, moderation, and prudence, he took leave of Babylon, furnished with camels and provision for his journey over the mountains on the north of Hindostan. On his arrival in that country, the philosopher made various observations on the new plants and animals which were every where to be seen. At the city of Taxila, the residence of the monarch, who is called by the Greek narrator the king of India, he was received with great honor, and spent three days in company with the king, who listened attentively to his philosophical discourses, and dismissed him with presents and a letter of recommendation to the chief of the Hindoo philosophers, or Gymnosophists, residing between the Hyphasis and the Ganges.

Apollonius passed four months with these Hindoo sages, and then returned to his own country by the way of Babylon. Such was the fame which he had now acquired, that, when he entered Ephesus, the people abandoned their work and ran after him in the streets. He is said to have foretold to the Ephesians an approaching pestilence, and to have predicted earthquakes, which soon after happened. He visited Pergamus and the site of ancient Troy, and passed a night alone at the tomb of Achilles. He afterwards informed his companions that, by the power of an incantation which he had learned in India, he raised that hero from the dead, and held a conversation with him. He then visited Greece. Happening to arrive at Athens when the sacred mysteries were performing, he presented himself for initiation; but the priest refused him, on the plea that he was an enchanter. A few years afterwards, however, he was admitted. He discoursed to the Athenians on sacrifices and prayers, and reproved them for their effeminate manners. He also visited many other cities of Greece, addressing the people with great eloquence, to excite them to reformation of manners; he pretended also to predict future events and to perform miracles. At Athens, he is said to have cast out a demon, who, at his departure, threw down a statue; at the Isthmus of the Peloponnesus, he predicted the attempt of Nero to cut a passage through that neck of land; in the Island of Crete, during an earthquake, it is said he cried out, "The sea is bringing forth land!" when, at that instant, an island was seen rising out of the sea between Crete and Thera.

From Crete, Apollonius went to Rome, where Nero had just issued an edict banishing from the city all who practised magic. Apollonius knew he should be comprehended in this description, yet he was not to be deterred from his purpose. Under the protection of the sacred habit, he gained admission into the city with eight of his companions, who alone, out of thirty-four that had accompanied him to Italy, had the courage to remain with him. After a short stay, in which he increased his reputation by the pretended miracle of raising a young woman to life, he left Rome, and travelled in Spain, where he continued till the death of Nero. He then passed through Italy and Greece to Egypt, where Vespasian was endeavoring to establish his power. That prince knew the value of such an auxiliary as Apollonius, and attached him to his interests by consulting him as a sort of divine oracle. In return, the philosopher employed his influence among the people in favor of Vespasian. He indulged his curiosity by taking a journey into Ethiopia, where he met with many adventures. On his return, he was favorably received by Vespasian's successor, Titus, who consulted him on matters of government. To this emperor he wrote the following laconic epistle: "Apollonius to Titus, emperor of the Romans, sendeth greeting. Since you refuse to be applauded for bloodshed and victory in war, I send you the crown of moderation. You know for what kind of merit crowns are due."

When Domitian became emperor, Apollonius took part in a conspiracy against that tyrant, and in favor of Nerva. The plot being discovered, an order was issued for arresting Apollonius and sending him prisoner to Rome. He repaired thither of his own accord, was brought to trial, and acquitted. He then returned to Greece, and finally settled at Ephesus, where he established a Pythagorean school, and had many disciples. When Domitian was assassinated at Rome, Apollonius was in the midst of a public discourse at Ephesus. He made a sudden pause, and exclaimed, "Well done, Stephen! take courage! kill the tyrant!" Then, after a short interval, he cried, "The tyrant is dead! he is killed this very hour!" Stephen was the name of the person who put Domitian to death, and

his story is explained by the supposition that Apollonius was privy to the plot by which he was cut off.

After this, we hear nothing of Apollonius, except that the emperor Nerva wrote to him soliciting the aid of his counsels, and that he returned the following enigmatical answer: "O emperor! we shall live together during a very long period, in which we shall have no authority over others, nor shall others have any authority over us." This probably intimated his expectation that they would soon live together in another world. He died, as is supposed, at Ephesus, about A. D. 80.

The sources of our information concerning this extraordinary man are not very reliable. Philostratus, a sophist of Rome, wrote a biography of him at the request of the empress Julia, wife of Severus, who began his reign A. D. 194. This work was compiled from the journal of Damis, before mentioned, as well as other writings and traditions. It abounds with marvellous tales of giants, pygmies, griffins, phœnixes, dragons, satyrs, and apparitions, which very much weaken the credit of the work. Yet there is sufficient testimony that Apollonius was a most remarkable man. He appears to have travelled through almost every part of the civilized world, exhibiting in his own character a seeming example of strict morality, teaching lessons of moral wisdom and doctrines of speculative philosophy, while he sought to gain influence with the people by pretending to supernatural powers. It may not be easy to separate the impostures of Apollonius from the fictions of his biographers, but there is little room for doubt that, after the example of his master, Pythagoras, he practised the arts of delusion, and that, though with wise men he was a philosopher, among the vulgar he was regarded as a magician. His story, at all events, affords much insight into the manners, customs, and opinions of the age in which he lived.

The great celebrity of Apollonius appears from numerous attestations. In his lifetime, he was called a god, and accepted the appellation, saying that every good man is honored with it. After his death, he long continued to be ranked among the divinities. The inhabitants of Tyana dedicated a temple to his name. The Ephesians consecrated a statue to him in commemoration of his having delivered them from the plague. The emperor Severus kept in his domestic temple the image of Apollonius, with those of Abraham, Orpheus, and Christ. Aurelian, on his march to Palmyra, refrained from sacking Tyana out of reverence to his memory. The historian Ammianus Marcellinus ranks this philosopher among those eminent men who have been assisted by the supernatural aid of a demon or genius. Of the writings of Apollonius none remain except his Apology to Domitian, and eighty-four epistles, chiefly philosophical.

CHAPTER CLVII.

2000 to 1000 B. C.

PHRYGIA. — *The Ancient Phrygians — Ninnacus — Tantalus — Gordius.*

PHRYGIA was one of the largest divisions of Asia Minor, and occupied the centre of that country. It was bounded on the north by Bithynia and Galatia, on the east by Cappadocia, on the south by Cilicia, Psidia, and Pamphylia, and on the west by Mysia, Lydia, and Caria. It was sometimes described as divided into Greater and Lesser Phrygia, the former including a part of Galatia and the latter a part of Mysia. The country was celebrated in ancient times for its fertility; it bears marks of volcanic action, and has often been desolated by earthquakes.

The Phrygians believed themselves the most ancient people in the world; but their origin is uncertain. They are supposed to have been descended from Gomer, the son of Japhet. Their character in ancient history is that of a superstitious, voluptuous, and effeminate people, so servile and brutish that nothing but stripes and compulsion could make them perform their duty. Their customs were of a nature to enervate the mind; various kinds of divination, by the singing, flying, and feeding of birds, are ascribed to their invention.

The religion of the ancient Phrygians was substantially the same with that which prevailed in Greece. Among their deities was one distinct from the Greek mythology. The Phrygians are said to have worshipped Apollo under the appellation of *Smintheus* — a word signifying, in their language, a *field-mouse*. This worship was founded on a tradition that, in ancient times, the mice committed such devastation in their fields, that the people thought it necessary to consult the oracle of Delphi for instructions how to provide against such a calamity. The oracle answered that, by offering sacrifices to the Sminthean Apollo they might be delivered from the ravages of these animals. But another tradition gives a different account of the origin of this worship. It is said that, in a war with one of the neighboring nations, while they were upon the eve of a battle, a swarm of mice entered the camp of the enemies of the Phrygians, and gnawed their bowstrings in such a manner as to make them useless; in consequence of which the Phrygians gained a complete victory, the next day, without fighting. This is much the more probable story.

The chief deity of the ancient Phrygians was Cybele, who seems to have been a personification of the prolific powers of the earth. The priests of this goddess were named *corybantes:* they were celebrated for their frantic dances, in which they cut and beat themselves. The national worship of the Phrygians was very widely diffused throughout Europe and Asia in ancient times, showing that they must have been at one period a very powerful people. The investigations of modern travellers have brought to light new proofs of their greatness, in the tombs and temples which are found in this country excavated in solid rocks. The Phrygians were famous for being addicted to dancing. In music they excelled all the neighboring nations, and their females were renowned for their skill in needle-work. The ancient Phrygian bonnet was the same covering now known as the "cap of liberty."

The earliest government of the Phrygians seems to have been monarchical. The first king whose name is recorded is *Ninnacus*, or *Annacus*, who is said to have lived before the deluge of Deucalion, 1503 B. C. But the accounts of these times are chiefly fabulous. Every thing ancient or of uncertain date was referred by the Greeks to the times of Deucalion. The legends of Ninnacus, however, may be given as illustrative of the ideas of this early period. After he had lived three hundred years, we are told that he sent to inquire of all the oracles how much longer his life would last. They unanimously replied that when he died all things should

perish. On receiving this intelligence, he immediately repaired to the chief temple, attended by a great multitude of people, who uttered the most lamentable cries and groans to obtain a reversal of the divine decree. From this circumstance originated, as it is said, the expression, current in ancient times, to "weep like Ninnacus." This story was, perhaps, invented to account for the existence of a phrase of which nobody knew the origin.

We can place more dependence upon the information afforded us by Homer and some other ancient writers, whose testimony goes to show that, previous to the Trojan war, Phrygia was divided into several petty kingdoms. Homer speaks of Phorcys and Ascanius, both Phrygian princes, and commanders of armies which came to the relief of Troy. Cedrenus mentions Teuthranes, king of a small district in Phrygia, whose dominions were ravaged by Ajax. Another Phrygian king, still more famous, was Tantalus, who reigned over Sipylus and the neighboring district. According to Homer, he was placed after death in the infernal regions, tormented with perpetual hunger and thirst, yet with food and drink always before him: —

"There Tantalus along the Stygian bounds
Pours out deep groans; with groans all hell resounds;
E'en in the circling floods refreshment craves,
And pines with thirst amid a sea of waves.
When to the water he his lip applies,
Back from his lips the treacherous water flies.
Above, below, around his hapless head
Trees of all kinds delicious fruitage spread.
There figs, sky-dyed, a purple hue disclose;
Green looks the orange, the pomegranate glows;
There dangling pears delicious scents unfold,
And yellow apples ripen into gold.
The fruit he strives to seize; but blasts arise,
Toss it on high, and whirl it to the skies."

Tantalus was believed to have been sentenced to this punishment for his inordinate avarice and covetousness. He was celebrated for his wealth. According to other accounts, it was another Tantalus, a king of Lydia, who was punished in the above manner; but the historical facts on which the fables of ancient mythology and poetry are grounded are very uncertain.

Gordius, a king of Phrygia, is the subject of a very romantic tale. He was originally a peasant. One day, when he was ploughing in the field, an eagle perched upon the yoke of his oxen, and remained there all day. Gordius, alarmed at what every one believed to be a prodigy full of meaning, went to consult the soothsayers of Telmessus, a city of Lydia, which country was famous, in those days, for the science of augury. On entering the city, he was met by a beautiful young woman, to whom he related what had befallen him. She assured him that the prodigy portended his elevation to a throne, and she offered to become his wife, and share his fortune. Gordius, whether he believed the prediction or not, readily accepted the offer, and they were married.

Shortly after this, a sedition broke out among the Phrygians, who, it appears, had been living without any king or supreme ruler. They resorted to the oracles for advice how to put a stop to this anarchy. They were directed to choose a king, and, for this purpose, to note the first man who should pass the temple of Jupiter, driving an ox-cart. This person, the oracles assured them, was destined by the fates to be their monarch. The people accordingly all ran to the temple of Jupiter, where Gordius presently made his appearance, driving his cart. The multitude immediately saluted him as their sovereign, and he was crowned king of Phrygia. Absurd as this story appears at first sight, there are many parallels to it in real history. The popular caprice has often bestowed political power upon obscure persons, from a motive no more rational than the one indicated above. During the middle ages, in a sedition at Florence, the multitude created a wool-comber chief magistrate of the republic, for the whimsical reason that, amidst the tumult, he chanced to lay hold of the national flag, and wave it over the heads of the people. It is not improbable that Gordius really owed his crown to some such accident as we have related. The story of the prodigy might have been a later invention, designed to dignify the ignoble origin of the dynasty.

Gordius, to commemorate his remarkable elevation to the throne, dedicated his ox-cart, in the temple of Jupiter, to regal majesty. He fastened a knot to the beam of the cart, so dexterously involved and perplexed, that the oracles promised the dominion of the world to the man who should untie it. Probably the untying of it was an impossibility, the two ends of the cord being woven together. However this may be, great numbers attempted to loosen it in vain. At length came Alexander the Great, and made the last endeavor. This proving equally fruitless with the rest, he drew his sword, and cut it through. This circumstance has given rise to the well-known proverbial saying respecting the Gordian knot. We know nothing further of Gordius, but that he built the city of Gordium.

CHAPTER CLVIII.

1000 to 560 B. C.

Midas — Gordius II. — Otreus — Gordius III. — The Lydian Conquest.

Gordius was succeeded by his son *Midas*, famous for his wealth and the extravagant stories related of him. It is said that, during his infancy, while he was one day asleep, a swarm of ants gathered round him, and conveyed a heap of wheat, grain by grain, into his mouth. This was thought a prodigy, and the oracles were consulted. The answer was, that the child would become immensely rich — a prediction which was fully accomplished. The wealth of Midas was so unexampled and so widely known, as to give rise to many fables and current proverbs. It was believed, or said, that every thing he touched was turned to gold. There were mines of this metal in Mount Bermius, in Phrygia, which doubtless furnished Midas with the larger part of his treasures; the great success of this king in mining, aided, perhaps, by commercial speculations, may have given rise to the saying that he made gold of every thing he touched. Midas is also celebrated for his handsome person and the religious turn of his mind. He introduced the custom of mourning over the dead with mournful songs, and is said to have filled his kingdom with temples, priests, sacrifices, and ceremonies. Orpheus is represented as the instructor of Midas in the mysteries of religion.

A ludicrous story is related of Midas, which will,

perhaps, be longer remembered than any great exploit of his reign. Pan and Apollo, according to the ancient legends of the Greeks, were rivals in music, and held a trial of their skill before Midas. He decided in favor of Pan, at which Apollo was so incensed, that he caused a pair of ass's ears to grow on the monarch's head, as a token of his stupidity. The unfortunate king, unable to get rid of his long ears, was compelled to invent a covering for his head, in order to conceal them, and this was the origin of the royal diadem. He succeeded, for some time, in keeping his ears out of sight; but his barber at length discovered them. Barbers appear to have been, in ancient times, quite as loquacious and communicative as in our own day; and the king's secret was soon divulged. Another account says that Midas was advised by the oracle to "bury his secret." He accordingly went into the fields, one dark night, with a spade, dug a hole in the ground, and whispered in it, "Midas, the king, has ass's ears." He then filled up the hole, and went home, believing he had effectually buried the secret in the earth. But, some time afterward, a crop of reeds sprung up on the spot, which, whenever they were agitated by the wind, repeated audibly the words, "Midas, the king, has ass's ears."

Whatever the facts may be, this tale was doubtless founded on some real occurrence. The "ass's ears of Midas" formed a current proverb among the Greeks; and there is no question of the fact that a king of this name once reigned in Phrygia. A sepulchral monument has been discovered in this country, bearing the inscription, in ancient Pelasgic characters, "*To King Midas.*" It is also remarkable that the same monument is ornamented with a singular species of sculptured knot, which at once calls to mind the celebrated Gordian knot. Of Midas nothing further related, except that his wife Hermodica invented the ethod of coining money. The date of his reign may be fixed at about 650 B. C.

Midas was succeeded by his eldest son, *Gordius II.*, who fortified the city of Gordium with a strong wall. *Ancharus*, according to some authors, was the successor of Gordius; according to others, he was his brother, but never attained to the throne. He is celebrated for having sacrificed himself for his country in the following manner: An earthquake destroyed a great part of the city of Celænæ, and left an enormous chasm yawning to a great depth. The oracles were consulted, and the answer they gave was, that the opening would not close till the most valuable thing in human life was thrown into it. Upon this declaration, the inhabitants cast in their gold, silver, jewels, and other valuable effects, for the common safety; but the chasm still remained open. Ancharus then, revolving in his mind that life was the most valuable possession, as it included all other things, resolved to devote himself for the preservation of his countrymen. Accordingly, he took an affectionate farewell of his wife and father, and, mounting his horse, rode at full speed into the opening, which immediately closed upon him. This is one of the tales in ancient history which have been copied into the accounts of other countries, particularly by the early annalists of Rome, who relate the circumstances of the earthquake and the chasm as having happened in the forum of that city, when the calamity was arrested by the devotion of Marcus Curtius. History abounds with these repetitions.

Otreus is mentioned as the next king of Phrygia; but none of his actions have been recorded. *Lityerses*, who followed him, reigned at Celænæ, and is described as a cruel tyrant, who frequently labored in the fields as a common husbandman, and, for his amusement, cut off the heads of his fellow-laborers, and bound up their bodies in the sheaves. For these and similar acts of barbarity, he was at length put to death by Hercules, who was, at this period, acting the part of a knight-errant, roaming about the country, and ridding it of wild beasts and tyrants. The dead body of Lityerses was thrown into the River Meander. The Phrygian reapers are said, for some unknown reason, to have cherished the memory of this king, and usually sang a hymn, in harvest time, which they called, after his name, "Lityerses."

The name of his successor is not given in history; but, during his reign, the crown was usurped by *Midas III.* in the following manner: He engaged a party of his adherents in a conspiracy, and arranged a great religious festival, to be celebrated outside the walls of Gordium. At the time appointed, the whole party marched out of the city, accompanied by a numerous band of musicians, and all with weapons concealed under their garments. The citizens, whose curiosity was excited by this imposing display, followed them out of the city, unsuspicious of treachery; when the conspirators, suddenly throwing away their musical instruments, fell upon them, seized the city, and proclaimed Midas king.

This usurper was succeeded by *Gordius III.*, who was followed by *Midas IV.* This prince is mentioned by Herodotus as having presented the oracle of Delphi with a chair or tribunal of the most exquisite workmanship. During his reign, Asia Minor was invaded by the Cimmerians, a people whose country was believed to be enveloped in darkness. They dwelt in the north of Europe, a region which was so little known to the Greeks in that age, that the most extravagant fables were related of it. The Cimmerians appear to have been a fierce and barbarous nation; they overran a great part of Asia Minor, captured the great and opulent city of Sardis, and made a dreadful slaughter among the people of Lydia, Paphlagonia and Phrygia. Midas, unable to defend his kingdom from these cruel invaders, abandoned himself to despair, and committed suicide by drinking bull's blood. The family of this king was peculiarly unfortunate. He had two sons, one of whom accidentally killed his brother. The unhappy survivor fled to the court of Crœsus, king of Lydia, where, by another accident, he had the misfortune to kill the son of that king; upon which he committed suicide. This event will be found more fully related in the history of Lydia.

Shortly after this catastrophe, Phrygia submitted to the arms of Crœsus, and became a province of the Lydian empire. On the overthrow of Crœsus by Cyrus the Great, Phrygia fell under the Persian dominion.

CHAPTER CLIX.

Famous Men of Phrygia — Æsop — Epictetus.

Æsop, the celebrated fabulist, according to the most common accounts, was a native of Phrygia. He is represented as very deformed in person, being dwarfish in stature, hunchbacked, and homely in countenance. In early life he was a slave; and the

merchant who had bought him for sale found it very difficult to get him off his hands. For some time he was employed as a day laborer; he then served Xanthus, a philosopher, and Demarchus, an Athenian. After this he became the property of a Samian named Iadmus, who gave him his freedom. The other circumstances of his life are but imperfectly known, though many biographies of Æsop may be found, which are full of particulars concerning him; upon these, however, very little reliance can be placed. It is said that, shortly after obtaining his liberty, he visited Crœsus, king of Lydia, who had heard of his reputation, and was very desirous of seeing him. The strange deformity of Æsop's person shocked the king at first, and much abated the good opinion which he had conceived of him. But the beauty of his mind soon shone forth through the coarse veil that covered it; and Crœsus found, as Æsop said on another occasion, that we ought not to consider the form of the vessel, but the quality of the liquor which it contains. Æsop is said, also, to have made several voyages into Greece. Being at Athens a short time after Pisistratus had usurped the sovereignty and abolished the popular government, and observing that the Athenians bore this new yoke with great impatience, he repeated to them the celebrated fable of the frogs who demanded a king from Jupiter.

Plutarch relates the manner of Æsop's death thus: He went to Delphi, with a great quantity of gold and silver, to offer, in the name of Crœsus, a sacrifice to Apollo, and make a gift to each inhabitant. A quarrel arose between Æsop and these people, which occasioned him, after the sacrifice, to send back the money to Crœsus, with the information that those for whom it was intended had rendered themselves unworthy of his bounty. The Delphians, in revenge for this, caused Æsop to be condemned as guilty of sacrilege, and thrown from the top of a rock. It was believed that Apollo, offended by this action, punished them with plague and famine, which afflicted them for two generations. To expiate their crime, they caused it to be proclaimed in all the assemblies of Greece, that if any man, for the honor of Æsop, would come and claim vengeance for his death, they would give him satisfaction. In the third generation, a Samian presented himself, who claimed no other relation to the fabulist than being descended from the man who had owned him when a slave. The Delphians made the requisite satisfaction to this individual, and thereby delivered themselves from the pestilence and famine. The Athenians, those excellent judges of true glory, erected a noble statue to Æsop, to remind the world, says Phædrus, that the path of honor is open to all mankind, and that it was not to birth, but to merit, that they paid so honorable a distinction.

Æsop is regarded as the chief of all fabulists, and even as the original inventor of the simple and natural manner of conveying instruction by fables. No doubt fables were current among many nations of the East before Æsop's time; but he was the first of all profane writers who laid hold of the fiction of the language of brutes, developed and improved it, and made a happy and successful application of it, by attracting a general attention to this pleasing vehicle of instruction, which is within the reach of all capacities, and equally adapted to the understanding and taste of persons of all ages and conditions. He was the first that, in order to give body and substance to virtues, vices, duties, and maxims of society, used ingenious artifices of invention and description, and successfully clothed these abstractions with graceful and familiar images borrowed from nature. The fables of Æsop are void of all ornament, but they abound with good sense. Plato tells us that Socrates, when in prison and waiting for the hour of his execution, amused himself by turning some of them into verse.

It is doubted whether the fables of Æsop, such as we have in the common Greek editions, are all his, at least in regard to the expression. Many of them are ascribed to Maximus Planudes, a monk of Constantinople, who lived in the fourteenth century, and wrote a biography of the fabulist. The English editions of Æsop contain many additions by later writers. "Æsop's jokes" are mentioned by the Athenian comic poet Aristophanes in terms which lead us to suppose that they were generally repeated at convivial parties. The fables of the Latin poet Phædrus are probably all taken from Æsop. He introduces them with the following distich: —

> "Mine is the task, in easy verse,
> The tales of Æsop to rehearse."

The Oriental philosopher and fabulist Lokman is supposed by many to have been the same person with Æsop. The former, by the Arabic writers, is made contemporary with David and Solomon. It is certain that the same fables are current under the names of both these persons, and the correspondence between their personal histories, as commonly told, is too close to be entirely accidental.

Epictetus the philosopher was a native of Hierapolis, in Phrygia, and was born in the early part of the first century. Little is known of his early life, except that he was a slave to one of the guards of the emperor Nero, named Epaphroditus. He afterwards obtained his freedom, and embraced the Stoic philosophy, which was at that time the most perfect and most severe sect. He lived at Rome till the year 96, when all the philosophers were banished from the city by an edict of Domitian. He then went to Nicopolis, in Epirus, where he resided many years, always in great poverty, but highly honored and esteemed. In the reign of Adrian, he returned to Rome, and was favorably received by that emperor. He died at an advanced age, but the precise date is unknown. His philosophy consisted in the resolution to suffer evils patiently and enjoy pleasure in moderation. When his master tortured him by binding his leg with great force, he told him calmly, "You will break my leg." When the limb really broke, the philosopher only said, with equal calmness, "Did I not tell you so?" It is very evident that Epictetus was indebted quite as much to the strength of his nervous system as to his philosophic temper for his power of enduring pain.

The memory of Epictetus was highly respected by persons of all ranks, and the little property of which he was the possessor was so highly prized, that his earthen lamp was sold for a sum equal to five thousand dollars. He maintained firmly the immortality of the soul, and speaks in his writings of the happiness of good men after death in terms which might suit a Christian discourse.

The Island of Cyprus.

CHAPTER CLX.

2000 B. C. to A. D. 1840.

ISLANDS OF ASIA MINOR. — *Cyprus — Ancient History of Cyprus — The Phœnicians — The Greeks — The Romans — Modern History — The Crusaders — The Venetians — The Turks — Famous Men of Cyprus.*

THERE are several islands scattered along the coast of Asia Minor, which must be geographically, as well as historically, regarded as connected with this portion of the continent. The principal of these islands are Cyprus, — the largest, — Rhodes, Cos, Samos, Chios, and Lesbos. There are also some others, of less note.

CYPRUS lies in the eastern part of the Mediterranean, adjoining Asia Minor and Syria, being separated from the former by a strait called the *Sea of Cilicia*. It is about one hundred and forty miles long, and fifty miles broad. A range of mountains runs through the island from east to west, called *Olympus* by the ancients. The highest summits are about seven thousand feet above the level of the sea. The plains and hill sides are very fertile, producing corn and wine in abundance: the latter is regarded as the staple production of the island. On the plains the heat of summer is intense, and the rivers are mostly dry at this season. Cyprus is at present called by the Turks *Kibris*. In the Bible it is called *Chittim* from *Citium*, one of its ancient cities. The Greeks gave it a variety of names, as *Paphos*, *Cytherea*, *Acamantis*, *Cerastis*, *Asphelia*, *Amathusia*, *Erosa*, &c. It was consecrated to Venus, and is represented by the Greek and Latin poets as the birthplace of that goddess and the abode of the Graces. The name of *Cyprus*, which has prevailed over all the others, was derived from the cypress-tree, which grew here in great abundance.

The Phœnicians appear to have been the first inhabitants of Cyprus. They settled colonies here at a very early period, perhaps two thousand years before Christ. The Ethiopians are mentioned as constituting a part of the early population; but these are supposed to have been either Egyptians, or Ethiopian slaves who were introduced by the Egyptians, when the latter obtained possession of the island. The history of Cyprus, under the Phœnicians, is very little known. When they first landed in the island, it was covered with a thick forest. Copper mines were discovered shortly after, and the woods were cut down for the purpose of smelting the ore. When the Phœnicians began to navigate the Mediterranean more extensively they found the forests of Cyprus valuable for the timber they afforded for ship-building.

How long the island continued in a state of dependence on Phœnicia is not known. Colonies of Greeks established themselves on the coasts at an uncertain date. The Egyptians conquered the whole island, or the greater part of it, in the sixth century B. C. Strabo describes Cyprus, about this period, as divided among several petty tyrants or chieftains, who were at times in alliance with the neighboring powers of Asia Minor and at other times at war with them. When the Persians extended their dominion in the west, this island shared the fate of the adjoining states, and became a dependency of the great king. On the overthrow of the Persian empire by Alexander, Cyprus fell into his hands. On his death, the island, with Egypt, was assigned to Ptolemy, the son of Lagus.

The Ptolemies retained possession of Cyprus for many generations. Sometimes it was united to the kingdom of Egypt, and at others it was governed, as a separate principality, by a chief of the Ptolemæan dynasty. The last of these princes, brother to Ptolemy Auletes, king of Egypt, the father of Cleopatra, incurred the enmity of the Romans in the following manner: A Roman named Publius Clodius Pulcher, having been captured by the pirates of Cilicia, sent to the king of Cyprus for money to procure his ransom. The king sent so small a sum that the pirates refused to release their prisoner. Clodius, however, succeeded in obtaining his liberty by other means, and some time after his return to Rome, was elected tribune of the people. This gave him an opportunity to revenge the affront which the king of Cyprus had put upon him. He procured a decree to be passed for reducing that island to a Roman province, though no ground of quarrel existed between the two nations, except the private affair above related. M. Cato was sent with a

strong force to take possession of Cyprus; and the king, hearing of his approach, was struck with such terror that he committed suicide. Cato found the royal treasury well filled, and sent a large amount of treasure to Rome. Thus the niggardly behavior of the king of Cyprus cost him his crown and life.

In those ages, Cyprus was celebrated for its abundant population, which was computed at above a million, and for the beauty of its scenery, and the gay manners and loose disposition of the inhabitants. The women were models of beauty, and the whole island was sacred to Venus; hence she was called *Cypria*, or the *Cyprian goddess*. The city of Paphos is said to have been founded on the spot where she first landed on rising from the sea. The splendid temple in which she was worshipped, contained a hundred altars, which smoked daily with a profusion of frankincense; and though exposed to the open air, it is said they were never wet with the rain.

When the Roman empire was divided, Cyprus was assigned to the Byzantine emperors. After several vicissitudes of fortune, it became a separate principality, under a branch of the imperial house of the Comneni. During the crusades, Richard I. of England made himself master of the island, and sold it to the Templars, or Knights of St. John of Jerusalem. They governed Cyprus with so much tyranny that the inhabitants revolted, and Richard was compelled to resume the sovereignty. In 1192, he transferred it to *Guy of Lusignan*, who had been the Christian king of Jerusalem, but was expelled from that city by the Saracens. The Lusignan dynasty reigned in Cyprus for nearly three hundred years, during which period the island enjoyed great prosperity. In 1458, by the death of *John III.* of Lusignan, the crown devolved on *Charlotte*, his daughter. She was dethroned by her illegitimate brother *James*, assisted by the Mamelukes of Egypt. James, having married Catharine Cornaro, a Venetian lady, died in 1473, leaving the kingdom to his widow. She was delivered of a son shortly afterwards, and the republic of Venice assumed the guardianship of the young prince. On his death, (1489,) the Venetians persuaded Catharine to abdicate the crown in favor of the republic; and in this manner Cyprus became transferred to the dominion of Venice.

Cyprus remained in the possession of the Venetians nearly a century. In 1570, the Turks, under Selim II., invaded the island. They took Nicosia by storm, and massacred twenty thousand of the inhabitants. They next laid siege to Famagosta, which was long and gallantly defended, but was forced to capitulate in 1571. The Venetian commander, Bragadino, was flayed alive, in violation of the terms by which he surrendered, and all the other officers were put to the sword. The Turkish pacha, Mustapha, by whose command this act of perfidious cruelty was performed, caused the skin of Bragadino to be stuffed with straw, and hung up at the yard-arm of his ship, as he returned to Constantinople. The Venetians raised a monument to the memory of this brave and unfortunate general, and his relatives, after a time, ransomed his skin, which they placed in the monument. The Turks have retained possession of Cyprus from that time to the present day.

The ancient cities of Cyprus were Arsinoe, Soli, Limenia, Lapathus, Agidus, Aphrodisium, Carpathia, Salamis, Leucolia, Citium, Amathus, Palæa, Cunium, Treta, Bousoura, and Paphos. Most of these have disappeared. The present towns are, Nicosia, the Turkish capital, containing about twelve thousand inhabitants; Famagosta, once populous, but now decayed; Larnica, which occupies the site of the ancient Citium, and is the most flourishing place in the island, being the chief seat of trade, and the residence of the European consuls and factors. There are also a few other small towns. A great part of this fertile and beautiful island is uncultivated, and is overgrown with thyme and other aromatic herbs. The principal exports are cotton, wine, salt, corn, opium, turpentine, silk, and fruit. The population is about fifty thousand, the greater part of whom are Greeks.

Zeno, the philosopher, was a native of Cyprus. He was born at Citium, 346 B. C., and educated as a merchant. On one of his trading voyages, he was shipwrecked on the coast of Attica, and lost all his property. He wandered penniless to Athens, where, as he was strolling about the streets, he entered a bookseller's shop, and took up a volume, to beguile his melancholy. It was a work of Xenophon, and the reading of it gave him so much pleasure that he forgot his losses. He asked the bookseller where the philosophers were to be found, of whom Xenophon had spoken in this book. Crates the Cynic happening to pass by at that moment, the bookseller pointed him out, and advised Zeno to follow him. The shipwrecked Cyprian immediately became the disciple of Crates, with whom he studied for ten years. He then passed ten more with Stilpon of Megara, Xenocrates, and Polemon, after which he instituted a new sect on his own authority. As he usually delivered his lectures in a porch, called *stoa* in Greek, his followers were called *Stoics*. Such was the origin of a word which has been adopted into all the cultivated languages of Europe.

The reputation of Zeno quickly spread throughout Greece. He continued to teach philosophy for forty-eight years after the founding of his sect, and he lived to the age of ninety-eight without any bodily disease. After his death, the Athenians built him a tomb in the suburb of Ceramica, and by a public decree bestowed on him a crown of gold, with other extraordinary honors.

Zeno borrowed some doctrines of his philosophy from the other schools. He differed from the Cynics, as they devoted themselves much to speculative studies, which he wholly discarded. The Stoics, however, resembled the Cynics to some extent in their general austerity of manners and character. They inculcated indifference to pleasure and pain, adversity and prosperity, as a state of mind essential to happiness. The doctrine of *fate* was one of their main peculiarities. They considered all things as controlled by an eternal necessity, to which even the deity submitted. Their system of morals was in general strict, and outwardly correct, but founded on a cold and self-relying pride. They defended suicide, and Zeno himself is said to have died by his own hand. The doctrines of Stoicism, however, stimulated men to heroic deeds, and the later disciples of the sect are supposed to have borrowed some of the principles of Christianity. They speak of the world as destined to be destroyed by a vast conflagration, and succeeded by another, new and pure.

Colossus of Rhodes.

CHAPTER CLXI.

1000 B. C. to A. D. 1840.

RHODES. — *Settlement of the Greeks in this Island — Rhodian Revolutions — Government of the Romans — The Knights of Rhodes — The Turks — Famous Men of Rhodes.* — COS. — *Famous Men of this Island.*

THE Island of Rhodes lies near the coast of Caria, between the Gulfs of Syme and Macri. It is nearly twenty miles from the main land, and is about one hundred and twenty miles in circuit. The soil is uncommonly fruitful, which gave occasion to an ancient fable respecting golden showers which fell here. It produced such abundance of all kinds of delicious fruits, and wines of so exquisite a taste, that they were used by the Romans chiefly in their sacrifices, and were thought, as Virgil informs us, to be too good for mortals. This island is blessed with so beautiful a climate, that, it is said, no day ever passes without sunshine: on this account, the ancient poets pretended that Phœbus was in love with Rhodes.

This island was one of the earliest inhabited of all the territories in this quarter; and the Greek poets have displayed more than their usual ingenuity in inventing fables to account for the origin of the first settlers. Pindar, in one of the most beautiful of his odes, describes this island as raised from the waves by Apollo, like Delos. The earliest inhabitants were called *Telchines*, which is supposed to have been one of the many names by which the Phœnicians were known among foreign nations. After these are mentioned the *Heliadæ*, the *Danaides*, and others, as inhabitants of Rhodes; but these were, perhaps, mythological personages. The island was called *Ophiusa*, *Ædræa*, and *Trinacria*.

Tlepolemus, the son of Hercules, is said to have settled a colony in Rhodes about the time of the Trojan war; and this chieftain is named in the Iliad as the commander of the Rhodian forces which assisted the Greeks in that contest. Homer, at the same time, makes mention of three ancient towns in Rhodes, namely, Lindus, Camyrus, and Ialysus, and of a triple division of the island into districts attached to them. A second migration from Greece to Rhodes, led by the Argive Althæmenes, took place about 988 B. C. The three towns above mentioned, in connection with the neighboring cities, Cos, Halicarnassus, and Cnidus, formed the Doric confederacy already described. The Rhodians were early distinguished for their maritime enterprise. They made voyages to distant countries, and founded colonies in various places. Among these were Rhodes in Iberia, Gela in Sicily, Parthenope in Italy, Corydalla and Phaselis in Lycia, and Soli in Cilicia.

Rhodes appears to have been at first governed by kings; but, about 660 B. C., the monarchical form of government was abolished, and the administration intrusted to magistrates called *prytanes*. During the Peloponnesian war, the Athenians and Lacedæmonians, by turns, made themselves masters of Rhodes and the government underwent various fluctuations between oligarchy and democracy. In the year 355 B. C., Rhodes became independent; but this freedom was of short duration. Mausolus, king of Caria, had, in consequence of the assistance which he afforded the Rhodians in their war with the Athenians, obtained great power in the island. He now joined the oligarchy in oppressing the citizens. After his death, his widow, Artemisia, seized the Rhodian fleet by a stratagem, and established her power in the island. Her reign was, at length, interrupted by political disorders, and a mixed government succeeded. Two prytanes were invested with the chief magistracy, each presiding in his turn for six months. The legislature consisted of a senate and a popular assembly: in the latter, the people voted by show of hands. The poor were provided with corn and maintained at the expense of the rich. The superintendence of marine affairs and other public concerns was managed on oligarchical principles. The good effects of a constitution so modified were shown by the cessation of internal convulsions.

Rhodes now became more flourishing and powerful than ever. The old maritime powers of Greece having fallen to decay, the supremacy of the seas fell into the hands of the Rhodians. Commerce and

traffic received a new impulse, and the inhabitants cultivated the mechanical and elegant arts with great success. The great Colossus, so famous in ancient times, was constructed in the third century B. C. This was a statue of Apollo, or the sun, entirely of brass, upwards of one hundred feet in height. The thumb was so large that few men could span it with their arms. It was begun by Chares, a pupil of Lysippus, and completed by Laches, both of Lindus. Twelve years were employed in the construction of it. The common belief is, that it stood at the mouth of the harbor of Rhodes, the capital, with one foot on each side, and that the ships sailed between its legs; but this does not seem to be established. After standing for about half a century, it was overthrown by an earthquake.

The Rhodians joined the Romans in their wars against Antiochus of Syria, and rendered their allies great service with their naval force. The Romans rewarded them with the government of Caria and Lycia; but this new acquisition was fatal to the prosperity of Rhodes. The continental possession resisted her authority; and the Romans, by interfering, were enabled, at length, to establish their sway over the island. Various revolutions followed, till the reign of Vespasian, when Rhodes was incorporated with the Roman empire.

Rhodes, in its most flourishing state, was the resort of learned men from all countries. It was particularly distinguished for having given birth to a new style of oratory, which the ancients regarded as a mixed, or Greco-Asiatic, style. A similar character belonged to their contemporary arts, which seem to have delighted in executing gigantic and imposing conceptions. Besides the Colossus, three thousand other statues adorned the capital city of the island; and of these, according to Pliny, one hundred were of such magnitude, that any one of them would have been sufficient to ennoble any site. The architecture was of the most stately character. The plan of the city was perfectly symmetrical; the streets were wide and straight, and the temples were full of the finest paintings.

Rhodes was attached to the Byzantine empire, and continued, with little interruption, in this connection, till the seventh century, when it was conquered by the Saracens. These conquerors broke up the famous Colossus, and sold it to a Jew, who shipped the fragments to Alexandria, where nine hundred camels were loaded with them. Such is the story related in the annals of those times, though it seems hardly credible that such a quantity of brass should have been suffered to lie untouched for so many centuries. Some authors, indeed, have gone so far as to assert that the whole story of the Colossus of Rhodes is a fable.

The island appears to have been abandoned by the Saracens after a short occupation. It formed a part of the Greek empire when Constantinople was taken by the crusaders, in 1204. At the commencement of the fourteenth century, it seems to have been possessed by a body of revolted Greek and Mahometan corsairs. The Knights Hospitallers of Jerusalem, having been expelled from Palestine by the Saracens, landed in Rhodes, (A. D. 1310,) and made themselves masters of the island. Five years afterward, they were attacked by the Turks, but repelled them bravely, notwithstanding the unprepared state of their fortifications. From this period, they continued to resist the constantly increasing power of the Ottoman empire. In 1344, they attacked Smyrna, which was then in possession of the Turks, expelled them from the place, and established a garrison there. In 1365, they made war upon the Mussulman sultan of Egypt, in the course of which they captured and plundered Alexandria. In the following century, Rhodes was besieged by the Egyptian sultan; but, after a conflict of forty days, he was repulsed with great slaughter.

Mahomet II., having captured Constantinople and established the Ottoman power firmly in Europe, made an attempt on Rhodes; but, notwithstanding the immense force of artillery which he brought against the city, he was unable to conquer it. The knights, during their government of two centuries, had contributed much to the prosperity of the island. It was covered with cornfields, vineyards, and fruit trees of every kind. The inhabitants were principally husbandmen, who were contented under the government of the knights. The city of Rhodes stood in the midst of a cultivated plain, round which were hills covered with vineyards, and olive and fig-trees. It was fortified by a double wall and deep trenches — the wall being strengthened by thirteen towers. Many of these remain at the present day, and are interesting specimens of the architecture of the middle ages.

In this situation, after enjoying an interval of forty years' peace, the Rhodians were attacked, in 1522, by the Turks, under Solyman II. A formidable fleet of four hundred ships was equipped for this purpose; and the announcement of the approach of this overwhelming force threw the inhabitants of the island into great consternation. The terrified peasantry flocked to the city for shelter, and the whole population thus became crowded within the walls of the capital. The grand master of the knights ordered that the suburbs should be demolished, and all the beautiful gardens and orchards without the walls laid waste, that the enemy might find no shelter among them. When the Turkish fleet came in sight, it hovered off the island for several weeks, waiting for the arrival of the sultan, who, at length, put himself at the head of his forces, and commenced the attack in person. The combat was terrible; and so bravely did the knights defend the city, that the Turks were obliged to retreat. For some weeks, they kept at a distance; but, being reinforced, they renewed the attack. The defenders fought till the walls were beaten down in many places, and a great portion of the city was destroyed. At length, the siege and attack having continued from June till December, and the knights finding themselves almost buried under the ruins of the city, they surrendered by capitulation. On Christmas day, 1525, the conquerors marched in triumph into the city. Solyman behaved with great courtesy to the brave defenders. He expressed his regret to the grand master at the necessity he was under of depriving so valiant a knight of his home, and made him a present of a handsome dress in testimony of respect for his bravery. He allowed the knights to depart in safety from the island, with all their movable property. They withdrew to the Venetian states, till the emperor Charles V. gave them the Island of Malta, where they settled, and took the name of *Knights of Malta.*

The capture of Rhodes by the Turks was a heavy calamity to all the Christian countries of Europe, as the knights had been, for more than two hundred years, the protectors of the commerce of Christendom

in the Levant. The merchant ships in that quarter, being now deprived of this safeguard, were in constant danger from the corsairs of the Turks, which had become exceedingly formidable. It was at this time that the noted Barbarossa distinguished himself by his piratical exploits, and became the terror of all the Christian states upon the Mediterranean.

Since the conquest by Solyman, the Turks have continued to retain possession of Rhodes; but their sway has obliterated almost every vestige of the ancient glories of the island. The city exhibits hardly a trace of the numerous fine edifices with which it was once adorned by the wealth and taste of the inhabitants. It contains, however, some massy Gothic churches, now converted into mosques. The lofty mountains in the interior are covered with the noble forests of pine out of which the powerful navies of ancient Rhodes were constructed, and which still supply the Turkish dock-yards of Constantinople. The lower hills produce a little of the wine so much celebrated for its aromatic flavor by the ancient writers. Industry and cultivation are, however, nearly extinct, and Rhodes is dependent on Asia Minor for its supplies of corn. The population is about twenty thousand, two thirds of whom are Greeks. They are governed by a bey, who holds his office for life — a circumstance highly favorable to the inhabitants, who are less oppressed than in most other Turkish territories, where there is a more frequent change of masters. Ship-building is the chief occupation, and a frigate is fitted out from Rhodes every two or three years.

Protogenes, a painter, was a native of Caunus, a little island dependent on Rhodes. He flourished at the same time with Apelles, in the fourth century B. C. He employed himself, at first, in painting ships, and lived in extreme poverty. Afterward he went to Athens, where he rose to great eminence in his profession. His masterpiece was the *Ialysus*, an historical picture of the hero of this name, whom the Rhodians acknowledged as their founder. He was engaged seven years upon this performance, and its merit was such that, when Apelles saw it for the first time, he is said to have lost his speech in admiration. It was carried to Rome, and consecrated in the Temple of Peace, where it remained in the time of Pliny, nearly four hundred years after the death of the painter; but it was subsequently destroyed by fire. One of the figures in this picture was a dog, which cost the artist great pains; but he could not, at first, execute it to his satisfaction. He endeavored to represent the animal panting, and foaming at the mouth, as after a long chase. But this he found very difficult. After touching and retouching it many times in vain, he was seized with a fit of exasperation and despair, and violently threw upon it the sponge which he had used to wipe off the colors. By this accident, he produced an exact imitation of the foam which he had so long attempted to depict with his pencil!

Another celebrated picture of Protogenes was that of a satyr leaning against a pillar. He executed this at the time the city of Rhodes was besieged by Demetrius, on which account it was said to have been painted *under the sword*. At first there was a partridge perched upon the pillar. But, finding that all the admiration of the beholders was bestowed upon the partridge, which he judged to be an injury to his reputation, he struck it out, that the eye of the spectator should not be diverted from the principal figure. The shop in which he painted was in the suburbs outside the city walls; but neither the presence of the enemy during the siege, nor the noise of arms which perpetually rung in his ears, could induce him to quit the place or discontinue his work. Demetrius was surprised at his coolness, and one day asked him the reason. "It is," replied Protogenes, "because I am sensible that it is the Rhodians, and not the arts, against which you have declared war." Nor was the painter deceived in his opinion; for Demetrius showed himself the protector of the arts. He placed a guard around the house of Protogenes, to shield him from disturbance and danger. He frequently went to see him work, and could not sufficiently admire his industry and skill in the art of painting.

Protogenes was the friend of Aristotle, and painted the portrait of the mother of that philosopher. Aristotle highly esteemed the talents of the painter, and wished that he had applied them to higher subjects than hunters, satyrs, and portraits. Accordingly he proposed to him the battles and conquests of Alexander, as very proper for historical painting, on account of the grandeur of the ideas, the variety of events, and importance of the circumstances to be delineated But a peculiar taste, and a natural inclination for more calm and grateful subjects, determined the painter to works of another kind. All that Aristotle could obtain of him was a portrait of Alexander, without any historical accompaniments.

The Island of Cos lies at the mouth of the Ceramus, between Rhodes and Samos. It is small, but fruitful, and its wines are famous throughout Greece. At what time it was first peopled is uncertain; but we learn from Homer that the Greeks inhabited this island previous to the Trojan war. It appears probable that it was settled by the Dorians of Epidaurus. The worship of Esculapius, at both these places, at a very early period, seems to indicate an identity of races in the inhabitants. The people of Cos were connected by a political league with Halicarnassus, Cnidos, and the Rhodians.

Cos was one of the islands over which the Persians established their dominion. In the fifth century B. C., a governor or viceroy of the king of Persia, named Cadmus, held the chief authority here; but, after an administration of a few years, he resigned his office. The ancient aristocratical constitution was restored, and the island seems to have enjoyed political independence. But, not long afterward, *Artemisia*, queen of Caria, appears to have been in authority here. We have, however, only incidental notices in history of these transactions. In later times, we find a democracy existing in Cos. This was succeeded by revolutions, till the establishment of the Roman power in Asia Minor, when this island shared the fate of the continent. From the Byzantine emperors it passed into the hands of the Turks, who hold it at the present day. It is now called *Stanco*. In its flourishing days, it possessed a fine capital on the north-eastern shore, opposite Halicarnassus; but this was ruined by a great earthquake in the time of the Peloponnesian war. The population of the island is now about eight thousand.

This island affords a beautiful prospect to the voyager as he approaches it — the surface rising from the water gradually into hills, from which copious streams of water are seen running down to the shore. The wine

of Cos was much admired by persons of nice taste in ancient Rome; but the manufacture of it is less perfect at the present day. The island is now much overgrown with groves of cypress and turpentine-trees. The traveller Thevenot saw a cypress-tree here of such enormous size, that two thousand men might shelter themselves under its branches, which extended so widely that they were propped up with pillars. Under this tree were shops, booths, and places of refreshment and amusement for people who sought recreation in the open air.

Hippocrates, the celebrated physician, was a native of Cos, and was born 460 B. C. He was believed to have been a descendant of Esculapius through Heraclides, his father, and of Hercules, through his mother Praxitea. He first applied himself to the study of natural philosophy, and afterward to that of the human body. The Island of Cos was consecrated to Esculapius, who was esteemed the god of physic. It was a custom for all the inhabitants who had been cured of any distemper to make an exact memorandum of the symptoms which attended it, and of the remedies by which it had been relieved. Hippocrates copied all these accounts, and, by studying them, obtained a great amount of medical knowledge. During the ravages of the plague, which has been so well described by Thucydides, the skill and disinterestedness of Hippocrates were manifested in a striking manner. This terrible pestilence, before it extended to Greece, had made great ravages in Persia, and Artaxerxes, the king, who had heard of the reputation of Hippocrates, caused a letter to be written to him, inviting him to his dominions. The king made him the most advantageous offers of wealth and honors, and promised to make him equal to the greatest men of his court. Hippocrates sent for reply, that he was free from all uncommon wants and desires, and that all his skill and labor were due to his friends and countrymen.

Eastern monarchs are not accustomed to be refused any thing they demand. Artaxerxes was very angry at this reply. He sent to the government of Cos, demanding that the insolent wretch Hippocrates should be given up to him for punishment, threatening, in case of refusal, that he would lay waste the island, and ruin the city, so that not one stone should remain upon another. The people of Cos were not terrified at this threat. They answered, that the menaces of Xerxes and Darius had not been able, in former times, to compel them to give these monarchs earth and water, and that they would never give up their fellow-citizen to Artaxerxes. This manly reply had the desired effect. The Persian despot found his haughty mandates unavailing.

When the plague broke out at Athens, the people of that city sent for Hippocrates. He immediately proceeded thither, and remained in Athens during the whole period of the continuance of the disorder. He devoted himself entirely to the service of the sick, and his exertions were such, that the Athenians were filled with gratitude, and ordained, by a public decree, that he should receive a crown of gold, the freedom of the city, and other distinguished honors; that he should, if he thought proper, be maintained at the public charge during life, and that his children should be educated in Athens, with all the privileges of citizens. The particulars of the death of Hippocrates are not known. He died very aged, and left two sons, Thessalus and Draco, who also acquired great reputation as physicians.

Hippocrates was the first physician who investigated the science of medicine systematically, or wrote upon the subject. He possessed uncommon acuteness of intellect, and a rich variety of knowledge and experience. He left many volumes of writings behind him, which have a value not limited to ancient times, but enduring even to the present day. Of the numerous works bearing his name, many are spurious. Among the genuine are his *Aphorisms*, or brief medical principles and maxims. To these may be added his *Epidemics* and *Prognostics*, with the treatises on *Air*, *Water*, *Climate*, *Regimen*, *Wounds in the Head*, and *Fracture*.

The memory of Hippocrates is preserved to this day by the inhabitants of Cos, and a venerable plane-tree is pointed out, under which he is said to have delivered his lectures.

Apelles, the famous painter of antiquity, was a native of Cos; but, as he passed the greater part of his life at Ephesus, we have given an account of him among the celebrated characters of that city.

CHAPTER CLXII.

1000 B. C. to A. D. 1823.

CHIOS. — *The Greeks of Chios — The Genoese — The Turks — Legends of Homer.*

THIS island is one of the most beautiful in the archipelago. It lies close to the coast of Asia Minor, facing the peninsula anciently called *Clazomenæ*, and which is formed by the Gulf of Smyrna on the north, and that of Samos, or Scalanova, on the south. It is about thirty miles long, and ten or fifteen broad. It is mountainous and rocky; yet it was anciently called the paradise of Greece; for the mountains and hills, though now rather naked, were formerly covered with woods. There still remain, in many places, groves of orange, citron, olive, mulberry, myrtle, and pomegranate-trees. The wine produced by its vineyards was anciently held in high esteem. Horace speaks with great relish of the "best Chian." It is still thought to be superior to any other in the Levant. In the time of Strabo, there were very productive marble quarries in this island. *Chios* was its ancient name. The modern Greeks call it *Khio*, and the Italians *Scio*, which latter is the name by which it is generally known to foreigners.

The Pelasgians, from Thessaly, are supposed to have been the first inhabitants of Chios; but of these people we know hardly any thing. When the Ionian emigrants passed from Greece to Asia Minor, some of them settled in this island, and Chios formed one of the twelve members of the Ionian confederation. Of its government and early history we have little information; but it appears that the people of Chios took part with the Greeks against the Persians, in the invasion under Darius, about 500 B. C. In the naval battle fought (494 B. C.) between the Greeks and Persians, Chios furnished one hundred ships, which fought bravely against the invaders. This, however, did not prevent the Persians from taking possession of the island. Great ravages were committed by the conquerors. They laid waste the towns and villages

destroyed the temples, and carried off the females into captivity. After the final repulse of the Persians from the Grecian territories, Chios became subject to Athens, then to the Macedonian and Roman empires. The three principal cities on the island, in ancient times, were Chios, Posidium, and Phanæ.

The Byzantine emperors retained their dominion over Chios after the downfall of the western empire, till, at length, they became involved in war with the Genoese, who made a descent on the island, (A. D. 1346,) and conquered it without resistance. The government of Constantinople was at this time too weak to recover its lost provinces from so powerful a naval people as the Genoese, and the latter maintained their authority here for more than two hundred years. At length, they were expelled by the Turks in 1566. These people gave it the name of *Little Rome*, on account of the number of Latin churches in the island; the other Christians of the Levant being chiefly of the Greek persuasion. In 1694, the Venetians, under Antonio Zeno, gained possession of Chios, but the Turks reconquered it in the following year.

The Turks, in their government of this island, regarded it as a privileged spot, in consequence of its being granted, as a sort of dowry, to the mother of the sultan, who sent her officers to collect the mastic gum produced here. This is a valuable commodity, much used at Constantinople, especially by the females of the sultan's harem, for chewing. Under the protection of the sultana mother, the inhabitants of Chios enjoyed an exemption from the ordinary vexations of Turkish rule. They had their own magistrates, were not oppressed by pachas or other arbitrary chiefs, and lived in comparative freedom and security. The island accordingly prospered beyond all its neighbors; and the travellers who visited it during the last century represent it as a paradise, inhabited by a most happy race of people. Its population exceeded one hundred and forty thousand, of whom not above four hundred were Turks. Khio, the capital, was a handsome city, built in the Italian style, and contained thirty thousand inhabitants, with a college, in which four or five hundred Greek youths were educated, and which contained a good library and a printing office. This seminary was supported by voluntary contributions from the merchants of the island, many of whom were wealthy, and carried on an extensive commerce with Italy and other countries. There were sixty towns and villages on the island.

The Greek insurrection caused a terrible calamity to this island. The inhabitants, at first, remained quiet; but, in 1822, a party of insurgents from the neighboring islands landed here, and excited the Sciotes to insurrection. The people, however, were of an effeminate temper and totally unfit for war, and the island offered no natural defences against the invasion of an enemy. The Turks soon directed their vengeance upon this devoted race. The Capudan pacha landed with a large force of the most ferocious ruffians in the service of the Porte. The unfortunate natives could offer no resistance. There was no fighting, but a general and most horrible massacre: twenty-five thousand were put to the sword; some few escaped by flight and concealment; the remainder, without distinction of age or sex, were carried off, and sold as slaves in the markets of Smyrna and Constantinople. The whole island was wasted till it became a desert. Some time afterward, a few thousands of the fugitives returned, under a promise of protection from the Turkish government; but Scio is now in a ruined and desolate condition.

Homer, the father of Grecian poetry, has been regarded by many as a native of Chios, though the question of his birthplace has in all ages been a subject of controversy. Seven Greek cities claimed him as a citizen, according to the well-known verses, —

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Smyrna and Chios have been generally allowed the preëminence in the rank of claimants. There is a fragment of Greek poetry extant, ascribed to Homer, in which he styles himself "the blind old man who dwelt in Chios;" but we have no sufficient evidence that this fragment is genuine. Every thing, in fact, relating to the life of this great poet, has been a subject of dispute; and there is not, even at the present day, any general agreement among scholars respecting him. His very existence even has been called in question.

The old opinion was mostly in favor of Chios as his birthplace; and there may be seen, at the present day, in this island, a ruin which bears the name of "Homer's School." Some ancient authors fixed his birth at the year 1000 B. C., others at 600. The Arundelian marble establishes it at 907 B. C. Herodotus declares that Homer lived four hundred years before his own time, which would carry him back to the date of 784 B. C. There is a Life of Homer extant, ascribed to Herodotus; but it is thought not to be the work of this author, though unquestionably of great antiquity. By the ancients, Homer was called *Mæonides*, or the son of Mæon, and *Melisegenes*, or born by the River Meles. Many traditions are related to account for these names. The word *homeros*, in Greek, means a *hostage;* and this, also, has been the foundation of many conjectures respecting the poet, some of which are very absurd.

All the stories respecting the life of Homer represent him as a rhapsodist or reciter of verses, wandering throughout the Greek territories of Asia Minor and the islands of the Ægean Sea, earning his living by reciting poetry. According to some accounts, he was blind. His death is described in various ways. One tradition affirms that he was killed by falling over a stone; another, that he died of vexation because he could not solve a riddle which was proposed to him by some fishermen. None of these accounts are supported by any good authority.

The two epic poems of Homer, the Iliad and Odyssey, originally consisted of various rhapsodies, or detached pieces, which were first arranged and put into an orderly shape by the command of Pisistratus, tyrant of Athens, about five hundred years before the Christian era. It is supposed that many additions were made to the original poems long after the death of the author, as it does not appear that letters were known to the Greeks in Homer's time; consequently the poems must have been preserved by memory alone for several centuries. Many persons regard the Iliad and Odyssey as a series of songs composed at different times and successively enlarged. These critics reject every account of the person of Homer as entirely fabulous. A separate question has been raised whether the Iliad and Odyssey were the productions of the same author and age. A doubt was expressed on this point even in ancient times. A modern writer has

pointed out the diversity of style, manners, and mythology in the two works as evidence of a double authorship. Another has attempted to show that Ulysses was the author of the Odyssey.

The Homeric poems exercised a wonderful influence upon the Greeks; but we shall reserve our account of these productions for the general subject of Greek literature and mythology. Besides the Iliad and Odyssey, there are several other poems extant, ascribed to Homer. One of these is a comic piece, entitled the *Batrachomyomachia*, or the Battle of the Frogs and Mice. There are also thirty-three hymns. None of these pieces, however, have the air of antiquity which belongs to the two great epics.

CHAPTER CLXIII.

800 B. C. to A. D. 1840.

SAMOS. — *The Ancient Samians — The Tyrant Polycrates — Revolutions of Samos — Pythagoras.* — LESBOS. — *Sappho — Pittacus.*

THE Island of Samos lies about a mile from the promontory of Trogyllium, in Asia Minor. It is twenty-four miles long and twelve broad, hilly in some parts, but exceedingly fertile, producing great abundance of fruit in the highest perfection. It is reckoned the richest island in the Archipelago. It is now called by the Turks *Sussam*, or *Sussam Abassi*.

The Carians and Leleges are said to have been among the first inhabitants of this island; but its early history is much mixed up with fable. In the eighth century before Christ, the Samians became distinguished for commerce and naval enterprise. They traded to Egypt under the protection of Psammetichus, king of that country. Colæus, a Samian merchant, made a successful voyage to Tartessus, about the year 630 B. C., and gained a large fortune by it, as we have related in a previous chapter. The Samians about this time founded several colonies: they also joined the Pan-Ionians, a confederacy of twelve cities in Asia Minor.

In the sixth century B. C., the government fell into the hands of Polycrates, who made himself *tyrant*, or supreme ruler, of the island, and became one of the most powerful and famous of all the sovereigns in this neighborhood. He extended his sway over several of the adjoining states, and possessed a larger navy than any Grecian prince or state of his time. His increasing power at length excited the jealousy of the Persian king Darius, who, by means of his satrap Oroetes, inveigled him into his hands, and put him to death. Polycrates was evidently a man of great political capacity. He seems to have designed to make Samos the mistress of the Archipelago, and to have neglected nothing that could enhance her greatness. He surrounded himself with all the princely luxuries which the wealth of that time could procure. Among other eminent men, he invited the poet Anacreon to his court.

The death of Polycrates caused Samos to fall into the hands of the Persians, and the prosperity of the island received a severe shock. The Persians were subsequently expelled; but the Samians never recovered their maritime power or political rank. Civil dissensions and the interference of their neighbors kept them involved in troubles for many years. The commanding position of the island as a naval station caused it to become the prey of the great monarchs and powerful states, who contended for the supreme dominion during the three centuries which preceded the Christian era. After forming successively a part of the Egyptian, Macedonian, and Syrian empires, it was finally made subject to Rome, (B. C. 84.)

On the division of the Roman empire, Samos was attached to the eastern portion, and followed the fortunes of the sovereigns of Constantinople. It was conquered by the Saracens in the eighth century, but recovered by the Byzantines in the thirteenth. Afterward it fell into the hands of the Venetians and Genoese. The Turks, under Mahomet II., conquered it in 1453, and still retain it.

Pythagoras, the celebrated philosopher, was a native of Samos, and was born about 570 B. C. He was the son of Mnesarchus, a sculptor. He studied philosophy under Pherecides, and after the death of his master, feeling an extraordinary desire to know the manners of foreign nations, he gave up all his property, and abandoned his country for the sake of travelling. He visited Egypt, where he spent some time in communication with the priests of that country, from whom he learned the mysteries of their religion and science. Polycrates, the tyrant of Samos, held him in such esteem that he wrote in his favor to Amasis, king of Egypt, requesting that he might be treated with distinction. Pythagoras next went to the East, and visited the Chaldeans and Magians. Some writers imagine that he may have been personally acquainted with Ezekiel and Daniel. After this, he visited Crete, and contracted an intimacy with the famous philosopher Epimenides. At length, having enriched his mind with a great store of knowledge, gathered in his travels, he returned to Samos. But he was so grieved to see his country oppressed by the tyranny of Polycrates, that he determined on voluntary banishment. He accordingly went into the south of Italy, and established himself at Crotona, where he inhabited the house of Milo, the famous boxer.

Pythagoras founded a school of philosophy, called from the country in which he took up his residence the *Italic*. His reputation soon spread far and wide; at Rome he was highly esteemed. According to Plutarch, the Romans, during the Samnite war, being directed by an oracle to erect two statues, one to the bravest and the other to the wisest of the Greeks, they set up those of Alcibiades and Pythagoras. He subjected his scholars to a severe novitiate of silence for two years, and extended it to five with those who were naturally loquacious. He considered geometry and arithmetic as absolutely necessary to enlarge the minds of young people, and to prepare them for the study of great truths. He also set a high value upon music, of which he made a liberal use, in the practice as well as theory of his philosophy. He pretended, it is said, that the world was formed by a kind of harmony imitated afterwards by the lyre — and he assigned peculiar sounds to the motions of the celestial spheres. It was the custom of the Pythagoreans, on rising in the morning, to awaken the mind with the sound of the lyre, in order to make themselves more fit for action. Before going to rest at night, they also played on this instrument, to prepare themselves for sleep by calming the tumultuous thoughts of the day. Pythagoras had a great influence over the minds of his scholars. The

fact of his having said a thing, was regarded as a sufficient proof of its truth; and from this came the famous saying Αὐτος ἔφα, or *Ipse dixit*—"He has said it." He once reprimanded a scholar in the presence of the rest, which so mortified the young philosopher, that he killed himself. From that time, Pythagoras, instructed and afflicted by so mournful an example, never rebuked any one except in private.

His doctrine, and still more his example, produced a wonderful change in Italy. He found the inhabitants of Crotona abandoned to luxury and debauchery; but by the force of his reasoning and persuasions, they were reclaimed to sobriety and frugality. He was one of the first temperance reformers mentioned in history, and he painted in a lively manner the evils of ebriety, and the ruin which it had caused both to individuals and to states. His discourses made such an impression on the people of Crotona, and the change in their manners was so radical, that the town retained no marks of its ancient dissoluteness. The zeal of Pythagoras was not confined to his school, and the instruction of private persons, but even penetrated into the palaces of the great. He had the glory of forming disciples who proved excellent legislators, as Zaleucus, Charondas, and many others, whose wise laws were useful to Sicily and Magna Græcia. He took great pains to put an end to wars in Italy, and to calm the intestine factions which disturbed the tranquillity of states. "War," said he, "should be made only against these five things,—disease of the body, ignorance of the mind, passions of the heart, seditions of cities, and discord of families." The people of Crotona directed that their senate should act in all things by his advice. This city was not the only one that enjoyed the benefit of his councils. He went from one place to another to diffuse his instructions, and left behind him every where the fruits of his wisdom in the good order and wise laws which he established.

The *metempsychosis*, or transmigration of souls, was the groundwork of the philosophy of Pythagoras. It is uncertain whether he borrowed this notion from the Egyptians, or from the Brahmins of India; it still subsists among the idolaters of India and China, and is the fundamental principle of their religion. Pythagoras believed that the souls of men, at their death, passed into other bodies; those of the wicked into unclean and miserable beasts, to expiate the faults of their past lives, and that, after a certain revolution of years or ages, they returned to animate other men. He even asserted that he remembered in what bodies he had been before he was born Pythagoras. His earliest recollection was that of Æthalides, the son of Mercury. Having had permission to ask whatever he pleased of that god, except immortality, he desired that he might remember all things, even after death. Some time after, he was Euphorbus, and received a mortal wound from Menelaus, at the siege of Troy. His soul passed next into Hermotimus, at which time he entered into the temple of Apollo, and saw his buckler eaten up with rust, which Menelaus, on his return from Troy, had consecrated to that god, in token of his victory. He was afterwards a fisherman of Delos, and lastly Pythagoras. Such is the fable believed or invented by this great philosopher.

To give more credit to this narration, Pythagoras made use of an artifice. He shut himself up in a cavern, after directing his mother to keep an exact journal of whatever occurrences took place. When he had spent a sufficient time in his concealment, he appeared in public with a visage pale and thin from confinement, but fully informed by his mother's notes of all the dates and circumstances of the events that had happened. In an assembly of the people, he assured them that he had just returned from hell, and, in proof of this, he related what had passed on earth during his absence. All were amazed, and no one doubted that Pythagoras was a divine person.

A variety of wonderful and miraculous things are related of Pythagoras. It was believed that he made even the beasts understand and obey him. He commanded a bear that made great ravages in Daunia to be gone, and it disappeared. He whispered in the ear of an ox, forbidding it to eat beans, and never more did the animal touch them. It was believed that he was seen and heard, at the same time, disputing in the public assemblies of two cities very remote from each other, the one in Italy and the other in Sicily. He foretold earthquakes, appeased tempests, expelled pestilence, and cured diseases. It was said also that he had a golden thigh, and exhibited it to his disciple Abaris, the priest of Apollo Hyperboreus. Notwithstanding these absurd tales, which possibly may have been the inventions of his admirers, and not countenanced by him, the moral maxims of Pythagoras were admirable, and he designed that the study of philosophy should tend solely to exalt the human character, and assimilate it to that of the deity. Following out the principle of the metempsychosis, he held that man committed a great crime by killing and eating animals. One of his whimsical maxims was, not to eat *beans:* the reason has not been generally understood; but as beans were used for ballots in voting by public assemblies, it has been suggested that he advised people, by this enigmatical saying, not to meddle with party politics. Pythagoras lived to a very advanced age, and died at Metapontum, in Magna Græcia.

Lesbos is the most northern of the large islands of Asia Minor. It lies near the gulf of Adramyttium, and is about forty miles in length and twelve in breadth. It is now called *Metelin*, from its ancient capital, Mitylene. Its most ancient names were *Isa* and *Pelasgia* The old traditions of the island state that the Pelasgians were the earliest inhabitants, and that Lesbos, the son of Lapithus, and grandson of Æolus, by the advice of an oracle led a colony to this island, where he espoused Methymna, the daughter of Macareus the Pelasgian sovereign, and received with her the dominion of half the island, which from that time was called *Lesbos.*

When this island first appears in history, it was inhabited by a race of Æolian Greeks, living under a democratic government. They afterward made great conquests on the continent, and particularly in the Trojan territory. Subsequently they became involved in war with the Athenians, the Samians, and the Persians, the last of whom reduced Lesbos to subjection. After the battle of Mycale, (479 B. C.,) in which the Persians were defeated by the Greeks, the Lesbians threw off the Persian yoke, and became the allies of the Athenians. This connection soon assumed the character of colonial dependence, and during the Peloponnesian war Lesbos revolted several times, but was always reduced to obedience. One of the citizens of Mitylene, conceiving himself affronted by the rich inhabitants of that place who had refused his

sons their daughters in marriage, accused them to the Athenians of a design to conspire with the Lacedæmonians against Athens. In consequence of this accusation, an Athenian fleet sailed to attack Mitylene. That city, although assisted by most of the others on the island, was unable to resist the invaders; its walls were levelled to the ground, and a thousand of its richest inhabitants were put to death. The Athenians maintained their sovereignty over the island, notwithstanding a subsequent revolt of the inhabitants, till at length it experienced the fate of their continental territories, and fell into the hands of the Romans. Like the other islands of Asia Minor, it formed a part of the Byzantine empire, and at last was conquered by the Turks, who retain it at the present day.

Lesbos was anciently renowned for its wealth and populousness, but very few marks of its grandeur remain. The inhabitants had the reputation of great refinement of manners, and the most distinguished intellectual cultivation. They were notorious also for their dissolute manners, and the whole island was regarded as the abode of pleasure and licentiousness. Poetry and music were cultivated here at a very early period. The Lesbian school of music was very celebrated, and is said to have had the following origin: When Orpheus was torn to pieces by the Bacchantes, his head and lyre were thrown into the River Hebrus, and both were cast by the waves on the shore of Lesbos at Methymna. Musical sounds continued to proceed from the mouth of Orpheus, while his lyre, moved by the wind, emitted harmony in unison. The Methymnians buried the head, and suspended the lyre in the temple of Apollo. In return for this act of piety, the god conferred upon them the talent of music. Lesbos, in fact, produced musicians superior to all others of antiquity.

Sappho, the poetess, was a native of Lesbos. The time of her birth is unknown; but she flourished in the sixth century B. C. Few particulars of her life can be ascertained; but it was a common belief, in ancient times, that she destroyed herself by leaping into the sea, in despair at her unrequited love for a youth named Phaon. This, however, seems to be a fiction, which has been founded on some figurative poetical expressions used by her. She was a contemporary of the poet Alcæus. Her poems were very highly admired by the ancients, but with the exception of one ode, and the fragments of a few others, they have all perished. What we possess, however, is sufficient to justify the admiration of the ancients. In warmth and purity of feeling, in grace and sweetness, in delicacy and beauty of diction, she has, perhaps, never been excelled by any lyric poet either of ancient or modern times. She was called the *Tenth Muse*, and the people of Mitylene caused her image to be stamped on their coins. She wrote in a measure now called *Sapphic*.

Alcæus was a native of Mitylene, and was the inventor of the verse called from him *Alcaic*. He was the declared enemy of the tyrants of Lesbos, and in particular of Pittacus, whom he severely lashed in his poems. His courage in battle, however, was not equal to his courage in verse. On marching against the enemy, he was seized with a panic, threw away his arms, and fled. His works are lost, but they are highly praised by Quintilian for their noble and correct style.

Pittacus of Mitylene was one of the seven sages of Greece. In the political disturbances to which Lesbos was exposed, he joined with Alcæus and his brothers in directing a party which expelled a tyrant who had usurped the government of the island. Afterwards, in a war with Athens, the inhabitants of Mitylene, gave Pittacus the command of their army. To spare the blood of his fellow-citizens, he offered to fight, in single combat, Phrynon, the enemy's general. The challenge was accepted. Pittacus was successful, and slew his adversary. The Mitylenians, out of gratitude, conferred the sovereignty of the city upon him by a unanimous vote. He accepted it, and administered the government with so much moderation and wisdom, that he was always respected and beloved by the people. Alcæus, however, was a declared enemy to all tyrants.* He did not spare Pittacus, in his verses, notwithstanding the mildness and equity of his government, but inveighed severely against him. The poet afterward fell into the hands of Pittacus, who was so far from taking revenge, that he gave him his liberty, and treated him with the utmost generosity. After having held the supreme power for ten years, he voluntarily resigned it, and retired to private life.

Theophrastus was a native of Lesbos, and flourished in the fourth century B. C. Aristotle appointed him his successor in teaching philosophy. He filled the place of his master at Athens with so much success and reputation, that his lectures were crowded to overflowing. His name of *Theophrastus*, or "divine speaker," was bestowed upon him from the noble and eloquent style of his discourses. Cicero relates a story of him which shows the delicate refinement of the Attic style even among the meanest of the people. Theophrastus, after having lived many years in Athens, imagined himself a perfect master of the language of that city. But one day, as he was cheapening some greens at the stall of an herb-women, she detected his foreign origin by his speech, and said, "No, Mr. Stranger, you cannot have them for less than so much." Theophrastus was surprised and mortified that he could not impose himself even upon an old women for a native Athenian.

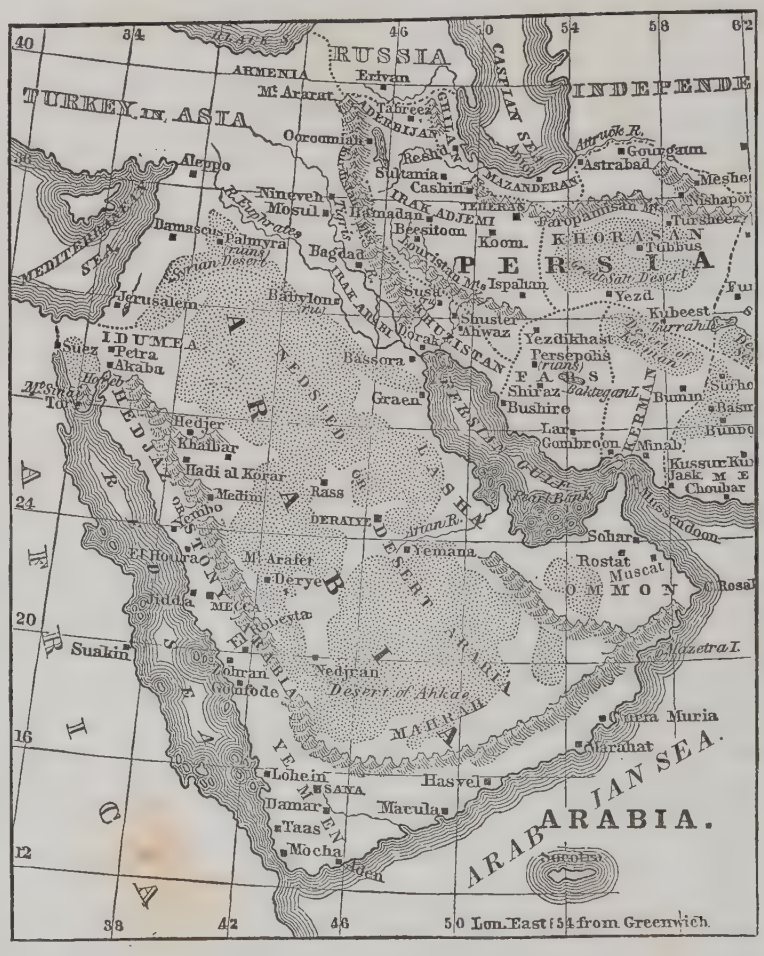
The small islands of Tenedos, Icaria, and Patmos, are also regarded as belonging to Asia Minor. They claim, however, no particular notice in history. Tenedos lies near the site of ancient Ilium, and is famous as having been the place to which the Greeks retired when they practised the stratagem of the wooden horse, by which Troy was taken. Icaria gave its name to the Icarian Sea, which was one of the appellations of the Ægean. Patmos was the residence of the apostle John, when he wrote the Apocalypse.

* The word *tyrant* had not originally the odious meaning which it bears in modern times. It signified merely a military chief, or commander of a citadel.

Arabia.

CHAPTER CLXIV.

Geographical Description.



Arabia constitutes a broad peninsula in the south-west of Asia. Its shores are washed by the Arabian Sea and Persian Gulf on the east, by the Indian Ocean on the south, and by the Red Sea on the west: the northern limit is not very clearly defined, the desert in this quarter being sometimes regarded as a part of Syria, and sometimes as a part of Arabia. In the south, it extends nearly to the twelfth degree of north latitude, and in the north, beyond the thirty-fourth. Its territory is about four times as large as France.

This country forms, in a certain sense, a distinct world, in which the heavens, and the earth, and man, and beast, wear a peculiar aspect, and are under the influence of peculiar laws. Throughout this vast region, no river of any magnitude takes its course, no mountain of any considerable height rears its head to collect the clouds, or to disperse them in rain, or to garner up the snows for the refreshment of the burning plains which are scorched with perpetual drought. The interior of the country consists mostly of burning deserts of sand, lying under a sky almost perpetually unclouded, and stretching away into boundless plains, where nothing meets the eye but the uniform horizon of a wild and dreary waste. Over the surface of this vast solitude, the sand is swept along in dry billows, or is whirled into hills and columns, having the appearance of waterspouts, and towering to a prodigious height.

When the sands of the desert are undisturbed by the wind, they resemble the ocean, and their level expanse, at a small distance, is sometimes mistaken by the traveller for a lake of water. The deceitful appearance flies before him as he journeys on, keeping always in advance, whilst the intermediate space glows like a furnace under the effect of the solar rays. Every object is magnified to the eye; a shrub has the appearance of a tree, and a flock of birds is mistaken for a caravan of camels. The most singular quality of this vapor of the desert, or *sirab*, as the Arabs call it, is its power of reflection. Objects are seen in it as from the surface of a lake, and their figures are sometimes changed into the most fantastic shapes.

The mountains of sand borne along by violent winds often bury the traveller on his route. A few springs, which the industry of man or the instinct of travellers has discovered, mark, at long intervals, the spots where the life of man may be preserved. But these are as distant from each other as the cities of Europe. The general aspect of desolation is occasionally relieved by verdant and inhabitable spots, or *oases*, as they were named by the Greeks. Where the ground affords any moisture that is not speedily absorbed by sand, a green island arises in the bosom of the desert, groves of palms spring up, and the animals of the neighborhood resort to the spot, submitting to the control of man with a readiness unknown in other climes. These oases are scattered at wide distances over the vast surface of Arabia; but along the shore of the Red Sea, some spots are marked by more abundant waters, and here flourishing cities have existed from the earliest antiquity. At the extremity of the peninsula, or the shores of the Indian Ocean, the kingdom of Yemen, and the part called by Europeans *Arabia the Happy*, are watered by copious streams, and are carefully cultivated. This is the native country of the coffee-tree, which still covers the hills of Yemen. Spices and incense-bearing shrubs flourish here in luxuriance, and their perfumes are said to be wafted out to sea by the land breezes, and to salute the approaching mariner.

In the greater portion of Arabia, however, the refreshment of cooling breezes, periodically enjoyed in other sultry climates, is unknown. The air is dry and

suffocating. Hot and pestilential blasts frequently diffuse their noxious breath, fatal alike to animal and vegetable life. An inspired pen has truly described this sterile country as a "land of deserts and of pits; a land of drought and of the shadow of death; a land that no man passed through." All the southern coast

Oasis.

is a wall of naked rocks, barren and dismal to the last degree. Here and there they embosom a low, sandy beach; but they are entirely destitute of soil and herbage, offering to the eye a striking picture of sterility and desolation. Some parts of the desert are intersected by ridges of barren mountains, which extend irregularly from the frontiers of Palestine to the shores of the Indian Ocean; but their rugged peaks and dry and flinty sides afford neither water nor vegetation.

Arabia is frequently visited by the terrible simoom, called in that country *samiel*, or the wind of Syria. This prevails often on the frontiers, and more rarely in the interior. In the arid plains about Bassora and Bagdad, and in the environs of Aleppo, it is most dreaded. It blows only in the intense heats of summer, but under its pestilential influence all nature seems to languish and expire. The Arabs, being accustomed to an atmosphere of great purity, are said to perceive it approach by its sulphurous odor, and by an unusual redness in the sky, which, at other times

Approach of the Simoom in the Desert.

serene and cloudless, then appears lurid and heavy. The sun loses his splendor, and appears of a violet color. The air becomes thick and unfit for respiration. Every kind of moisture is absorbed, the skin is parched and shrivelled, and paper cracks as if it were in the mouth of an oven. When inhaled by men or animals, the simoom produces a painful feeling of suffocation, and the body is consumed by an internal heat, which often terminates in convulsions and death. The bodies of the dead exhibit symptoms of immediate putrefaction, similar to what is observed to take place in bodies deprived of life by lightning or electricity.

When the simoom visits a town, the inhabitants shut themselves up in their houses, and the silence of night every where reigns. The traveller in the desert, overtaken by this dreadful blast, has no means of escape but to fall flat upon his face, till it has passed over, as the poisonous vapor always moves at a certain height in the atmosphere. Instinct teaches even animals to bow down their heads, and bury their nostrils in the sand

Caravan crossing the Desert.

The danger is greatest when the wind blows in squalls, which raises up clouds of sand in such quantities that it becomes impossible to see at the distance of a few yards. At such times, the wayfarer is exposed to the risk of being buried in the sand before the simoom is overblown.

Travelling in Arabia is almost wholly performed by caravans. These are regulated by government, each person having his place assigned in the line. Sixty thousand men and twenty thousand camels, sometimes arrive in Mecca with the *Hadji*, or pilgrim caravans. In former times, the number was much greater; in 1254, a caravan of one hundred and twenty thousand camels arrived at Mecca. The Syrian caravan, as it is called, sets out from Scutari, opposite Constantinople, and passing through Asia Minor and Syria, proceeds to Mecca. Another goes from Cairo, and another from Persia, collecting pilgrims and traders on their several routes, and being all conducted by the local governors from one point to another. Beside these annual caravans, there are others, though generally less numerous.

Every thing in Arabia shows the independence of a native race of people: the ancient traditions are purely and exclusively national; and a civilization bearing a character altogether peculiar, has grown up in this country, apparently without any impulse or assistance from foreign nations. Judaism, the oldest religion of the earth, originated on the borders of Arabia. The Hebrews long inhabited the desert. The book of Job is supposed to have been written by an Arab in his native tongue. From time immemorial, Arabia has been celebrated as the home of liberty and independence, the only land of all antiquity that never bowed to the yoke of a foreign conqueror. It continues at this day to be inhabited by a race coeval with the first ages of mankind. Their manners still present that mixture of rude freedom and patriarchal simplicity, which we find in the infancy of society. The scriptural writers have borrowed from the manners of the Arabs some of their finest allusions and most striking descriptions. They make frequent reference to the tabernacles of Edom, the flocks of Kedar and Nebaioth, and the incense of Sheba. The bride, in the Song of Solomon, draws her imagery from an Arab tent, and compares her tresses to the fine hair of the mountain goat of Arabia. The terrible denunciations of the prophets, and the sublime compositions of the Hebrew poets, are greatly indebted to the same source for many of their most pointed and impressive similitudes.

The Greek and Roman writers knew very little of Arabia; consequently their representations of the political divisions of the country are loose and imperfect. The ancient description most familiar to us is that of Ptolemy — who divides the whole region into three parts. *Arabia Petræa*, or *the Stony; Arabia Deserta*, or *the Desert;* and *Arabia Felix*, or *the Happy*.

Arabia Petræa embraced the north-western portion of the peninsula, including Idumea, and the country traversed by the Israelites after their departure from Egypt. Here are the mountains of Sinai, Hor, and Horeb; and here still are the wonderful ruins of Petra, already described. Arabia Felix, long famous for its spices, incense, gums, and gold, occupied the south-western part of the country along the Red Sea and Indian Ocean. Arabia Deserta, by far the largest portion of the country, included the interior, with the eastern and northern territories.

These divisions, though not very definite, are preserved in the geographies. The more modern designation of Arabia Felix, is *Yemen;* of Arabia Petræa, *Hedjaz;* Arabia Deserta is embraced under the names of *Ommon*, *Lasha*, and *Nedshed:* the latter embraces the desert of the interior.

Arabia is still, as it always has been, ruled by a number of petty sheiks or chiefs, generally independent of each other. The government is mostly patriarchal in its character, the chief exercising the supreme authority of a father over his family. Some of the sheiks live intrenched in castles; some preside over cities; some are at the heads of tribes, wandering over the desert.

CHAPTER CLXV.

2247 to 1800 B. C.

Early Traditions of Arabia — Lokman — Division into Tribes — Ishmael and Hagar.

The Arabian antiquities, like those of most of the countries of the old world, are extremely dark and uncertain. No nation, perhaps, whose history ascends without interruption to so remote an origin, and whose name has become so celebrated, has its political infancy enveloped in so thick a mist of doubt and fable. The Arabs, shut up for so many ages in the heart of their barren wastes, appear to have occupied themselves entirely with their own feuds and factions, which left them neither taste nor leisure for other vocations. Their chief study was that of their genealogies: they had no general annals, no historical records common either to the whole nation or to particular tribes. Songs and traditions perpetuated from one generation to another the superstitions and idolatries of their forefathers, and the wars and exploits of their chiefs. Except a few monumental inscriptions and remains of poetry, nothing but a mass of traditions, disfigured by fable, has escaped the wreck of time. On one point only there is a universal correspondence in their ancient records — that of their national descent.

Arabian history and tradition agree in deducing the origin of the nation from Kahtan, or Joktan, the son of Heber, and of the posterity of Noah by Shem. The parts of Arabia bordering on Palestine and Egypt were originally peopled by Cush, the son of Ham, whose descendants formed several petty monarchies and independent governments. Hence the name of *Cush* has been frequently applied, by both sacred and profane writers, to Arabia as well as to Ethiopia. Various tribes occupied, at a very early period, the borders of the desert from the Red Sea to the Chaldean Mountains, who were displaced by the posterity of Edom, to whom that region was a sort of promised land. But the Arabs pass them over in total silence, as not sprung from either of the two acknowledged patriarchs of the nation. The native authors reckon three distinct classes of people in their national history — 1. The old extinct Arabs; 2. The pure and genuine Arabs; and, 3. The mixed, or naturalized, Arabs.

Tradition has preserved the names of several of the old lost tribes, as well as some memorable particulars relating to their extinction. This is the fabulous or romantic period of Arabian history; but it has the full sanction of the Koran, and is not doubted by any orthodox Mussulman. According to this account, the most famous of the extinct tribes were those of Ad, Thamud, Jadis, and Tasm, all descended in the third or fourth generation from Shem. Ad, the father of his tribe, settled in the great southern desert of Al Aknaf soon after the confusion of tongues. Sheddad, his son, succeeded him in the government, and greatly extended his dominions. He performed many fabulous exploits, the most remarkable of which we shall describe according to the Arabic traditions: —

In the Desert of Aden, the foundations of a city had been laid by the father of Sheddad. This undertaking was completed by the son, who embellished the city in the most sumptuous manner, and added to it a magnificent palace and delightful gardens, in imitation of the celestial paradise, in order to inspire his subjects with a superstitious veneration for him as a god. This superb structure, we are told, was built with bricks of gold and silver, alternately disposed. The roof was of gold, inlaid with precious stones and pearls. The trees and shrubs were of the same dazzling materials. The fruits and flowers were rubies, and on the branches were perched birds of gold and silver, the hollow parts of which were loaded with all kinds of the richest perfumes, so that every breeze which blew over them was charged with fragrance. To this paradise Sheddad gave the name of *Arem*, or *Irem;* and, when the whole was completed, he set out with a splendid retinue to pay it a visit and admire its beauties. But Heaven would not suffer his pride and impiety to go unpunished; for, when they had arrived within a day's journey of the place, they were all struck dead by a terrible noise from the clouds. As a monument of divine justice, the enchanted city of Irem, the Arabs assure us, still stands in the desert, though invisible. In the reign of the khalif Moawiyah, it was believed that this fabulous spot had been discovered by an Arab who was in search of a stray camel; and, on repeated occasions since, it has caught the eye of the traveller in the desert, though always at an immense distance. But this delusion is easily explained by the deceitful mirage of that region. Of the Adites and their succeeding princes, nothing certain is known, except that they were dispersed and destroyed in the course of a few centuries by the sovereigns of Yemen.

The tribe of Thamud first settled in Happy Arabia, but were expelled from that region, and repaired to the frontiers of Syria. Like the Adites, they are stated to have been giants from ninety to one hundred feet in height. Such was their muscular power, that, with a stamp of the foot in the hardest soil, they could plant themselves knee-deep in the earth. The Koran informs us that "they dwelt in the caves of the rocks, and cut the mountains into houses, which remain to this day." It is curious that the sons of Anak, destroyed by Joshua, dwelt near the district inhabited by these people. The Jewish rabbinical accounts represent Japhet and his son as giants. This patriarch, they say, inherited an iron machine from his grandfather, Noah, every stroke of which, when rightly aimed, slew a thousand men, and, when not aimed at all, five hundred. The circumstance of dwelling in caves gave rise to the name of *Troglodytes* — a Greek word expressive of that mode of life. There were other Troglodytes besides the children of Thamud. They have been found, not only in Asia, but in Abyssinia and in Fezzan, where they have existed since the time of Pliny.

The tribes of Tasm and Jadis settled between Mecca and Medina, and occupied the whole level country of Yemen, living promiscuously under the same government. Their history is buried in darkness; and, when the Arabs describe any thing as of dubious authority, they call it a "fable of Tasm." The extinction of these tribes, according to the Koran, was very miraculous, and furnishes a signal example of divine vengeance. The posterity of Ad and Thamud, we are told, had abandoned the worship of the true God, and relapsed into idolatry. They had been chastised with a three years' drought, but their hearts were still hardened. The prophet Hud, or Heber, was sent to reclaim them and preach the unity of the Godhead

"O people!" exclaimed the prophet, "understand and be converted, and supplicate remission for your sins. Then shall the heavens drop rain, and your sustenance shall be renewed." Few believed; and the overthrow of the idolaters was effected by a hot and suffocating wind, that blew a week without intermission, accompanied by a terrible earthquake, by which their idols were broken to pieces, and their houses thrown to the ground.

Lokman was a famous king of the Adites, and lived, we are told, to the "age of seven eagles." He escaped the common calamity, with about sixty others, and gave rise to a tribe called the *Lesser Ad.* But these, according to the Koran, were afterwards, on account of their crimes, transformed to monkeys. The prophet Hud returned to Hadramaset, and was buried near Hasec, where a small town still bears his name. Among the Arabs, the name of Ad expresses the same remote age that was signified among the Greeks by that of Saturn, or Ogyges: any thing of extreme antiquity is said to be "as old as King Ad."

History may be thought to stoop from her dignity in recording these wild and fabulous legends; but they claim our notice from being incorporated with the literature and religion of the country. Not only is much of the ancient poetry of the Arabs, with their maxims, allusions, and proverbs, founded on these traditions, but the moral injunctions of the Koran, and the sacred title of the prophet, are enforced by solemn references to these topics. In the estimation of a Mussulman, the ancient legends of Arabia are invested with all the reverence of pious and undoubted truths. They mix with the national habits, and often influence the national character. The present generation have their faith strengthened and their duty taught by means of the fables of antiquity.

In the division of their nation into tribes, the Arabs resemble the Jews. From the earliest era, they have retained the distinction of separate and independent families. This partition was adverse to the consolidation of power or political influence, but it furnishes our chief guide into the dark abyss of their antiquities. In the genealogical tables of Sale and Gagnier are enumerated about sixty tribes of genuine Arabs, many of whom became celebrated long before the time of Mahomet. Many Jews settled in Arabia after the age of Moses and Joshua, where they formed powerful and independent tribes, and continued till the sword of the prophet, their implacable enemy, either destroyed or expelled them.

Ishmael is one of the most venerated among all the progenitors of the Arabs. The scriptural account of this celebrated personage is brief, but simple and affecting. Ishmael was the son of Abraham by Hagar, an Egyptian slave. When fourteen years of age, he was supplanted in the affections of his father by the birth of Isaac, through whom the divine promises were to descend. This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek their fortune in some of the surrounding unoccupied districts. A small supply of provisions and a bottle of water on her shoulder were all she carried from the tent of her master.

Directing her steps toward her native country, Hagar wandered, with the lad, in the wilderness of Beersheba, which was destitute of springs. Here her scanty stock failed, and it seemed impossible to avoid famishing by hunger and thirst. She resigned herself to despair; but the feelings of the mother were more acute than the agonies of want. Unable to witness the death of her son before her face, she laid him under one of the shrubs, took an affecting leave of him, and retired to a distance. "And she went and sat her down over against him a good way off, as it were a bow-shot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." At this moment, an angel directed her to a well of water close at hand, and this discovery was the means of saving their lives. A promise, formerly given, was renewed, that Ishmael should become a great nation — that he was to be a wild man, his hand against every man, and every man's hand against him. The travellers continued their journey to the wilderness of Paran, and there took up their residence. In due time, Ishmael grew to manhood, and greatly distinguished himself as an archer, and his mother took him a wife out of her own land. Here the sacred narrative breaks off abruptly, the main object of the writer being to follow the history of Abraham's descendants through the line of Isaac.

The Arabs, in their version of Ishmael's history, have mixed up a great deal of romance with the narrative of Scripture. They assert that Hejaz was the district where he settled, and that Mecca, then an arid wilderness, was the identical spot where his life was providentially saved, and where Hagar died and was buried. The well pointed out by the angel they believe to be the famous Zemzem, of which all pious Mahometans drink to this day. To commemorate the miraculous preservation of Ishmael, they affirm that God commanded Abraham to build a temple, and his son to furnish the necessary materials. By their joint labors, the *kaaba*, or sacred house, was erected, and solemnly consecrated by Abraham. Its shape and substance were an exact copy of Adam's oratory, which was constructed in heaven, and preserved from the deluge, to be a model to the venerable architects of the kaaba. The black stone incased in the wall, and which is still pressed with devotion by the lips of every Mussulman pilgrim, was that on which Abraham stood. It is declared to have fallen from heaven, and to have served the patriarch for a scaffold, rising and falling of its own accord, as suited his convenience. It was, at first, whiter than milk, but grew black long ago by the crimes or the kisses of so many generations of sinful worshippers. The temple and the well became objects of general attraction, and, from the celebrity of the place, a vast concourse of people flocked to it from all quarters. Such was the commencement of the city and the superstitious fame of Mecca, the very name of which implies a place of great resort. Whatever credit may be due to these traditions, the antiquity of the kaaba is unquestionable, for its origin ascends far beyond the beginning of the Christian era.

Ishmael, according to the Arabian accounts, was constituted prince and high priest of Mecca, and, during half a century, he preached to the incredulous Arabs. At his death, which happened forty-eight years after that of Abraham, he was buried in the tomb of his mother, Hagar. Between the erection of the kaaba and the birth of Mahomet the Arabs reckon two thousand seven hundred and forty years. The history of the petty sovereigns of Mecca, who filled up this long interval, affords little worthy of record

The lineage of Mahomet has been traced up to Ishmael by the pious industry of the Moslem genealogists. One peculiarity, by which they pretended to distinguish the ancestors of the prophet from all their collateral tribes, was the extraordinary "prophetic light" that was said to illuminate their faces — a symbol which, it was believed, had been inherited from father to son ever since the days of Adam. All the progenitors of Mahomet, the Arabs affirmed, bore this celestial imprint, which was faint or splendid according to the faith and virtues of the individual.

CHAPTER CLXVI.

1800 B. C. to A. D. 529.

Ancient Kings of Arabia — Kahtan — Dulkarnain — Dulmenaar — Belkis Yasasin — Akran — The Flood of El Arem — Asaad — Tobbaa — Dunowas.

The history of Arabia naturally divides itself into three periods — the ancient, the military, and the modern. The first comprises the events recorded previous to the birth of Mahomet; and to this period the Arabs give the name of the "times of ignorance." The second includes the wars of the Saracens and the empire of the khalifs. The third embraces the events from the overthrow of the khalifate to the present day. The native writers who treat of the first period all flourished before Mahomet. Very little light is thrown on this obscure era by foreign historians, except at long intervals. Strabo tells us that Arabia the Happy was divided into four distinct governments, and that the succession of their kings was not fixed by royal descent. The right extended to a certain number of privileged families, and the first male child born after the commencement of a new reign was regarded as heir to the crown. Agatharcides, on the contrary, affirms that the crown was hereditary, and that the kings were greatly respected so long as they remained shut up in their palaces, but that the people assailed them with stones the moment they appeared in public, and, after their death, buried them in dunghills. Diodorus Siculus has recorded the same peculiarity.

There seem to have been, during this period, three distinct governments or dynasties in Arabia; 1. Yemen, or the kingdom of the Homerites, or Hamaryites, so called from the fifth monarch of that name. This comprised the whole or the greater part of Yemen. 2. The kingdom of Hira, or the Arabian Irak, the capital of which stood on the Euphrates. 3. The kingdom of Gassan, on the borders of Syria. The sovereigns of this territory were, for a time, the viceroys of the Roman emperors, as those of Hira were viceroys of the monarchs of Persia. The histories of these three kingdoms are sometimes distinct, sometimes intermingled.

Kahtan is honored by the Arabs as the first prince who wore the crown of Yemen, and *Yarab*, his son, is celebrated as the first who spoke the genuine Arabic language. *Saba* built the first capital, and named it after himself. Hence the inhabitants obtained the name of *Sabæans*. The history of these ancient kings is little more than a catalogue of names. *Dulkarnain*, who has, by some writers, been erroneously identified with Alexander of Macedon, is a celebrated personage in Arabian story. We are told that he marched, at the head of a victorious army, to the remotest regions of the earth, vanquished mighty nations and races of giants, and captured cities with walls and towers of brass and copper, so brilliant, that the inhabitants were obliged to wear masks to save them from total blindness! *Dulmenaar*, his successor, according to the same authorities, carried his arms westward into the central regions of Africa, where he constructed a chain of lighthouses, to guide his march across the desert. Hence arose his name, which means "Lord of the Watchtowers." His son, we are told, extended his conquests as far as Tangier, on the Straits of Gibraltar, and gave his name to the whole continent of Africa. *Duladsaar*, or the "Lord of Terror," is renowned as the conqueror of the Blemmyes, a nation of monsters without heads, and having eyes and mouths in their breasts. These people are mentioned by Herodotus and the geographer Mela, who place them in Abyssinia and South Africa.

Belkis, a female sovereign of Yemen, was, according to the Arabs, the famous queen of Sheba, or Saba, who visited and afterwards married Solomon, in the twenty-first year of her reign. The story is related in the Arabian histories with such romantic embellishments, as to resemble rather a fairy tale than an episode in serious narrative. She is said to have been subdued by the Jewish monarch, who discovered her retreat among the mountains by means of a lapwing which he had despatched in search of water during his progress through Arabia. The Abyssinians, on the other hand, claim the queen of Sheba as one of their own sovereigns, and have preserved the records of a dynasty alleged to have been descended from her union with Solomon.

Yasasin, surnamed *Nashirelnaim*, or the "Opulent," from his immense wealth, had the reputation of being a magnificent and warlike prince. His ambition is said to have carried him into the unexplored deserts of the west of Africa; but the whirlwinds of moving sand compelled him to return after losing a great part of his army. To commemorate this disaster, he ordered a brazen statue to be erected on a pedestal of stone, with an inscription importing that this spot was the limit of his progress, and that none could go beyond it without destruction. The military achievements of *Shamar*, called, also, *Yarash*, or the "Tremulous," from a palsy to which he was subject, resemble those of his predecessors. He made war upon Persia, subdued Khorasan, Sogdiana, and other provinces, and is said to have given his name to the city of Samarcand. He perished, with his whole army, while attempting to cross the desert toward Chinese Tartary.

The reign of *Akram* forms a memorable epoch in Arabian history, on account of the political changes alleged to have been occasioned by a catastrophe called the "Flood of El Arem." The Mahometan writers dwell at great length on this event, which they embellish with a variety of fabulous circumstances. The following appear to be the facts: The territory of Saba, though naturally fertile, had been laid waste by the mountain torrents, which destroyed the houses, harvests, and vineyards. In order to oppose a barrier to these ruinous floods, one of the kings, Saba, or Lokman, constructed a huge mole or dike across the valley, at the extremity of the adjacent ridge of mountains. It was built of solid masonry, the blocks of marble being cemented with bitumen, and clamped

with iron bars. It rose to a great height above the city of Mareb, and was deemed by the inhabitants so strong, that many of them built their houses on its sides. By this dike, the valley, to the extent of fifteen or twenty miles, was converted into a lake one hundred and twenty feet in depth, which received the waters of several streams. A great number of sluices conducted the water of this lake to the fields, gardens, and houses, of the inhabitants. Mareb thus became, in the language of Pliny, the mistress of cities, and a diadem on the brow of the universe.

This golden age of Arabian antiquity is a favorite theme with the poets and historians of that nation, who give the most glowing descriptions of the fields and forests of Saba — its beautiful gardens, orchards, and edifices. A good horseman, we are told, could scarcely ride over the length and breadth of this cultivated country in less than a month; and a traveller might wander from one extremity to the other without feeling the heat of the sun; for the thick foliage of the trees afforded a continuous shade. Its luxuries were proverbial. A pure air, a serene sky — wealth, without its cares and inconveniences — all conspired to render Mareb the abode of every blessing that can make life agreeable. The capital, we are told by a Turkish geographer, was distinguished by twelve peculiarities, not less attractive than its abundant streams and delicious fruits. Neither serpents, flies, nor troublesome insects of any sort, were to be found in it. Strangers infested with vermin, particularly the third plague of the Egyptians, no sooner entered the city, than they were relieved. None of the citizens were liable to disease. The sick, the blind, and the lame, from other quarters might all be restored by bathing in its waters. No change of dress was necessary, such was the mildness of the climate. Women never lost the charms of youth and virginity, and knew nothing of the sufferings denounced in the primeval curse.

All these imaginary felicities, however, depended on the strength and preservation of the mound which confined the waters of the lake. At length, after having stood firm for seventeen hundred years, as we are told, the effect of time and the weight of the water began insensibly to undermine its foundations. The king was apprized of his danger by soothsayers and interpreters of dreams and omens, who announced, by many terrible signs and prodigies, the approaching devastation of Mareb. The incredulous prince disregarded every admonition, till, on a sudden, the mound burst from its foundations, the waters overwhelmed the country, destroying the fields, towns, and villages, and reducing the whole fertile province of Saba to a state of desolation. Such is the Arabian tale of the flood of El Arem.

As the Sabæans were a proud and idolatrous race, the Khoran describes this disaster as a judicial punishment from Heaven. "Wherefore we sent against them the inundation of El Arem, and we changed their double gardens into gardens producing bitter fruit. This we gave because they were ungrateful." The Arabian poets lamented this calamity in verse, and two elegies on the subject have been preserved among the ancient monuments of their literature. The tradition still exists among the inhabitants of Yemen, one of whom described to a recent traveller the ruins of the wall on the sides of the two mountains. The date of the occurrence may be placed in the first century of the Christian era.

Asaad Abucarb, in the second century, acquired the fame of a great conqueror. He marched at the head of a force which Oriental hyperbole has magnified into a thousand standards, each followed by a thousand men. Taking the route of Balkh, he proceeded to the frontiers of Thibet, where he left a division of twelve thousand Arabs, and continued his march to the borders of China. He is said to have penetrated into this empire, and, after plundering the cities in all directions, returned with immense booty, by the way of India to Yemen, having consumed seven years in this great expedition. The whole story might pass for a fable, but for the fact that an ancient inscription has been found in Bokhara, recording the march of the Arabian army through that country.

Tobbaa el Ashgar (A. D. 297) is distinguished for having embraced the Jewish religion. During the wars waged against the Jews by Vespasian, Titus, and Adrian, a number of these people fled from Palestine and Syria, and settled near Medina, where they increased to a numerous colony. Being oppressed by the Arab governor, they put him to death. Tobbaa marched with an army of one hundred thousand men to avenge this insult. He laid siege to Medina, and threatened to exterminate all the Jewish inhabitants. But two rabbis, we are told, convinced him of the danger of violating a place which was under the special protection of Heaven, and destined to become the future asylum of a great prophet. By these representations, Medina was saved from destruction, and the king was induced to change his religion. He immediately abandoned the worship of idols, and conformed to the law of Moses. On his return to Yemen, he carried with him a number of Jews, whom he advanced to places of trust and authority.

The Arabs, however, opposed the introduction of a strange religion, and refused obedience to a sovereign who had abandoned the faith of his ancestors. The dispute was at length referred to the ordeal of a subterranean fire, in a cavern near Sanaa, to which the people had been accustomed, from time immemorial, to submit all controversies. The Jewish rabbis, we are told, entered the fiery grotto with the Bible suspended from their necks, and came out unhurt by the flames, while the idols of Yemen, and the persons by whom they were carried, were instantly consumed. Thus Judaism was declared to be the true religion.

Dunowas (A. D. 480) was one of the most powerful of the kings of Yemen; but his bigoted attachment to the Jewish faith rendered him an intolerable persecutor. The Christians, especially, suffered from his severity. The inhabitants of Nejeran, who had been converted to Christianity by a Syrian, and had a bishop of their own, were doomed to indiscriminate extermination. Refusing to abjure their creed, they were thrust into a pit filled with combustibles, which were set on fire In this manner, twenty thousand of them suffered martyrdom. The "Lord of the Burning Pit" is the terrible title which this inhuman act procured for Dunowas. The fidelity of the martyrs, or the "Brethren of the Pit," is commended in the Koran, where an anathema is pronounced on their persecutor. One of the few Christians who escaped applied to the nayash or Christian king of Abyssinia, and urged him to make war upon the king of Yemen, in revenge for this cruelty. He complied, and despatched an army of seventy thousand men, under the command of his son Aryat, enjoining it upon him to put to death every

Jew, and lay waste the country. Aryat landed at Aden, and burnt his ships, as a signal to his troops that they must conquer or perish. The Arabs, weakened by dissensions, and attacked unexpectedly, were routed with great slaughter. Dunowas fled, and, finding himself pursued, he spurred his horse to a rocky precipice, and threw himself into the ocean, (A. D. 529.)

CHAPTER CLXVII.

A. D. 529 to 605.

The Abyssinian Conquest of Yemen — Reign of Abraha — War of the Elephant — Persian Conquest of Yemen.

The vengeance of the Christians proved fatal to the independence of Yemen. Two princess of the Hamaryite line made an unsuccessful struggle to regain the sovereignty; but that ancient dynasty had lost the sceptre forever, and it was now transferred to the hand of an Abyssinian conqueror. Such is the Arabian account; but the chronicles of Abyssinia mention an earlier expedition across the Red Sea, in 327, which resulted in the subjugation of a considerable portion of the country along the coast, and the establishment of an Abyssinian colony there. The final subjugation of Yemen, however, is that recounted as above in the native chronicles of Arabia.

As a reward for his victory, Aryat was made viceroy of Yemen; but the turbulent and artful policy of *Abraha*, an officer in the expedition, and formerly a slave to a Roman merchant, shortened his reign. Supported by a portion of the army, he revolted and offered battle to his superior. The dread of a civil war induced them to decide the dispute by single combat, in which Aryat was treacherously stabbed by slave, but not before he had wounded his antagonist in the face, which gave him the surname of El Ashram, or the Slit-nosed. The nayash threatened to punish the rebel, and made a vow to drag him from his throne by the hair, to trample his dominion under foot, and dye his spear in his blood. Abraha seems to have paid little regard to these menaces, and conceived an ingenious plan for accomplishing their fulfilment without danger to himself. He filled two sacks with earth, cut off two locks of his hair, which, with a small vial of his blood, he enclosed in a rich casket, perfumed with musk, and despatched to his master, expressing a hope that the royal pleasure would be satisfied with this easy mode of punishment. The nayash was pacified, and the usurper was confirmed in his new dignity.

Abraha applied his efforts to the conversion of the Arabs to Christianity. Among other structures with which he adorned his capital, was a church of such magnificence, that we are assured it had no equal at that time in the world. A huge pearl was placed on the side of the altar, which an Arabian author informs us was so brilliant that in the darkest night it served the purpose of a lamp. The object of Abraha was to make Sanaa the Jerusalem of Arabia, the holy city, to which all pilgrims were in future to resort instead of Mecca. This kindled the indignant zeal of the idolaters; more especially of the hereditary guardians of the kaaba, who saw in the popularity of the Christian temple the downfall of their own greatness. On the night of a solemn festival, two Arabs committed a profane act of sacrilege in the church, and fled to Mecca. Abraha vowed a terrible retaliation, declaring that not a stone of that city should remain upon another. An army of forty thousand men was raised, and Abraha took the command in person, riding on a white elephant of prodigious size and beauty.

The appearance of this formidable host before the sacred city struck a general consternation into the inhabitants, who were quite unprepared for defence. Abdolmotalleb, the prince and pontiff of Mecca, from whom the invaders had taken two hundred camels, repaired to their camp, where he was received with every mark of honorable distinction. "I come," said he, "to demand restitution of my cattle." "Why not," asked Abraha, "implore my clemency in favor of your temple?" "The camels are my own," replied the Meccan chief; "the kaaba belongs to the gods, and they will defend it. Many kings have attempted its destruction, but their ruin or defeat has preserved it from sacrilege."

The camels were restored, but the temple was left under the protection of its own sanctity. The pontiff retired with the citizens to the mountains and fortresses in the vicinity. Abraha advanced on his huge elephant to attack the city, but neither violence nor entreaty could force the animal to enter the consecrated walls. In any other direction, toward Syria or Yemen, it would move with the greatest alacrity, but not a single step towards the kaaba. The other elephants, thirteen in number, showed the same reluctance to commit sacrilege, and always knelt down when turned to that quarter. A miracle at length relieved the city. An innumerable army of birds, like a dense cloud, suddenly appeared from the sea-coast, hovering over the Abyssinians. Each carried a stone in his bill, and another in each claw: these they let fall on the heads of the besiegers with such force, as to crush them all to death, with the exception of a small number, who afterwards perished in the desert. Abraha alone reached Sanaa, "quaking like a chicken," according to the history which records this wonderful narrative. He soon after died of a loathsome disease.

This event is called the *War of the Elephant*. It is a well-known epoch in Mahometan history, as it happened in the year of the prophet's birth, (A. D. 569.) The Koran relates this tale of the defeat of the "Masters of the Elephant," by a miraculous flock of birds, which cast upon them "stones of baked clay.' It is difficult to understand how a legend so extravagant, relating to a period of time so well ascertained, could have gained the degree of credit which has been attached to this narrative. Stripped of its supernatural embellishments, this memorable event will perhaps be found to consist simply of a religious expedition against Mecca. The marvellous defeat of the Abyssinians may have been owing to the valor of their enemies, and the stones which overwhelmed them, were probably hurled by the hands of expert slingers.

Abraha was succeeded (A. D. 589) by his sons *Yacsum* and *Masruk*. Their debaucheries and oppressions alienated the loyalty of the Arabs, and raised a competitor in the person of Seiph, a descendant of the last of the Hamaryite princes. He applied for aid to Khosrou, king of Persia, whose wealth and magnificence were then unrivalled in the East. The

Arabian found him in his hall of audience, surrounded by the officers, musicians, and ladies of the court. Of these last there were twelve thousand, "every one equal to the moon in beauty." A huge crown, composed of the most costly pearls and jewels, and compared, by the historian of these events, to a measure containing six bushels of wheat, was suspended over the throne by a golden chain from the ceiling, the weight being far too great for the royal brows to support. It was covered with a veil, which was never removed except on state occasions.

Khosrou listened with indifference to the invitations of the suppliant prince. "Thy land," said he, "is distant and barren. Its only productions are sheep and camels. These we want not, nor can they tempt the Persians to so fruitless an enterprise." He then ordered a thousand pieces of gold and an elegant robe to be given to Seiph. The wily Arab immediately threw the gold to the slaves, and the crowds in the street, saying to the astonished monarch, "Of what use are the gold and jewels of Persia to me? The hills of my own country are gold, and its dust is silver." This appeal to the avarice of the Persian had better success. Khosrou ordered a levy to be made of all the condemned criminals within his dominions, amounting to thirty-six hundred men. "If they conquer these regions," said he, "it will add to my territory; if they perish, they will only suffer the punishment due to their crimes."

With these auxiliaries, Seiph returned to Arabia, and a battle was fought near Aden, where Masruk fell by an arrow from the hand of Wehraz, a Persian nobleman, who commanded the expedition. This victory diffused universal joy among the Arabs. The conqueror took possession of Sanaa, where he put all the Abyssinians to death, and planted the Persian standard on its walls. He threw down the arch of one of the gates, that the proud banner of Khosrou might not be lowered in marching into the city. Seiph was made viceroy in the name of the Persian king, and compelled to pay an annual tribute. His cruelties toward the Abyssinians occasioned a conspiracy, and after a reign of four years he was waylaid and assassinated by a slave. Wehraz inflicted a cruel retaliation by putting to death every man with the dark skin and crisped hair of Ethiopia.

From this period (A. D. 605) until the establishment of the Mahometan power, Yemen was governed by Persian viceroys, who bore the title of emirs. Had Abraha succeeded in capturing Mecca and demolishing the kaaba, he would probably have established the Christian worship on its ruins. Arabia might then have acknowledged the religion of the West, and quietly submitted to the doctrine of the cross without undergoing the shock of a revolution which changed the civil and religious state of half the world.

CHAPTER CLXVIII.

A. D. 200 to 633.

The Kingdom of Hira — Malek — Jodaimah Amru — Nooman — Mondar — The Gassanite Arabs.

The Arab kingdom of Hira, in Irak, was founded about the beginning of the third century, by a part of the dispersed tribes which the flood of El Arem had compelled to abandon Yemen. The throne of the Arsacidæ still subsisted in Persia, but in circumstances of such feebleness and disunion, as invited the wanderers of the desert to take possession of Irak, which they found without any regular government or means of defence. *Malek*, their leader, fixed at first the seat of his new kingdom at Anbar, on the Euphrates. It was afterwards transferred to Hira, a city lower down the river, by *Amru*, the third prince of this dynasty. The history of these sovereigns offers little that is worthy of notice. War was their incessant occupation, and there is a tradition that only one of them died within his own territories. Malek established the Arabian idolatry throughout his dominions. He was slain accidentally with an arrow, while wandering in disguise from his palace to observe what was passing in the city.

Jodaimah, surnamed *Al Abrash*, or the "*Leper*," extended his authority into some parts of Hejaz and Yemen. He introduced regular discipline among his troops, which gave him great advantages over the desultory tactics of his adversaries. We are told that he employed lamps in his nocturnal marches, and was the first Arab that used the *balista*, a military engine for throwing stones and arrows.

He was captured by the treachery of Zabba, an Arab princess of Mesopotamia, who ordered him to be bled to death by opening the veins of his arms. *Amru*, his nephew, succeeded him, and avenged his death by the following stratagem: He despatched Kosair, his confidential servant, in the disguise of a merchant, with a large caravan, to Khadr, a strongly fortified city, where Zabba resided in her palace. Some authors affirm that to excite pity, like Zopyrus, he mutilated himself by cutting off his nose. He pretended to have brought rich merchandise, which he wished to show to the princess, and the gates were thrown open to him without suspicion. The lading of his camels consisted of two thousand large bales of hair-cloth, each of which concealed two armed men, who, on a given signal, surrounded the palace, and put all to slaughter. Zabba fell amidst the massacre, and her territories were incorporated into the kingdom of Hira.

Nooman I. (A. D. 400) distinguished himself by his conquests in Syria. The immense spoils which he collected in that country enabled him to adorn his capital with gardens, vineyards, groves, and hunting-parks, not inferior to those of Mareb. The Euphrates was covered with his boats and pleasure barges, and his parks were richly stocked with gazelles and other animals for the chase. To the care of this prince the Persian monarch Yezdijird intrusted the education of his son and successor. For the accommodation of his royal pupil, Nooman erected that magnificent pile of buildings called *Khavarnak*, or the "Palace of Delights," which the Arabian writers have described as altogether unrivalled in elegance and splendor. But the unfortunate architect, Sennamar, having incautiously declared that he could build still better, Nooman ordered him to be cast headlong from one of the loftiest towers. Hence arose a proverbial expression applied to a person ungratefully recompensed — "He has met with the reward of Sennamar." The Arabs esteemed this palace one of the wonders of the world. A single stone, we are told, secured the whole structure, and the color of the walls

varied frequently during the day. Nooman is said to nave become a convert to Christianity, after which he abdicated his throne, and retired to moralize on the vanity and evanescence of all sublunary grandeur.

Mondar III. (A. D. 520) was a bold and enterprising soldier. He was an ally of Kai Kobad of Persia, and assisted him with an army of 150,000 men in his invasion of the Roman territory. "For fifty years," says Procopius, "he harassed the Romans, from Egypt to Mesopotamia, pillaging the country, burning the cities, and capturing immense numbers of prisoners, whom he sold for large sums of money. He made his inroads so suddenly that he had time to retreat before any general was apprised of his attack, or could pursue him with advantage. He captured many Roman officers, and obtained great wealth by their ransom. In short, he was the most troublesome of all the enemies of the empire."

The other kings of Hira are not distinguished in history, if we except an anecdote related of *Nooman III.* This prince, originally a tyrant and an idolater, is said to have been converted to Christianity by witnessing the devoted friendship of a Christian Arab who had pledged himself, as Pythias did to Damon, to suffer a punishment designed for his friend, should the latter fail to return at the time appointed. The king, struck with this heroïc magnanimity, pardoned both the criminal and his surety, and embraced the religion which had been capable of inspiring such noble sentiments. Under *Mondar V.*, the kingdom of Hira was invaded and subdued by the Mahometans, (A. D. 633;) after which its history became incorporated with that of its Moslem conquerors.

The Gassanite Arabs were a colony of the dispersed tribes, which migrated northward into the territory of Damascus, where they founded a dynasty called the *kings of Gassan*, from the name of the valley in which they first settled. This monarchy continued about six centuries, from A. D. 37 to 636. It has been but slightly noticed by the Arabian writers, as the Gassanite kings were Christians, and dependent upon the Roman empire. They erected many churches and monasteries, and were often at war with the kings of Persia and Hira. We learn from St. Paul, that in his time Damascus was ruled by an Arabian king named Aretas or Hareth. In the early part of the fourth century, a tribute was demanded by the king of Persia from the Syrian Arabs of Gassan. These people, trusting to the protection of their Roman allies, not only refused to comply with the demand, but invaded the Persian dominions, captured the king, and put him to death, with all his attendants. This indignity was dreadfully retaliated upon the Gassanides by his son Shahpoor, who ravaged their whole country from the desert to Aleppo. Finally, the kingdom of Gassan, like that of Hira, was extinguished by the first Mahometan conquerors.

CHAPTER CLXIX.

Character of the ancient Arabs — Their Wars — Commerce, Traffic, and Productions.

The distinction of two great classes is strongly marked in the character and habits of the Arabs. The natives of the desert who follow a pastoral and predatory life, regard themselves as a race separate from the inhabitants of cities and towns, who live by agriculture and trade. The former have a variety of names by which they designate themselves, all expressive of their peculiar mode of life. They are called the *People of the Rock*, the *Dwellers in Tents*, the *Inhabitants of the Desert*, *Bedouins*, &c. All the other classes, who are fixed in local habitations, or engaged in the pursuits of industry, are called *Dwellers in Clay Houses.* Through all antiquity, this characteristic distinction has remained inviolate; and it continues in force at the present day, as strongly marked as it was four thousand years ago.

The pastoral tribes held in contempt all the peaceful and mechanical arts. Their main employment was the tending of their flocks, which constituted their principal wealth, and supplied all their domestic necessities. They held little intercourse with the world around them, but their habits of sobriety raised them above the artificial wants of more refined and civilized neighbors. It was their constant boast that little was required to maintain a man who lived after the Bedouin fashion. Their chief nourishment consisted of dates and milk. The camel, the most common and the most valuable of all their possessions, combined a host of useful commodities. This animal served as food, as a beast of burden, and its long hair, which fell off annually, was manufactured into cloth. While food and raiment were thus supplied by the spontaneous gift of nature, the Arab envied not the tenants of the more fertile regions around him. The love of liberty was stronger among these people than the desire of wealth; and the passion for foreign luxuries, which has proved so fatal to other countries, has never changed the patriarchal manners of the roving Arabians.

The national character was little affected by th external connections of the people. Their love of independence was attended with certain baneful effects on society. It engendered pride, and a love of war and rapine. The Arabs cherished an unsocial disdain of all foreigners. Their hostilities recognized no distinctions. Their only rule was their own advantage, and wherever this led them, they attacked friends and foes without scruple. As they made no difference between war and pillage, the act of robbery by armed force was confounded with the rights of conquest. Their fierce temperament, which waged war against all the world, was in no degree mitigated in their domestic broils. Though the strictest probity and honor reigned amidst their tents when their passions were unruffled, their wrath under provocation burned with double fury, and in their sanguinary feuds the voice of law and humanity was disregarded. The civil wars of the Arabs may be numbered by thousands. They generally took place between different families and clans; they often rose from trivial causes, and seldom ended without deeds of revolting atrocity. The war of the two houses Dahes and Ghabra, and between the tribes of Aus and Dobian, was occasioned by a horse-race, and lasted forty years, during which period all industry was at a stand, and thousands were slain in pitched battles, or privately assassinated. The war of Basus sprung from the shooting of a camel, which had drank at a forbidden spring. It raged many years between the tribes of Bekr and Taglab, until nearly all the principal men on both sides were cut off. A contemptuous word, or an indecent action, could be expiated only by the blood of the offender. The war of

Nebravat, which set the whole kingdom of Gassan in a flame, took its origin from the upsetting of an old woman, who brought a pot of tributary butter to one of the chiefs, the quality of which was not satisfactory to his palate.

The Arabs were as vindictive as the American savages. A wilful offence was never forgiven, and such was the patient inveteracy of their wrath, that they would wait months and years for the opportunity of revenge. The only respite to their sanguinary feuds was an interval of four months in each year—the first, seventh, eleventh, and twelfth, which were always observed as sacred. During these months, the sword was religiously sheathed, and the heads were taken off the spears. The injured and the injurer lived in perfect security, so that, if a man met the slayer of his father, or of his brother, he durst offer him no violence. The design of this jubilee is alleged to have been the security of merchants and pilgrims.

All writers, both sacred and profane, speak of the valuable and extensive trade of Saba, or Yemen. The portrait which the prophet Ezekiel draws of Tyre, is not only curious as an illustration of ancient commerce, but may be regarded as conveying a faithful description of the mercantile activity which the intercourse of nations must have created in the seas and harbors of Arabia. "Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin, and lead they traded in thy fairs. The men of Dedan were thy merchants in precious cloths for chariots. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Dan and Javan, going to and fro, occupied in their fairs: bright iron, cassia, and calamus were in thy market." Job alludes to the pearls and rubies, the precious onyx, the sapphire, the coral and the topaz, which shows that, even at his early age, the northern tribes were not ignorant of the luxuries of their more wealthy neighbors.

Diodorus Siculus regarded Arabia Felix as so immensely opulent, that all the treasures of the world seemed to centre there as in one universal mart. Agatharcides, the first historian worthy of credit, who describes the commerce of Yemen and its different productions, has given a singular picture of Oriental trade, two hundred years before Christ. At that time, Arabia was the medium of communication between India and Egypt, and it was in the Arabian ports that the Greeks were accustomed to purchase their cargoes before they ventured to navigate the Red Sea themselves. Saba, he observes, abounded with every production that could make life happy. The soil not only yielded the usual productions of the earth, but balm, and cassia, incense, myrrh, and cinnamon. The trees wept odorous gums, and the gales were so perfumed with excessive fragrance that the natives were obliged to stimulate their cloyed sense of smelling by burning pitch and goat's hair under their noses. They cooked their food with scented woods. In their expensive habits they rivalled the magnificence of princes. Their houses were decorated with pillars glistening with gold and silver. Their doors were of ivory, crowned with vases and studded with jewels. The dwellings abounded in articles of plate and sculpture of surpassing value.

Other writers speak in similar terms of the luxury and wealth of the Sabæans. Arrian mentions their embroidered mantles, their myrrhine vases, their vessels of gold and silver elegantly wrought. Strabo describes their bracelets and necklaces, made of gold and pellucid gems, and their cups and other domestic utensils of gold. This metal, we are assured, was so abundant that it was only three times the value of brass, and double the value of iron, while silver was reckoned ten times more valuable than gold. The mountains of Arabia were said to produce this latter metal in a pure state, and in lumps equal in size to those of California. Diodorus states that one of the rivers of Hejaz so abounded in gold, that the mud at its mouth seemed to be almost entirely composed of that metal.

Many abatements, however, must be made from these highly-wrought descriptions. The discoveries of modern travellers have drawn aside the veil of romance from this mysterious region, and many of its real or imaginary treasures have vanished. Numerous valuable commodities, which, in the time of the Ptolemies and the Cæsars, were regarded as the productions of Arabia, appear now to have been imported into that country from Hindostan and other neighboring regions. Still it is difficult to efface from the mind the glowing descriptions of the ancients. These must have rested on a solid basis of truth, clouded as they may have been with fable and hyperbole. That the mountains of Yemen once yielded gold seems to be an historical fact.

Among the principal articles of native growth must be ranked the incense so famous in all antiquity. Its use in religious oblations, among the Jews and other Oriental nations, ascends to an era beyond the records of history. The various offerings of the Israelites were perfumed with it. "To what purpose," says Jeremiah, "cometh there to me incense from Sheba, and the sweet cane from a far country?" Theophrastus speaks of the vast quantities that were collected and brought from every part to the temples of the sun. The deity worshipped at Saba exacted a tithe of all the incense, which was brought in immense quantities on the backs of camels. Virgil speaks of the hundred altars that smoked with Sabæan incense in honor of the Paphian Venus. All that we find in ancient authors respecting the production of this celebrated commodity is wrapped in fable and mystery. Naturalists are not even certain as to the species of shrub that afforded it. Theophrastus, in his History of Plants, says it grew wild in Arabia, on the slopes of the mountains. *Hadramaut*, and the extensive tract called *Sachalites*, are mentioned by the Greek geographers as the native country of incense. These regions they represent as difficult of access, extremely unhealthy, from the thickness of the air, and grievously infested by serpents, whose bite was incurable. None but slaves and malefactors were employed in gathering the incense, which belonged exclusively to the government, and was so immediately under the protection of the gods, that certain destruction was sure to overtake all who should dare to procure it by contraband means. This tale was probably invented by the Arabs to frighten away strangers from the places where the incense-trees grew, that they might preserve a monopoly of the trade.

From their geographical position, the Arabians were enabled to secure the whole of the traffic between India, Africa, and Europe. Their chief ports on the Red Sea were Klana; Leuke Kome, where the Romans had a garrison in the time of Augustus; Moosa, more

than a thousand miles down the gulf; and Ocelis, at the Strait of Babelmandel. On the opposite shore, the chief marts were Arsinoe, Myos, Hormos, Berenice, Ptolemais, Theron, and Adulis. In the two latter, the hunters of Ptolemy, king of Egypt, procured elephants for his army. Aden was the ancient centre of traffic between India and the Red Sea. The ships, from the east being too large to pass the strait, landed their cargoes here. This city was destroyed in the first century by the emperor Claudius, with a view of suppressing every power that might interfere with the Roman commerce. In the time of Constantine, Aden had regained its commercial celebrity, and was called *Romanum Emporium.*

The commerce of the Arabians was not confined to the maritime towns. Their country was traversed, from time immemorial, by numerous caravans, establishing a regular communication from sea to sea. When the Romans extended their dominion in the East, the lucrative traffic of Arabia fell into their hands, and their mercantile industry in the eastern seas contrasts singularly with the desolating spirit which everywhere else marked the progress of their arms. Their taste for foreign varieties became a passion, and drew from Pliny the complaint that the empire was exhausted by a drain of two millions of dollars a year for the purchase of articles equally expensive and luxurious. The Greek writers have given a curious account of the invoices of the merchants engaged in the Arabian trade. The articles enumerated as furnished by the Arabians are gold, silver, iron, lead, tin, brass, ivory, tortoise-shell, flint-glass, carved images, javelins, hatchets, adzes, knives, awls, cloths of various kinds, military cloaks, fine muslins, silks, linens, quilts, coarse cottons, girdles, rugs, Chinese fans, gums, spices, gems, myrrh, incense, bdellium, cinnamon, ginger, cassia, honey, spikenard, sugar, pepper, antimony, storax, aloes, benzoin, balm, &c. Sugar-cane seems to have been cultivated in Arabia, but the sugar was inferior to that of India. The Greeks and Romans had very imperfect notions as to the production of this article. They supposed sugar to be a natural crystallization, formed in a species of reed. The small quantity of it brought to Europe in ancient times was employed as medicine.

CHAPTER CLXX.

Literature, Manners, Customs, Language, Religion, &c., of the ancient Arabians.

The fondness of the ancient Arabs for poetry and oratory was excessive. Next to the practice of hospitality and expertness in the use of arms and horsemanship, these were the accomplishments on which they chiefly valued themselves. The roving hordes of the desert, living amidst the solitary grandeur of nature, were more remarkable for the exercise and admiration of these intellectual endowments than their civilized brethren. Their principal occasions of rejoicing were the birth of a boy, the foaling of a mare, the arrival of a guest, and the rise of a poet. Next to a warrior and a fine horse, a poet was the noblest possession of which a tribe could boast. The greatest attention was paid to the cultivation of poetry and oratory. Assemblies were held where rival poets and orators disputed the palm, and took their rank in public opinion accordingly. Each tribe had its annual convention, where its honor was defended, and its deeds celebrated. At the fair of Ocadh, thirty days every year were employed, not merely in the exchange of merchandise, but in the nobler display of rival talents. From the fierce spirit of the Bedouins and the well-known influence of songs upon a barbarous people, it may readily be imagined that these intellectual battles generally ended in bloodshed. To allay the jealousies and feuds produced and cherished by this ancient custom, Mahomet abolished it by an express precept of the Koran.

To conquer in this literary arena was the highest ambition of the bard. The victorious compositions were inscribed in golden letters upon Egyptian paper, and hung up for public inspection in the temple of Mecca. Of these successful performances, seven have been preserved, which are regarded by the Arabs as the finest that ever were written. They display many curious traits, characteristic of pastoral manners, as well as of the bloody feuds that raged between the hostile tribes. These early effusions of the Arabian muse were the only archives of their nation — the encyclopedia of their literature, where their whole stock of useful and entertaining knowledge was treasured up.

The dark side of the Arab character had a beautiful contrast in certain noble and generous qualities. The moment the fierce marauder ceased to be in a state of war, he became quite another man. His tent was the asylum of the stranger, the home of kindness and hospitality. The traveller who sought his protection or confided in his honor, was entertained without the thought of remuneration. The host regarded him, not merely as a guest, but as a member of his family. He would defend his life at the risk of his own. His word, once pledged, was an inviolable guaranty. The friendly treatment of strangers was not confined to the camp or the tent. On every hill the "fires of hospitality" nightly blazed, to conduct the wayfarer to a place of safety and repose. Amidst the darkness of winter, the country, for miles round, was lighted up with these beacons, and the higher and larger they were, the more honor was awarded to him who provided them. It was a matter of glory and rivalry to compete with each other in the number and extent of these kindly tokens. "Thy fires," says an Arabian poet, "are kindled after sunset in every valley. The weary traveller spies these red signals afar through the obscure night."

The virtue of hospitality often degenerated into foolish extravagance. Individuals strove to outdo each other in deeds of romantic generosity. Those who excelled in the magnificence of their bounty were crowned with wreaths, as if they had conquered at the head of armies. The liberality of an Arab chief named Hatim is proverbial, and has immortalized the tribe of Tai. The suppliant was never dismissed from his tent unrelieved. Often were forty of his camels roasted at a single feast; and, in a season of extreme scarcity, he killed, for the sustenance of his guests, the only horse he possessed — a steed so valuable that a Roman emperor sent an embassy to purchase it. Hatim's benevolence was as unwearied as it was extensive. On the longest and darkest nights, he would leave his bed if some hapless pilgrim required shelter, and, wrapped in his cloak, procure, with his own hands,

a light from some neighboring tent. Not satisfied with kindling his fires on the mountains, he would send forth his dog, that, by his barking, strangers might know where to find a place of rest. His memory was revered all over Arabia; and a female captive, taken in battle, regained her liberty when she pronounced herself to be the daughter of Hatim Tai.

A contest once arose among the citizens of Mecca to ascertain which of them was the most generous. The prize was awarded to Abraham, a blind and aged man, who gave away in charity his whole property, consisting of the two slaves that led him about, and who, without them, groped his way through the city, by feeling with his hands along the walls!

To the advantages of a genius for poetry, a lively fancy, and a luxuriance of imagery, the Arabs added that of a copious, flexible, and expressive language. It was derived from the same root with the Hebrew, Syriac, and Chaldee, but was far richer in its vocabulary. The extreme copiousness and harmony of this language, enriched by literary composition and commercial intercourse with different nations, has, from the remotest antiquity, been eulogized by the natives. They assure us that no man uninspired can be a perfect master of Arabic in its utmost extent. In fact, the Arabs have two hundred words signifying a serpent, five hundred for a lion, and above a thousand for a sword. Whole treatises have been devoted to the interpretation of these words. Firouzabad, the Dr. Johnson or Noah Webster of Arabia, in defining the word *honey* in his lexicon, gives eighty different synonymes, which, he informs us, are not all. This vast accumulation of epithets was the necessary result of the habits and circumstances of the Arabs. The wild and rugged face of nature was studied in the desert with a minuteness of which we can hardly form a conception. To the eye of a Bedouin the aspects of the earth and the sky were infinitely diversified. To his vivid imagination no two clouds were ever alike. The tempest of spring differed from that of summer and autumn. Every pace of his camel, and every period in the life of that useful animal, had its peculiar name. The act of giving it water was differently expressed according to the number of days it had endured thirst. Every action, motion, and neigh of his horse was distinguished by an appropriate term. A stranger never came within his view but he would read his thoughts, designs, and affections, in the aspect of his countenance, the color of his lip, or the quivering of his muscles. Yet the immense nomenclature of this language was confided in a great measure to the tablets of memory, and owed its preservation chiefly to the extemporaneous eloquence of an acute though illiterate people. It was under the tents of the wandering shepherds that the Arabic attained its highest cultivation, and where it was spoken with the utmost purity and elegance. Critics have admired its remarkable delicacy, its bold and energetic sublimity, adapted equally to the simple pathos of love and elegy, the piquancy of satire, and the loftiest efforts of popular oratory. The Arabs believe that the greater part of their ancient language has been lost, which is not improbable, considering at how late a period the art of writing became generally practised among them.

In what is properly called *learning*, the Arabs, before the Mahometan period, had made little progress. They had some pretensions to astronomy, if we can dignify with this appellation the mere amusement of giving names to the stars. Their knowledge on this subject was rather the fruit of long experience than of regular study or of scientific rules. Wandering day and night in the open desert, they were led to view the stars with curious contemplation. The heavenly bodies were to the Arab the guides of his nocturnal marches, and the signs by which he predicted changes in the weather. Of their proficiency in the elegant or mechanical arts, we have no exact accounts; but, if the ornaments and costly furniture that adorned their habitations were really the manufacture of their own country, their mechanical skill could not have been much inferior to that of the natives of India and Egypt.

The division of time was very imperfect among the Arabs. They reckoned ten principal epochs between the arrival of Ishmael at Mecca and the flight of Mahomet, all founded on some historical event, such as the building of the kaaba, the flood of El Arem, the War of the Elephant, &c. Different tribes adopted different eras, which tended to darken and perplex their computations. Like most other ancient nations, they divided the year into twelve months, and reckoned by weeks of seven days.

Like all ignorant people, the Arabs were superstitious. A favorite study among them was the interpretation of dreams: this art, and various other kinds of divination, they had in common with the Jews Chaldæans, Egyptians, and other nations. The country swarmed with magicians, sorcerers, soothsayers and astrologers. The Arabs were much devoted to augury: the flight of a bird, or the particular motion of an animal, was sufficient to suspend the most important journey. The pagan Arabs were gross idolaters. The essential basis of their religion was Sabeism, or star-worship — the primitive superstition of most Oriental nations. The number and beauty of the heavenly luminaries, and the silent regularity of their motions, were calculated to impress the vulgar mind with the idea of a superintending and eternal power. Some faint traditions of the patriarchal religion still linger among them; for they were not ignorant of the unity and perfections of the Deity — but their fantastic creed embraced a variety of subordinate divinities. They had seven celebrated temples dedicated to the seven planets. Some tribes exclusively reverenced the moon, and some the dog-star.

The idols adored by the ancient Arabs were numerous. One of the most famous was Hobal, which was brought from Belka, in Syria. This was the figure of a man, in red agate, placed on the top of the kaaba, near the images of Abraham and Ishmael. Having, by accident, lost the hand which held his divining-arrows, the Arabs substituted one of gold. Around him stood a swarm of inferior deities, which had accumulated to the number of three hundred and sixty; so that, at Mecca alone, the Arab might approach a fresh object of devotion every day in the year. The Hanifites had a lump of dough for their god, which, in cases of extreme famine, they used as the Egyptians did their leeks and garlic — "at once for worship and for food." The images of men, women, beasts, and birds which crowded the Arabian pantheon were almost innumerable. Some tribes, from their frequent intercourse with Persia, had received the religion of the Magi, or fire-worshippers, while others had become converts to Judaism. It is evident that Christianity must have been introduced into Arabia at an early

period, as some of the natives of that country were present with the first converts on the day of Pentecost. It is the universal belief in the eastern churches that the apostle Thomas preached in Arabia Felix and the Island of Socotra, on his way to India, (A. D. 56.) St. Paul himself resided in the kingdom of Gassan, on the borders of Syria.

CHAPTER CLXXI.

569 to 619 A. D.

THE SARACENS. — *Birth of Mahomet, and first Preaching of his Doctrine.*

Mahomet.

MAHOMET was born at Mecca, A. D. 569.* His family was one of the most distinguished in Arabia. It was of the tribe of the Koreish, and of the particular branch of Hussein, to which the guardianship of the kaaba, and the office of chief magistrate of the republic of Mecca, were attached. Abd-al-Motalleb, the grandfather of Mahomet, had held three high dignities; but he, as well as his son Abdallah, the father of Mahomet, died before the latter arrived at man's estate. The mother of Mahomet was a Jewess named Emina. The presidency of Mecca passed to *Abu Taleb*, the uncle of Mahomet, and the only patrimony inherited by the future lawgiver of Arabia was reduced to five camels and a slave.

The simple narrative of these facts has not sufficed for the admiration and love of the marvellous among the believers in his divine mission. The credulous superstition of the Arabs has thrown a halo of wonders round the infancy of their apostle. Though he was destitute of worldly wealth, his birth, according to their accounts, was rich in prodigies. Like that of other great men who have astonished the world, it was accompanied by signs in heaven, and miracles on earth. It was believed that the "prophetic light," which surrounded him, was so intense, that it served his mother for a lamp, and shone with a brilliancy that illuminated the country as far as Syria. The sacred fire of the Persians, which had burnt without interruption for a thousand years, was forever extinguished. The palace of Khosrou was rent by an earthquake, and fourteen of its towers were levelled to the ground. These omens were invented to prefigure the failure of the royal line of Persia, and the subjugation of that country after the reign of fourteen kings. A vast multitude of other fictions and supernatural prognostications equally extravagant were carefully collected by the biographers of Mahomet. They were devoutly believed even during his life by his credulous followers, hundreds of whom were to be found, who on their oath would have attested the reality of these wonders.

At the age of thirteen, Mahomet visited Syria in the caravan of his uncle, who traded to that country. Tradition has made this journey remarkable by several wonderful indications of his future greatness. It was at the fair of Bozra that he is said to have met the celebrated Nestorian monk, Felix or Sergius, surnamed Bahira, who is accused by the Christian writers of having afterwards assisted him in the composition of the Koran.

At the age of twenty-five, Mahomet engaged in the service of a rich and noble widow named Khadijah, for whose commercial interests he again visited Syria. His zeal and intelligence were soon rewarded by the hand of his mistress. Khadijah was no longer young, and Mahomet, who was reputed the handsomest man of the tribe of the Koreish, and who had a passion for women which the Arab morality does not condemn, and which polygamy established by law has sanctioned, proved the sincerity and tenderness of his gratitude by his fidelity during a union of twenty-four years. As long as she lived, he gave her no rival.

The character of Mahomet was marked by thoughtfulness and austerity. His imagination was ardent, and his extreme sobriety in most things, which exceeded that of an anchorite, disposed him to religious meditation and lofty reveries. In his exterior, he had that serious demeanor which distinguishes the better portion of the Oriental people — a dignified manner, and a pleasing and commanding expression of countenance. He appears to have begun his extraordinary career of religious reformation by attempting to fix his own belief, and to disengage it from the gross superstitions of his countrymen. Grandson and nephew of the high priest of an idol, powerful and revered for his connection with the temple of the black stone, Mahomet was of too strong an understanding to discover a divinity in this rude emblem, or in the idols which surrounded it. His love of solitude and retirement assisted him in his speculations upon the great mystery of the nature of the deity.

Every year, for a month at a time, he withdrew to the cave of Mount Hara, three miles from Mecca, where he devoted himself to fasting, prayer, and meditation. In this solemn obscurity he laid the foundation of his future greatness. Here he meditated the scheme of his religion, perhaps the subjugation of his country. He beheld with sorrow the calamities of Arabia, the abandonment of its ancient manners, and the introduction of foreign customs. He had learnt from his mother that the Jews were still expecting the champion of Israel: he had heard from the Christians that Jesus had promised to those, who loved him, the Comforter, who should lead them all to the truth. By communing with his own soul, he recognized the existence of the divinity as an eternal Spirit, omnipresent, beneficent, and incapable of being represented

* The date of Mahomet's birth is not entirely without dispute. It is also fixed at 570, 571, and 572. We have adopted 569, which is sustained by the best authorities.

by any corporeal image. For fifteen years he brooded in silence over this sublime idea, ripened it by meditation, and exalted his imagination by reveries, It is said that he was subject to fits of epilepsy, during which he fancied that he heard the voice of angels. At length he persuaded himself that he was the man capable of disclosing a sublime truth to the world and restoring happiness to nations. There is no reasonable doubt that he was at first a believer in his own doctrine, and that his career began in full sincerity.

Mahomet announcing to his followers the mode of propagating his doctrines.

Mahomet did not pretend to introduce a new religion, for that would have alarmed the jealousies of all parties among his countrymen, and combined their discordant opinions into a general opposition. His professed object was merely to restore the only true and primitive faith, such as it had been in the days of the patriarchs and prophets, from Adam to the Messiah. The fundamental doctrine of this ancient worship, which he undertook to purify from the alloy which it had contracted among a frail and degenerate race of men, was the Unity of God. A principle thus simple and obvious, which no sect had ever denied, and which presented to reason nothing difficult to conceive, was a broad foundation for a popular and universal religion, an advantage which Mahomet fully appreciated. With the Jews, who clung to their ancient ceremonial, he maintained the authority of the books of Moses, and the inspiration of the prophets. With the Christians he admitted the divine mission of Jesus, and the truth of his gospel, for he made the revelations both of the Old and New Testaments the basis of his own preaching. But as the Arabs were the more immediate objects of his endeavors, he took more than ordinary pains to conciliate their affections. While lamenting the madness and folly of the idolatries in which they were plunged, he showed an extreme indulgence to their prejudices. He spared their popular traditions and ceremonies, such of them, at least, as suited his views, and he even rendered them more attractive by adding the sanction of Heaven to customs already hallowed by immemorial usage.

Having at length matured his plans and acquired a reputation for sanctity corresponding in some measure with the high and venerable office which he was about to assume, Mahomet announced his mission, (A. D. 609.) The first person to whom he made this disclosure was Khadijah. The dutiful wife believed, or affected to believe. The second proselyte was his cousin Ali, then only eleven years of age. His slave Zaid was the third. The fourth and most important was Abu Bekr, an opulent citizen of Mecca. Some time was patiently employed by Mahomet in slowly disseminating the new doctrine among his countrymen. During the first three years, he had gained only fourteen disciples. He was now forty-three years of age, and felt sufficiently assured of success to make a more open avowal of his mission. He accordingly directed Ali to prepare an entertainment of a lamb and a bowl of milk, to which forty guests were invited. When they were assembled, he addressed them in the following manner: —

"Friends, I this day offer you what no other person in Arabia can offer — the most valuable of all gifts, the treasures of this world and of that which is to come. God has commanded me to call you to his service. Who among you will be my vizier, to share with me the burden and the toils of this important mission, to become my brother, my vicar, and my ambassador?" This address was heard with silent surprise. At length the impatient Ali made answer: "I will be your vizier, O apostle, and obey your commands. Whoever dares to oppose you, I will tear out his eyes, dash out his teeth, break his legs, and rip open his body." But the guests in general received the announcement with contempt and ridicule.

Mahomet, undiscouraged by the small success of his first attempt, labored with indefatigable zeal for the accomplishment of his design. No ridicule, no reproaches, no affront could daunt his ardor. He did not confine his endeavors to the citizens of Mecca; he waited at the kaaba for the pilgrims who visited that spot from all parts of Arabia. He represented to them the grossness of the religious rites which they came to practise; he appealed to their reason, and implored them to acknowledge the one God, invisible, beneficent, and omnipotent, the Ruler of the universe.

But his progress at first was slow. He encountered the deep-rooted prejudices of his countrymen, who were offended by his audacity and presumption. He was assailed by envy and malice, and the charge of attempting to subvert the ancient religion.

The citizens of Mecca, in particular, were indignant at this attack on the sanctity of their temple. They trembled for their gods, which already seemed toppling from their pedestals. They beheld the worship which was their chief means of support threatened with extinction, and they resolved to crush in its birth this attempt to sap the foundation of their wealth and consequence. A deputation of the principal men appeared before Abu Taleb, with this remonstrance: "Unless thou impose silence on thy nephew, and check his audacity, we shall take arms in defence of our god. The ties of blood shall not restrain us from drawing the sword." Alarmed at these menaces, Abu Taleb exhorted Mahomet to abandon his hopeless task. "Spare thy remonstrances," replied the daring fanatic; "though the idolaters should arm against me the sun and the moon, planting the one on my right hand and the other on my left, they would not turn me aside from my resolution."

CHAPTER CLXXII.

A. D. 619 to 628.

Flight of Mahomet from Mecca — Success of his Doctrine.

The tribe of the Koreish, who had taken the lead in the opposition to Mahomet, finding that neither threats nor entreaties could prevail, pronounced a sentence of exile against him and all his followers. Having no security in Mecca, they withdrew to a stronghold in the neighborhood. Here they continued three years in a state of siege. The credit of Abu Taleb succeeded in restoring them to the city; but, on his death, and the accession of Abu Sophian, of the branch of the Ammonites, to the chief magistracy and pontificate of Mecca, it became evident that Mahomet had only to choose between flight and destruction. His enemies had already sworn to assassinate him. A refuge, however, was prepared. His religion had made some progress in other parts of Arabia, and the city of Medina, sixty miles to the north of Mecca, had declared itself ready to receive him, and acknowledge him as an apostle and sovereign. In the dead of the night, accompanied by his uncle Abu Bekr, he escaped from his house. The fugitives repaired first to the cave of Thor, in a hill a few miles from Mecca, where they lay concealed for three days. Their pursuers came to the mouth of this cave; but the appearance of a spider's web across its mouth, and a pigeon's nest, with two eggs, near it, induced them to believe that no human being could have entered the place, and they hurried away. The fugitives heard the voices of their pursuers at the mouth of the cavern. "We are only two," said the trembling Abu Bekr, who had shed many bitter tears at the desperate fortunes of his master. "There is a third," replied the undaunted Mahomet; "it is God himself." After the third day, they left the cavern, and directed their flight through the palm-trees, toward Medina. They were overtaken by a band of their pursuers, but escaped by means of supplications and promises. What a moment for history! One thrust of a lance might have changed the destiny of half the world.

The *Hegira*, or flight, of Mahomet, (July 16, A. D. 622,) is the epoch from which his followers compute their time; though it was not introduced until some years after the death of the apostle. He entered Medina in triumph, and was now regarded not only as an apostle, but as a sovereign. His religion acquired a different spirit from this moment; he no longer contented himself with the arts of persuasion; he assumed a tone of command. He declared that the season of long suffering and patience was over, and that his mission, as well as that of every true believer, was to extend the empire of his religion by the sword, to destroy the temples of the infidels, to overthrow the idols, and to pursue unbelievers to the ends of the earth. "The sword," said he, "is the key of heaven and of hell. A drop of blood shed in the cause of God — a night passed under arms in his service — will be of more avail hereafter to the faithful than two months' of fasting and prayer. Whoever falls in battle shall receive the pardon of his sins." The glories of heaven were not the only rewards offered to the valor of the Mussulmans. The riches of the earth were also to be divided among them. The new religion thus attracted the wandering Bedouin less from the sublime dogma which it inculcated of the unity and spirituality of God, than from the sanction which it gave to pillage, and the rights it conferred on the conquerors, not only over the wealth, but over the women and slaves, of the conquered.

Yet, at the very time when Mahomet shared the treasures won by the combined force of the believers in his own person, he did not depart from the antique simplicity of his life. His house and his mosque at Medina were wholly destitute of ornament. His garments were coarse; his food consisted of a few dates, and a little barley bread; and he preached to the people every Friday, leaning against a palm-tree. It was not till after the lapse of many years that he allowed himself the luxury of a wooden chair.

But the most pleasing of all the doctrines taught by Mahomet, and the most captivating to the human heart, was the felicity promised to believers in the other world. The Mussulman Paradise is one of the richest and most seductive fictions of Oriental imagination. The elements of its happiness consist not in pure and spiritual pleasures; these were too refined, and quite unsuited to the sensual habits of the Arab. The unlettered barbarian cannot comprehend the nature of abstract enjoyment, nor how it can be felt without the agency of the bodily organs. To these carnal ideas Mahomet addressed his allurements, painted in the gayest colors that a luxurious fancy could invent. Gardens, fairer than that of Eden, watered by a thousand streams, cooling fountains, and groves of unfading verdure, adorned these happy mansions. The desires of the blessed inhabitants were to be gratified with pearls and diamonds, robes of silk, palaces of marble, rich wines, golden dishes, blooming girls breathing musk, and of resplendent beauty. While these costly and exquisite indulgences were provided for the meanest believer, the most excruciating torments were denounced against all who refused to embrace the faith of Mahomet. One other sanction was wanting to give effect to this plausible system — that of a divine authority. A succession of prophets and apostles had already appeared in the world to

instruct and reform mankind, all of whom had their credentials attested by Heaven. In this catalogue of inspired teachers, Mahomet felt called upon to enroll himself; and accordingly, next to the unity of the Deity, stands the second fundamental article of the Mussulman faith. The doctrine was proclaimed in these words, which, for many years, constituted the war cry of the Saracen conquerors: "THERE IS NO GOD BUT GOD, AND MAHOMET IS HIS APOSTLE." *

Mahomet was an unlettered man. According to the best authorities, he could not read, though this fact has been called in question. Letters were not essential, in Arabia, to a tolerable education. But his memory was adorned with all the most brilliant poetry of his native tongue. His style was pure and elegant, and his eloquence forcible and seductive. The Koran, which he dictated, is esteemed the masterpiece of Arabian literature.

It has been a matter of controversy whether Mahomet was a mere cunning knave, or the dupe of enthusiasm. The truth is, both art and sincerity were mixed up in his enterprise. Had he been only the dupe of a heated imagination, he might have continued to preach his doctrine with all the fervor of an apostle to the tribes of the desert; but his piety would hardly have dreamed of cutting a way to a throne with the sword. Fanaticism was with him an earlier passion than ambition. Had his aim been mere temporal aggrandizement, instead of religious reform, there was much in the condition of Arabia and the surrounding nations favorable to revolutionary projects. The political state of the Eastern world was wretched in the extreme. Exhausted with continual wars, and enervated by luxury, it could offer little resistance to any aggressor. The mighty power of the Roman empire under the successors of Constantine had fallen into a state of hopeless weakness and decay. The Goths in the west, and the Huns in the east, had overrun its finest provinces, and made the once potent Cæsars tributaries to a barbarous conqueror.

The Caravan.

CHAPTER CLXXIII.

A. D. 623 to 631.

The Holy War — Battle of Ohud — Surrender of Mecca — Triumph of Mahomet.

ABOUT a year after his settlement at Medina, the despised and persecuted outcast of Mecca proclaimed a holy war against the Koreish. Ambuscades were stationed to annoy their commerce, by attempting to seize the caravans in the narrow defiles of the mountains. The failure of the first attempts was soon redeemed by Mahomet in person, on the plain of Bedr, one of the usual watering stations, about forty miles from Mecca. His spies had brought him intelligence that a caravan of the idolaters, consisting of a thousand camels richly laden, was on its return from Syria. He advanced, at the head of a small detachment of troops, to intercept it. So poorly were they provided with cavalry, that they could muster only two horses and seventy camels, which they mounted by turns. For the safety of his person, Mahomet had caused to be constructed a temporary structure of wood, overshadowed with green boughs. He had also provided a fleet camel, ready harnessed, that, in case of defeat, he might avoid the chance of being taken prisoner; for, however assured he might be of divine assistance, he had too much sagacity to despise the use of human means. Burning with zeal and mutual hatred, the troops on both sides rushed furiously to the charge. The idolaters were three to one; but the superiority of numbers was overbalanced by the reckless intrepidity of fanaticism.

While the followers of Mahomet courageously sustained the assault of their adversaries, their commander fervently addressed Heaven in their behalf. Seated with Abu Bekr in his wooden sanctuary, with his eye fixed on the field of battle, he exclaimed, "Courage,

* It has been usual, with Christian writers, to represent the Mahometans as giving the title of *prophet* to the founder of their religion, and, in conformity to the established phraseology, we have sometimes called him by this name. But Mahomet never pretended to the gift of prophecy; and the Arabic word *resoul*, which is used in the Mussulman creed, means simply "one who is sent" — a missionary or apostle.

my children, and fight like men! Close your ranks, discharge your arrows, and the day is your own!" He continued exhorting them till the mantle fell from his shoulders. Then, starting as if from a trance, he cried, "Triumph! Abu Bekr! triumph! Behold the squadrons of heaven flying to our aid!" Having rekindled the enthusiasm of his troops in this manner, he mounted his horse, placed himself at their head, and led them on to victory. The glory of this triumph is ascribed by the Koran to the divine assistance; and the Mahometan historians relate that the angelic chivalry, with Gabriel at their head, did frightful execution with their invisible swords on the terrified idolaters.

But Mahomet had not made the faith of his people dependent on success. The same year he suffered a severe defeat at Ohud, six miles from Medina, where he himself was wounded. This disaster threatened to annihilate his reputation, and his followers began to utter doubts of his pretensions to divine favor. But with his usual address, he threw the whole blame of the loss on their own sins, and assured them that the seventy martyrs who had fallen in the field were already participating in the joys of Paradise. The defeat of Ohud tended to increase his pride and fanaticism. The Jews became special objects of his enmity. Perhaps he had some hope that they would acknowledge him as their Messiah. He was indebted to these people for a considerable portion of his knowledge and of his religion; yet he entertained toward them that feeling of animosity, which seems to become more bitter between religious sects in proportion as their differences are few, and their points of agreement many. Powerful colonies of that nation, rich, commercial, and utterly devoid of all martial qualities, had established themselves in Arabia, at a little distance from Medina. Mahomet attacked these in succession, and reduced them under his dominion, dividing their property among his followers.

But the object of his most ardent desires was the conquest of Mecca. This city was, in his eyes, both the future seat of his religion and his true country. There it was that he wished to restore the glory of his ancestors, and to surpass it by that which he had won for himself. The Meccans had suffered more severely in the war than their adversaries. Depending for their prosperity, and almost for their existence, on commerce, they saw their trade nearly annihilated, their caravans plundered, and their flocks swept away. They made one great effort, and besieged Mahomet in Medina, but were repulsed after suffering a severe loss. "Hitherto they have sought us," exclaimed the prophet; "it is now our turn to go in search of them." After this defeat, the Meccans seem to have lost all courage. Mahomet rapidly became the most powerful prince in Arabia. His followers received his words as the inspired oracles of God; nor were they undeceived by the gross licentiousness in which he indulged. Such was their veneration for him, that a hair which fell from his head, and the water in which he had washed, were preserved, in the belief that they contained some divine virtue. The faith of his followers was confirmed by revelations which he pretended to receive from the angel Gabriel, and which he communicated orally to those around him.

At length Mahomet marched against Mecca, (A. D. 628.) He found the city too strongly fortified for his means of attack, and therefore concluded a truce much against the will of his followers, by which a peaceful admission into the city was secured to him in the ensuing year. Feeling that his power was now established, he sent ambassadors, inviting the most powerful kings of the earth, especially the sultan of Persia, and the emperor of Constantinople, to become his disciples. The Persian sovereign treated the demand with the utmost contempt; the Byzantine emperor rejected it with mildness and civility. During these negotiations, Mahomet continued his hostilities against the Jews and the neighboring Arab tribes. At the capture of the fortress of Khaibar, a Jewess set upon his table a poisoned shoulder of mutton. A single mouthful was swallowed by Mahomet, and this was sufficient to implant the seeds of a mortal disease in his constitution.

Every moment added to the numbers of the new sect. Ten thousand Arabs of the desert joined the army of Mahomet; and the day at length arrived, which was to consummate the triumph of Islamism by opening the gates of Mecca. In the year 629, Abu Sophian surrendered to the prophet the keys of the city. Mahomet made his triumphal entry with unparalleled magnificence. Eleven men and six women, who had been conspicuous among his ancient foes, were put under proscription; the rest of the inhabitants were spared. The kaaba was purified by his orders; the Meccans embraced the religion of the conqueror and a perpetual law prohibited any unbeliever from setting foot within the holy city. Ambassadors now flocked from every side to congratulate the new sovereign, and from this period Mahomet may be regarded as the ruling prince of Arabia; the complete subjugation of the country cost him only three years, after the submission of Mecca. The lieutenants of the prophet advanced from the shores of the Red Sea to those of the Persian Gulf and the Indian Ocean; and at the period of his last pilgrimage to the kaaba, in 632, one hundred and fourteen thousand Mussulman soldiers marched under his banner.

During the six years of his reign, Mahomet fought in person at nine battles or sieges, and his lieutenants led his followers on fifteen military expeditions. Almost all these transactions were confined to Arabia; but the ambition of the prophet was far from being satisfied with success at home, and he turned his attention to Palestine and Syria. The wealth and fertility of the latter province attracted his cupidity, and under pretence of anticipating the warlike preparations of the Greek emperor Heraclius, he resolved to invade that portion of his empire. An army of thirty thousand believers was assembled, and a holy war was solemnly proclaimed against the Romans. The Arabs entered on this expedition with reluctance. It was the season of harvest, and a time of scarcity, when their labor was imperiously demanded in the field. But in vain did they beg for a dispensation, and urge their different excuses — want of money, horses and provisions, their ripening crops, and the scorching heats of summer. "Hell is much hotter," said the indignant apostle; and the Arabs took the field. Painful and weary was their march. Ten men rode by turns on the same camel, and the suffering from thirst was extreme. After ten days' journey in a burning desert, the believers reposed by the waters and palm-trees of Tabuc, a town midway between Medina and Damascus. Here they learned that the Roman army had decamped, which put a stop to the prosecution of the war. It is probable that the

distressed state of his followers, was the reason why Mahomet declined to hazard his fame and fortunes against the martial array of the emperor of the East.

The ninth year of the Hegira is called by the Mussulmans the *Year of Embassies*, from the extraordinary concourse of ambassadors and visitors which the fame of the prophet attracted in that year to Mecca, to acknowledge his power, or supplicate for his protection. These devotees were said to "outnumber the dates that fall from the palm-tree in the season of ripeness." Various arrangements were made to consolidate the strength of the infant monarchy. Officers were appointed to collect the ecclesiastical revenues, and the opprobrious name of *tribute* was exchanged for that of *alms*, or *oblation*, for the service of religion. Mahomet assumed great state in his household. His camp included all his wives, who, riding on camels, were enclosed within pavilions of embroidered silk. He was followed by an immense number of victims for sacrifice, crowned with garlands of flowers. Every spot where he halted and said his prayers became consecrated, and the manner in which he executed the various religious rites, from cutting his hair and nails to the solemn act of throwing stones at the devil, is still faithfully copied by the believers of the present day.

CHAPTER CLXXIV.

A. D. 631 to 632.

Death of Mahomet — His Character.

Mahomet had now reached his sixty-third year. During four years, his bodily vigor had perceptibly declined; yet he continued to discharge the duties of a king, a general, and an apostle. At length, he was seized with a fever, attended by occasional delirium. Finding his condition becoming critical, he caused himself to be conveyed to the mansion of his favorite wife Ayesha. To her he expressed his belief that he owed the cause of his disease to the poisoned mutton of Khaibar. As he felt his danger increase, he recommended himself to the prayers of his faithful followers, and asked for the forgiveness of all whom he might have offended. "If there be any man among you," said he, "whom I have struck unjustly, I submit myself to be scourged in return. If I have injured any man's reputation, let him proclaim my faults. If I have taken any one's property, or owe money to any one, let him demand justice, that I may satisfy him."

Yes," exclaimed a voice from the crowd, "you owe me three drachms of silver." The dying apostle immediately paid the debt, and thanked his creditor for demanding it in this world, rather than accusing him at the day of judgment. He then gave freedom to his slaves, ordered the affairs of his burial, calmed the lamentations of his friends, and pronounced a benediction upon them. Till his last hour, he continued to act the character of the apostle of God, evincing, at the closing scene of mortality, the same remarkable fortitude and presence of mind that he had displayed on the field of battle. Till within three days, he continued to perform his devotions in the mosque. When, at length, he was too feeble, he charged Abu Bekr with this duty; and it was thought that he thus intended to point out his old friend as his successor. But he expressed no opinion or desire on this subject, and seemed to leave the matter entirely to the judgment of his followers. He contemplated the approach of death with perfect calmness, but he mingled to the last the doubtful pretensions of an apostle with the lively faith of an enthusiast, and recited the words which he declared he heard from the angel Gabriel. He repeated what he had before affirmed, that the angel of death would not bear away his soul till he had obtained permission from him. This permission he at length pronounced aloud. The moment of his departure arrived. His head reclined in the lap of Ayesha, and he fainted from excess of pain. Recovering his senses, he fixed his eyes upon the ceiling, and uttered these his last words: "O God! pardon my sins! I come to rejoin my brethren in heaven!" With this exclamation he expired, (A. D. 632.)

Such is the story of the life of Mahomet — one of the most remarkable men that ever lived. He left to the speculation of future ages the problem of his true character — whether he was a mere fanatic, sincerely believing all that he preached, or whether he was only an ingenious and successful hypocrite. Yet this is hardly the proper issue of the question; as no imposture, civil or religious, was ever successful without a mixture of sincerity and cunning. Mahomet, in truth, has not generally received justice from the writers of Christendom, who have been disposed to see all evil and no good in the founder of an erroneous religious system. Nothing can be wider from the truth than to regard Mahomet as a mere impostor. He doubtless considered himself a religious reformer. He urged a whole nation onward in the most important of all steps in the investigation of truth. He led his countrymen from an absurd and degrading idolatry, from a priestly slavery which corrupted morals, and promoted every vice by a system of expiations — to a partial knowledge of an almighty and beneficent Deity.

But even in this high career, we have a melancholy example of human weakness — of that mixture of enthusiasm and artifice, which has in all ages and countries characterized leaders of sects, and which is to be seen even in our own times. This experience of the general infirmity of humanity ought to teach us indulgence. From enthusiasm to deception the path is short and slippery, and it is difficult to fix the point where faith ends and imposture begins. An intense belief is easily confounded with an internal revelation; the dreams of an excited fancy become sensible appearances; faith in a future event seems to us like a prophecy, and, having persuaded ourselves, we are readily disposed to persuade others. Mahomet confessed himself to be nothing more than a mere man, he made no pretensions to miraculous power, but he felt himself called upon to perform a great work of religious reformation. Was he an impostor for declaring this to be a call from Heaven? But the most perfect probity affords no security against the dangers of fanaticism, the intolerance which it engenders, nor the cruelty to which it leads. Mahomet was the reformer of the Arabs; he taught them, and he wished to teach them, the knowledge of the true God. Nevertheless, from the time when he adopted the character of an apostle, his life lost its purity, and his temper its mildness; policy entered into his religion; fraud mingled more and more with his conduct; and when, at last, he pretended that his views were sustained by revelations from Heaven, he laid down a fatal falsehood at the very threshold of his system. The evils which have

followed, display the danger of a departure from truth, even when the object may seem good.

The private and moral character of Mahomet was checkered by a strangely inconsistent mixture of virtue and vice, dignity and condescension. Though vested with the power and ensigns of royalty, he despised its pomp, and was careless of its luxuries. The familiarity which gained the hearts of the Arabian nobles, and endeared him to his companions, was extended to the meanest of the people, whose wishes and complaints he always listened to with patience. He even entertained them occasionally at his table, or shared with them their homely meal, while they were seated on benches around the mosque. When not occupied in matters of graver importance, he threw aside the forms and restraints of official etiquette, and condescended to partake in the amusements or jocular conversation of his friends. At the head of his army, he could maintain the stateliness and grave taciturnity of a Roman emperor. With his soldiers, he could unbend himself without losing his authority. He mixed in their pastimes and pleasantries with a freedom which reminds us of the sportive freaks of Cromwell, whose character for military genius, fanaticism, and political shrewdness, he in many points resembled.

Mahomet courted no distinction beyond others in food or dress. Dates and water, or a sparing allowance of barley bread, the absteminous diet of his countrymen, were his usual fare. Milk and honey to him were luxuries. When he ate, he sat cross-legged on the ground. When he travelled, he divided his scanty morsel with his servant, who generally rode behind him on the same camel. To finish this portrait of his humility, it is stated that he was in the habit of performing the most humble and menial offices of the family. The lord of Arabia disdained not to mend his own shoes, and patch his coarse woollen coat! He milked the sheep, kindled the fire, swept the floor, and served the guests at his own table. His liberality in bestowing alms bordered on extravagance, and often left him without money or provisions for his own household.

The Arabs had been accustomed to unbounded license in love and marriage. Mahomet forbade incestuous unions; he punished dissoluteness, and restricted the right of divorce; but he permitted every Mussulman to have four wives. Raising himself alone above the laws which he imposed on others, after the death of his first wife, Khadijah, he married fifteen wives in succession. The two things on earth which gave him the greatest delight, were female society and perfumes. The fervor of his piety, he affirmed, was increased by these enjoyments, and he took care that his religion should make ample provision for them. Yet all the inmates of his harem were childless, and not a son survived to support the decline of his life, or uphold, after his death, the dignities of priest and king. Of his eight children by Khadijah, one alone, Fatima, lived to enjoy his paternal tenderness. She married Ali, in the first year of the Hegira, and became the mother of an illustrious progeny.

The Khalif on his Throne.

CHAPTER CLXXV.

A. D. 632 to 635.

Appointment of a Khalif — Reign of Abu Bekr — Omar — Invasion of Syria by the Saracens.

The Arabs could scarcely be convinced that they had been deprived of their apostle. The frantic populace of Mecca rushed in crowds to the house of Mahomet, as the unexpected tidings of his death met their ears. Omar, disregarding the evidence of his senses, drew his cimeter, and threatened to strike off the head of any one who should say that the leader of the faithful was no more. A scene of tumult and confusion ensued which delayed the interment for some days. It was a political error in Mahomet, which proved fatal to the unity and stability of his empire, that he neglected to name his immediate successor. His decease was the signal for immediate contest between the two chief parties of his followers. The day that laid him in the grave saw them assembled to deliberate on the choice of a new sovereign. A schism appeared inevitable; swords were drawn, and the hasty structure of Moslem greatness seemed tottering to its fall, when the tumult was seasonably stilled by the magnanimity of Omar, one of the claimants to the

succession. He renounced his own pretensions in favor of Abu Bekr, the first believer in Mahomet's mission, and the companion of his flight. *Abu Bekr* was therefore proclaimed *Khalif*, or lieutenant—a title which was subsequently assumed by his successors in the empire.

The same religious enthusiasm still inspired the Mussulmans. Their swords, their wealth, and their power were destined, as they believed, to no other object than that of extending the knowledge of the true God. The part which each man took was indifferent, provided he labored with all his strength to this end. Abu Bekr, from his great age, was unable to lead the armies of the faithful. He appointed Khaled, surnamed the *Sword of God*, his general, and devoted himself to prayer, penitence, and the administration of justice. At the end of two years, feeling the approach of death, he named *Omar* as his successor. "I do not want the place," said Omar. "But the place wants you," replied Abu Bekr. Omar, having been saluted by the acclamations of the army, was invested with the khalifate, (A. D. 634.) He had given brilliant proofs of valor during the wars of Mahomet, but he considered the dignity of khalif as putting an end to his military career, and exacting from him an exclusive attention to religious duties. During a reign of ten years, he was solely intent on directing the affairs of the faithful, giving an example of moderation and justice, of abstinence and contempt of outward grandeur. His food was barley-bread or dates: his drink, water: the dress in which he preached to the people was patched in twelve places. A satrap of Persia, who came to do him homage, found him sleeping on the steps of the mosque at Medina. It was during the reigns of these two peaceful religious votaries, Abu Bekr and Omar, that the Mussulmans achieved their most wonderful conquests.

The victories, the doctrine, and the revolution, which were the work of Mahomet, had hitherto been confined within the boundaries of Arabia. Changes of opinion in an illiterate nation, the language of which had never been studied by its neighbors, did not seem of sufficient importance to engage the attention of the world. The revolutions of the little republics of the Red Sea, had never been felt in other countries, and the union of the Arabs of the desert, thus suddenly accomplished by a new religious doctrine, seemed likely to be of short duration. At Constantinople, at Antioch, and at Alexandria, the birth of Islamism was either wholly unknown, or was thought too insignificant to be feared. Yet the first twelve years which elapsed after the death of the prophet, are filled with Mussulman conquests, which astound the imagination. During this short space, the followers of Mahomet subjugated Syria, Persia, and Egypt. They captured thirty-six thousand cities, towns, and castles, destroyed four thousand temples and churches, and built fourteen hundred mosques dedicated to their own religion.

These conquerors were utterly ignorant of geography, and of the interests, strength, policy, and languages, of the nations which they attacked. They had no regular plans of campaign, no schemes to strengthen themselves by alliances, or to establish secret correspondence in the countries which they were about to invade. The instructions which the khalifs gave to the commanders of their armies were simple and general. Neither Mahomet nor his successors had made any change in the rude armor and irregular manner of fighting common to the robbers of the Arabian desert. The Mussulman soldiers were half naked. When on foot, they were armed only with bows and arrows; when on horseback, they carried a light lance and a cimeter. Their horses were indefatigable, and unequalled in the world for their docility and spirit. But they did not manœuvre in large or regular masses. They knew nothing of those charges of modern cavalry, which bear down battalions by their resistless weight. Single-handed, warriors advanced in front of the army to signalize themselves by acts of personal prowess, and after a few strokes of their flashing cimeters, escaped from their enemies by the swiftness of their steeds. Battles were long-continued skirmishes, in which the hostile troops did not engage rank to rank; the contest frequently lasted several days, and it was not till after their adversaries, exhausted by unusual fatigue, were put to rout, that the Arabs became terrible in pursuit.

The Asiatic provinces of the Greek empire and of Persia, alternately devastated by war, in the seventh century had undergone a great change in their political state and the character of the people. The fortresses were dismantled; confidence in the defences of the frontiers was gone; the administration was disorganized; and obedience to the government was irregular and imperfect. The provincials had begun to take an active share in the affairs of their country, and had become soldiers, though very bad ones. At this time, we begin to find mention of military bodies proportioned to the extent of the Byzantine empire—armies of one hundred thousand men, though their valor and discipline were of a kind which leads us to suppose that they were composed exclusively of militia. The names of the officers which are incidentally mentioned in history are not Greek, but Syrian. The cities appear to have had an independent existence: their own magistrates directed their affairs; and the interests of the empire appear to have been forgotten in the interests of the provinces. The Mussulmans did not attack the Persians or the Syrians by surprise: they prefaced their invasion by a summons, in which they gave to their enemies the threefold choice, either to become converts to Islamism, and, in that case, to share all the honors, rights, and privileges of true believers; or to submit on condition of paying tribute; or, lastly, to try the fortune of war.

Khaled, the Sword of God, was despatched with an army into Irak and the Persian provinces on the lower Tigris, where he gained splendid victories, and imposed on those countries an annual tribute of seventy thousand pieces of gold. But this general was suddenly recalled from the banks of the Euphrates, to take the command in another quarter. The khalif had resolved on an invasion of Syria, and an army, under Abu Obeidah, had already marched against that country. The instructions given to this commander show the spirit which animated the early Mussulman. "Remember," said the khalif, "that you are always in the presence of God, always at the point of death, always in expectation of judgment, always in hope of paradise. Avoid, then, injustice and oppression. Study to preserve the love and confidence of your troops. When you fight the battles of God, bear yourselves like men, and turn not your backs upon the enemy. Let your victories never be sullied by the blood of women or children. Destroy not the fruit-trees, neither burn the standing corn; do no damage to the flocks and herds, nor kill any beasts but such

as are necessary to your sustenance. Whatever treaty you make, be faithful to it, and let your deeds be according to your words. As you advance into the enemy's country, you will find some religious persons who live retired in monasteries, designing to serve God in that way. Let them alone, and neither hurt them nor destroy their houses. But you will find, also, another sort of men, who belong to the synagogue of Satan, and who have shaven crowns. Cleave their skulls; give them no quarter till they either embrace our faith or pay tribute." The two classes of religionists here indicated are the monks and the secular clergy. The former had obtained the favor of Mahomet by some act of kindness extended toward him in his youth, if we may believe an Arab tradition.

Abu Obeidah attacked Bosra, one of the fortified towns which defended Syria on the Arabian frontier. The Syrians, at first, thought the invasion nothing more than one of the usual incursions of the wandering tribes of the desert, and they gave to the Arabs the name of *Saraken*, or "marauders," which, for many centuries, had been applied to a plundering horde on their borders. Such is the origin of the name of *Saracen*, which soon became a terror to the civilized world. The governor of Bosra, named Romanus, advised the citizens to surrender; and, when they indignantly deprived him of his command, he treacherously admitted the Arabs by night into the fortress. On the following day, in the presence of his astonished fellow-citizens, he made a public profession of his belief in Mahomet. This was the beginning of a series of desertions, which inflicted a deadly blow upon the declining Roman empire. All the discontented, all those whose ambition or cupidity outran their advancement or their fortune, all who had any secret injury to avenge, were sure to be received with open arms by the conquerors, and to share their fortunes. In provinces where the Byzantine commanders had never been able to levy a single cohort, the Saracen army was recruited by fugitives, with a facility which proves that it is the government, and not the climate, which destroys courage.

The capture of Bosra was quickly followed by the attack on Damascus, one of the most flourishing cities of Syria. This awakened the attention of the emperor Heraclius, who collected an army of seventy thousand men for the relief of the besieged city. A battle was fought at Aiznadin, (A. D. 633,) in which the Christians were defeated, with the loss of fifty thousand men. This decided the fate of the Roman empire in Asia. Damascus surrendered after a siege of one year. Emesa and Baalbec followed, and the Saracens laid siege to Jerusalem. The rival religions were here brought into especial hostility; for the whole of Christendom had its eyes turned toward the holy city, and regarded this spot as the outward pledge of the truth and triumph of the religion of Jesus.

CHAPTER CLXXVI.

A. D. 635 to 644.

Capture of Jerusalem — Conquest of Syria and Egypt — Burning of the Alexandrian Library — Death of Omar.

During a siege of four months, the religious enthusiasm of the besieged kept pace with that of the assailants. The walls were thickly planted with crosses, banners blessed by the priests, and miraculous images. But all this zeal was fruitless. Sophronius, the patriarch of Jerusalem, who directed the efforts of the besieged, was obliged to capitulate. But he refused to open the gates of the city until the khalif Omar should come in person to receive so important a surrender, and to guaranty the capitulation by his word. Jerusalem was as sacred in the eyes of the Mussulmans as in those of the Christians. Omar set out on his pious pilgrimage. The camel which he rode was also laden with his baggage: this comprised only a sack of wheat, a basket of dates, a wooden bowl, and a skin of water. When he came in sight of Jerusalem, he exclaimed, "Good and victorious Lord! grant us a victory unstained with blood." His attendants pitched his tent of camel's hair cloth: he sat down on the earth, and signed the capitulation, by which he promised to leave the Christians liberty of conscience, and the undisputed possession of the church of the holy sepulchre. Having completed this act, he entered the city without precaution and without fear, discoursing by the way with the patriarch, whom he hoped to protect from the fanaticism of his followers by this show of confidence. They visited the Church of the Resurrection together; and, at the hour of prayer, the khalif declined offering his adorations in the interior, preferring the steps of the porch, where he spread his mat, and performed his devotions. He laid the foundation of a magnificent mosque on the ruins of the temple of Solomon. As the spot was covered with rubbish of every kind, he set the example of cleaning it by removing some of the earth in his robe. At the expiration of ten days, he returned, in the same simple and unostentatious manner, to Medina, where he passed the remainder of his life in offering up his devotions at the tomb of the prophet.

In the year which followed the capture of Jerusalem the Saracens made themselves masters of Antioch and Aleppo. The Byzantine emperor fled from a province which he could not defend; the Greek army dispersed or went over to the enemy; Tyre and Tripoli were given up to the invaders by treachery; and the remaining cities of Syria soon after opened their gates by capitulation. The conquest of Persia, which Khaled had commenced, was completed by other generals. The battle of Cadesia (A. D 636) established the triumph of the Mussulmans over the Persians, as we have related in the history of the latter people. The fertile province of Assyria was conquered, and the possession of it secured, by the foundation of the city of Bassora, on the Euphrates, about forty miles from the Persian Gulf.

Syria and Persia had been but feebly defended by the Christians and the disciples of Zoroaster. Egypt was given up by the Copts, a native race of Christians, who were severed from the established church by a theological dispute, and who preferred the yoke of the Saracens to the persecutions of the orthodox. Even during the lifetime of Mahomet, they had proposed negotiations to the Arabs; and, after the conquest of Syria, Omar, urged by the valiant Amrou, one of the warriors by whom that deed was accomplished, had given his consent to the invasion of Egypt The fortress of Pelusium, which surrendered in 638, after a month's siege, opened to the invaders the entrance to that country. The Romans had transferred the seat of government in Egypt to Alexandria, and

Memphis, the ancient capital, had sunk to the rank of a secondary city. Its population, however, was considerable, and almost exclusively Coptic, or Egyptian, while Alexandria abounded in Greeks. After a siege of seven months, Memphis surrendered. The Saracens took possession of it, and founded, in one of the suburbs, a new town, to which they gave the name of *Kahira*, or the "City of Victory:" this has been corrupted by the Europeans to *Cairo*.

The march of Amrou from Memphis was a series of skirmishes and victories; and, after twenty-two days of battle, the Saracens pitched their tents before the gates of Alexandria. This magnificent city had risen, after the lapse of a thousand years, to be the second capital of the Byzantine empire, and the first emporium of trade in the world. The inhabitants made a determined resistance to the attacks of the Arabs, and they were abundantly supplied with the means of defence. For fourteen months, the siege was carried on with a fury rarely paralleled in the history of war. A singular accident had nearly deprived the besiegers of their commander. In every sally and attack, the sword of Amrou glittered in the van. On one occasion, the Arabs were repulsed, and Amrou and his slave were taken prisoners. They were carried before the governor of the city. Amrou was not recognized as the Saracen chief, but his haughty demeanor began to excite suspicion, when his slave, with singular presence of mind, gave him a blow on the face, and bade him hold his tongue in the presence of his superiors. He then proposed to despatch him to the Mussulman camp under pretext of obtaining money for his own ransom. The credulous Christians were deceived, and Amrou was dismissed; but they soon had cause to repent of their folly: instead of a pacific embassy from the besiegers, they witnessed only the tumultuous acclamations of joy in the camp of the Arabs as they hailed the return of their commander. Alexandria at length surrendered on the 22d of December, A. D. 640. The siege had cost the Mussulmans twenty-three thousand men.

Amrou wrote an account of his victory to the khalif in the following style: "I have taken the great city of the west. It would be impossible for me to describe all its grandeur, all its beauty. Let it suffice to you to know that it contains four thousand palaces, four thousand baths, four hundred theatres, or places of public amusement, twelve thousand shops for the sale of vegetables fit for the food of man, and forty thousand tributary Jews. The city has been taken by force of arms, without treaty or capitulation, and the Mussulmans are impatient to seize the fruits of their victory." Omar rejected the proposal of pillage, and commanded his lieutenant to restrain the rapacity of the soldiers, and preserve the wealth of the city for the public service. The inhabitants were numbered; a tribute was imposed upon them, and a land-tax was assessed according to the annual rent of estates. Many of the inhabitants embraced the religion of the conquerors, but the mass of the population remained Christians; and, even now, the Coptic church in Upper Egypt and the Greek church of Alexandria are not entirely annihilated.

An event connected with the capture of the city is too famous to be passed over in silence. The destruction of the Alexandrian library has done more to familiarize us with the name of Omar than all the conquests effected in his name. It is said that there were seven hundred thousand volumes collected in the temple of Serapis and the royal palace. John the Grammarian ventured to solicit of the conquering general the gift of the royal manuscripts, which, he observed, the Arabs had omitted as of no value in sealing up the magazines and repositories of wealth. Amrou was disposed to comply; but, as it was beyond his power to alienate any part of the spoil, the consent of the khalif was necessary. The answer of Omar is well known: "These books are useless if they contain only the word of God; they are pernicious if they contain any thing else: therefore destroy them." The sentence was executed with blind obedience, and the books were used as fuel in heating the baths of the city. The number of the volumes was so great, that six months scarcely sufficed for their destruction. Such is the story, though it is discredited by some historians. It is in opposition to the precepts of the Koran, and to the profound veneration of the Mussulman for every scrap of paper on which the name of God is written. Moreover, the ancient library, collected by the magnificent liberality of the Ptolemies, had long before been destroyed, and we have no evidence that it had been replaced at any later period.

The conquest of Egypt was most opportune. At no season could the possession of this fertile country have been more useful to the Arabs. Their own country was suffering from a famine, and Omar earnestly solicited a supply of corn for the starving inhabitants of Arabia. The request was instantly answered. A train of camels, bearing on their backs the produce of the gardens and granaries of Egypt, was despatched for their relief in a continuous chain from Memphis to Medina, a distance of three hundred miles. The tediousness of this mode of conveyance suggested to the khalif the scheme of opening a maritime communication between the Nile and the Red Sea — an experiment which Trajan and the Ptolemies had attempted in vain. The resources of the Arabs were equal to its accomplishment, and a canal, eighty miles in length, was opened by the soldiers of Amrou. Their inland navigation, which would have connected the Mediterranean and the Indian Ocean, continued in use for some time. But, when the khalifs removed the seat of their government from Medina to Damascus, it was sacrificed to an apprehension of the danger that might ensue, from its opening to the Christian fleet a passage to the holy cities of Arabia.

The anxiety of Omar to learn something of Egypt was natural; and the lively description of Amrou, in his answer, would rather augment than diminish his romantic conceptions of this singular country: "O commander of the faithful! Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river, on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the land. The fields are overspread by the salutary flood, and the villagers communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds. The crowds of husbandmen that blacken the fields may be

compared to a swarm of industrious ants, and their native indolence is quickened by the lash of the task-master, and the promise of the flowers and fruits of a plentiful increase. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, or the deep yellow of a golden harvest." The phenomenon of a country alternately a garden and a sea was new to the dwellers in the desert.

The ambition of Amrou was not contented with a single conquest. He carried his arms westward, and, in a short time, made himself master of all the country between the Nile and the Desert of Barca. In the midst of this career of victories, the dagger of an assassin put an end to the life of Omar, (A. D. 644.) A Persian slave, who had a private injury to avenge, watched his opportunity while the khalif was engaged at morning prayers in the mosque, and plunged a dagger into his heart. Omar is celebrated for his piety, justice, abstinence, and simple manners, which procured him more reverence than his successors, with all their grandeur, could command. "His walking-stick," says an Arabian historian, "struck more terror into those who were present than another man's sword."

CHAPTER CLXXVII.

A. D. 644 to 680.

Civil Wars of the Saracens — Othman — Moawiyah — Ali — Obeidollah — Death of Hosein.

During the reigns of Abu Bekr and Omar, the Mussulmans had lost none of the enthusiasm with which their prophet had inspired them. No private ambition, no jealousy, no personal interest or passion, had as yet alloyed that zeal for enlarging the kingdom of God, which turned all their efforts toward war, and caused them to meet death with as much exultation as victory. The commanders of armies, born in free Arabia, accustomed to complete independence of mind and will, rendered implicit obedience to the khalif; yet they felt not that they were subject to a master, because his will was so exactly in conformity with their own. But a new question sprung up after the decease of Omar, both in the civil government and in the army. The troops had been recruited from foreign countries, and though they shared the religious enthusiasm of the Arabs, they introduced a new character and a new species of ambition into the army.

The two khalifs who succeeded Omar resided constantly at Medina, and preserved pure and unmingled the genuine Arab faith, together with the simplicity of manners which characterized their predecessors. But they were surrounded by persons who no longer maintained the ancient purity of character, and they introduced confusion and civil war into a government previously remarkable for its simplicity. After a while, the seat of empire was transferred from Medina to Damascus. Oriental despotism then succeeded to the liberty of the desert; fanaticism was still kept alive in the army, but a new principle of government guided the prudence and concealed the vices of the khalifs.

Othman, who had been the secretary of Mahomet, was elected khalif on the death of Omar. He was already old, and incapable of supporting the burden of government. Yet, during his reign, which lasted eleven years, the Saracens completed the subjugation of Persia; they extended their conquests through Asia Minor, threatening Constantinople, and into Africa, as far as Tripoli. In the midst of these victories, a civil war broke out at Medina, and Othman fell by the hand of an assassin, (A. D. 655.) He had given away vast sums in charity, yet he left fifty millions of dollars, in money, at his death.

Ali, the husband of Mahomet's daughter Fatima, was chosen to succeed him. This occasion was the beginning of new political convulsions, and the cause of that religious schism which rent the creed of Islam in twain. The discontented faction took the name of *Motazalites*, or separatists. The spirit of discord was irritated by the calumny that Ali was an accomplice in the murder of Othman. The bitterest enemy of the khalif was Ayesha, the widow of the prophet. At Bassora, a great battle was fought between the two parties. Ayesha mixed in the conflict, riding upon a camel in a sort of wooden tower or cage. With her shrill voice she animated her troops to the combat, an her tower was pierced with innumerable darts and javelins, till it resembled the back of a porcupine. Her party was defeated, and she was taken prisoner. This action was called the *Battle of Khoraiba*, or the *Day of the Camel.*

In the mean time, *Moawiyah*, son of Abu Sophian, the ancient rival of Mahomet, had been chosen khalif in Syria. On the news of the death of Othman he had declared himself the avenger of the commander of the faithful. He displayed his blood-stained garments in the mosque of Damascus, and sixty thousand Mussulmans swore to support his standard. Ali marched against him: all the forces of the conquerors were collected, and, if we may believe the Arabian histories, the two armies remained face to face for the greater part of a year. At length, there was a general cry that the rivals should refer their dispute to the decision of two arbitrators, in conformity to a precept of the Koran. The two khalifs submitted. Ali returned to Cufa, on the Euphrates, and Moawiyah to Damascus. Their two representatives, Abu Musa and Amrou were left to decide which of the two was to retain the Mussulman sceptre. To depose both, and elect a third, seemed to be the most eligible course. Upon this the umpires agreed, and Abu Musa announced to the people that Ali had ceased to be khalif. The crafty Amrou instantly declared that Moawiyah consequently remained in undisputed possession of the khalifate. From this act of treachery dates the schism which still exists between the *Sheahs* and the *Sunnees*. The former, and more especially the Persians, regard the deposition of Ali as illegal; the latter, and especially the Turks, esteem the succession of Moawiyah as legitimate.

Civil wars broke out afresh. The empire, founded on a long course of victories, seemed on the point of crumbling to ruin. Ali was assassinated, and *Hassan*, his son, and the grandson of Mahomet, was recognized by the Sheahs as his successor. But this prince, desirous of putting an end to the effusion of blood, entered into a treaty with Moawiyah, and renounced all claim to the khalifate. Moawiyah, during a reign of twenty years, restored tranquillity to the Mussulman empire, and turned the arms of the faithful once more against their enemies. For seven years, his troops laid siege to Constantinople, while other Mussulman

armies traversed the northern part of Africa, and founded a new capital at Cairouan. But the conquests of the Mussulmans were no longer undertaken with the sole view of extending their religion. They now served to establish the supremacy of a new reigning family, which united the despotic habits of the ancient monarchs of the East to the fanaticism of new sectaries. Moawiyah had quitted Arabia to return no more; he preferred the abject submission and servile habits of the Syrian to the haughty independence of the Bedouin. He succeeded in causing his son *Yezid* to be acknowledged as his colleague, thus securing the sceptre in his family by anticipation. This principle being once admitted, the khalifate became hereditary in the family of Abu Sophian, the earliest and most inveterate enemy of Mahomet.

The Fatimites, or the party adhering to Ali and Fatima, the daughter of Mahomet, were disgusted with the vices of Yezid. The second son of Ali named *Hosein*, had served at the siege of Constantinople. The injustice done to his family revived a feeling of loyalty toward him, and suggested the thought of placing him on the throne. The inhabitants of Cufa invited him to make his appearance in that city, and a list was secretly transmitted to Mecca of one hundred and forty thousand Moslems in Irak, who professed their attachment to his cause, and were ready to draw their swords as soon as he should appear on the banks of the Euphrates. Hosein yielded to their solicitations. With a slender escort of forty horse and one hundred foot, he left Mecca, followed by a numerous train of women and children. He traversed the deserts of Arabia, in the hope of reaching his friends before the lieutenant of Yezid could receive information of his design; but his expectations were disappointed. Obeidollah, the governor of Cufa, had detected and put to death his faithful agent. As Hosein approached the frontier of Irak, the hostile appearance of the country told the melancholy tidings, and his fears were confirmed by the intelligence that four thousand of the enemy were on their way to intercept him. He pitched his tent by the brook of Kerbela, finding it impossible to retreat with the encumbrance of so large a family.

Obeidollah had issued a peremptory command to his officers: "Bring me Hosein or his head." The camp at Kerbela was soon surrounded by a hostile army. Hosein attempted to negotiate a peace, or return to his home, but in vain. His little band, true to his fortunes, and resolved to share his fate, drew up to meet their assailants. The women and children, terrified by the certain prospect of death, gave vent to their sorrows in loud and bitter lamentations. The archers galled them with their arrows. Twenty were killed in a charge; but the survivors maintained the combat against an immense disparity of numbers, with unshaken constancy, until the heat of the day rendered their thirst insupportable. They could obtain no relief, as they were cut off from all communication with the river. The cavalry dismounted and fought on foot, generously throwing themselves between their leader and the swords of the enemy, and each saluting him, as they passed in succession to the deadly encounter, "Peace be with thee, thou son of the apostle of God! Fare thee well." Their only respite was the hour of prayer, and Hosein beheld with tears the last of this band of martyrs expire by his side His brothers then rushed to the conflict, and perished with their slaughtered companions. His eldest son sought revenge in the thickest of the battle, and fell after bravely sustaining ten different assaults.

Hosein was overpowered with feelings of anguish, which he could no longer suppress. Alone, weary, and wounded, he seated himself at the door of his tent, addressing his supplications to Heaven. His infant child was brought to his arms, and while pressing it to his bosom, he saw an arrow pierce it to the heart. His little nephew ran to embrace him, when his head was struck off with a sabre. Hosein received a wound in the mouth while quenching his thirst with a drop of water. His enemies gathered thickly around him. His sister Zeinab, in a transport of horror, rushed from her tent, and begged their general not to suffer the grandson of the prophet to be murdered before his eyes. Frantic with despair, Hosein threw himself into the midst of the assailants, and the boldest of them retreated before his desperate charge. A feeling of awe kept them at bay till their cowardice was reproached by the remorseless Shamer, whose name is still detested by the faithful. At length, Hosein was despatched with thirty-three wounds. Thus, on the 10th of October, 680, was the family of Mahomet crushed in the very empire of which he was the founder. The memory of Hosein is still dear to his Persian votaries, and crowds of pilgrims pay their devotions at his shrine. The anniversary of his martyrdom, called the *Day of Hosein*, is an occasion of weeping and lamentation, and the hatred of the Turks is prolonged by this solemnity.

CHAPTER CLXXVIII.

A. D. 680 to 710.

The Ommiades and Abbassides — Administration of the Khalifs — Conquest of Northern Africa — Invasion of Spain.

We have shown, in the preceding chapter, how the throne of the khalifs was established. It will not be necessary to repeat the names of all those sovereigns, many of whom were as little distinguished by political wisdom as by martial courage. Fourteen khalifs of the *Ommiades*, or the dynasty founded by Moawiyah, reigned at Damascus during a space of ninety years, till, in the year 750, *Mervan II.* was deposed and put to death by Abul Abbas al Saffah, a descendant of Abbas, the uncle of Mahomet. With him commenced the dynasty of the *Abbassides*, rendered illustrious by the foundation of Bagdad, upon the Tigris, where these princes subsequently fixed their residence, as well as by the magnificent patronage which they bestowed upon literature and men of learning.

The court of the khalifs was here maintained in the most gorgeous and imposing state. Nothing in the palace of the commander of the faithful was calculated to remind the observer of the simple and austere manners of the primitive Mahometans. A numerous guard, shining in gold, and bristling with steel, kept watch at the gate. The apartments within were decorated with every ornament which wealth and luxurious art could procure. Every delicacy of the most sumptuous table was sought for to gratify the palate of the sovereign; and when he travelled, four hundred camels were hardly sufficient to carry the appa

ratus of his kitchen. Seven thousand eunuchs were employed in attendance on his person, or as a guard to his women. The khalif made it an invariable rule to appear at the great mosque for prayer, and to preach there on Friday, the day which the Mussulmans devote to public worship. But this was the only occasion on which he presented himself to the people, and he was then accompanied with all the pomp of royalty. The rest of his life was passed in the Paradise of Damascus — the name given by the people of the East to the gardens of the palace. There the sovereign of the Saracen empire reposed under fresh and blooming bowers, amid gushing fountains, and breathing an air loaded with perfumes.

But while the character of the sovereigns was utterly changed, the nation of Mussulmans retained that spirit of activity and energy which seemed to promise them the dominion of the world, and which would soon have enabled them to complete their conquest, had they not been abandoned by their chiefs. The absolute transformation of the Eastern nations, effected in so short a space of time, is one of the wonders of history. The house of the Ommiades was never beloved, nor zealously served by the Arabs; its armies were therefore composed of the new converts — the Syrians, the Persians, and the Egyptians — people noted for their pusillanimity and effeminate manners. Mahomet taught these people to think and to act, and the enjoyment of thought and action was as lively and as deep as it was new to them. The rapid metamorphosis of the indolent and timid Orientals into valiant Mahometans, may be looked upon as a most brilliant example of the advantages which a legislator may derive from that thirst for knowledge and improvement, and that love of action, which are inherent in man, and which, once aroused by a sufficient object, become their own reward.

The successors of Mahomet issued their orders in his name, calling themselves his lieutenants. They were obeyed without hesitation. Yet it cannot be said that their authority was despotic. They were but the organs of the public will. One single thought, one sole passion, absorbed every Mussulman: every effort was directed to the great purpose of establishing the triumph of the national faith. The first four khalifs attempted nothing in their own name; they reaped no personal enjoyment from the immense power they possessed, and no jealousy was excited by the exercise of their authority. During the most brilliant period of the Mahometan conquests, the army, urging forward its generals without the check of any responsibility, acted continually with the spirit of a republic. It was this universal passion, this devotion of all to the cause of all, which developed, in a manner so brilliant and unexpected, the activity of the people of the East; which inspired with so much courage and endurance the sons of the pusillanimous Syrians, which suggested to them such ingenious manœuvres in the art of war, and which maintained their constancy unshaken, through danger and privation.

This complete self-education, this all-pervading sentiment, put in action every talent and every virtue which the Saracens possessed; it rendered them happy under all the chances of war and fortune, and constituted a reward for the heroism of the believers far more certain than the black-eyed houris promised to them in Paradise. Patriotism, glory, and individual happiness flourished on the frontiers of the empire and in the army long after a mortal corruption had seized upon the centre. The obscure and inglorious khalifs of Damascus and Bagdad continued to conquer countries which they never saw, and of which they knew not even the names, long after their government had become stained with all the vices of a despotic court, long after the most illustrious men had fallen a sacrifice to the caprices of tyranny, and the election or deposition of the commanders of a brave soldiery was habitually the work of the vilest intrigues. The cause of this is to be sought in the fact that these victorious troops fought not for the khalif, but for the Mahometan religion; that they obeyed, not the orders from the palace, but the dictates of their own conscience; that they believed themselves free, and the ministers of God. It was not till a considerable time after they had been accustomed to scenes of civil war, and to treachery and baseness in their leaders, that they discovered they were no longer free citizens, and therefore ceased to be men.

During the reign of the Ommiades, the Saracens invaded Europe on the east and on the west at the same time — in Greece and in Spain; and their victories in both countries seemed at first to threaten the Christians with destruction. The progress of the Mahometan army westward was attended by extraordinary success. The conquest of Africa was accomplished between the years 665 and 689, by Akbab, lieutenant of the khalif Moawiyah and of his son Yezid. Having led his victorious troops as far as those territories which are now under the dominion of the emperor of Morocco, he spurred his horse into the waters of the Atlantic opposite the Canary Isles, and, brandishing his cimeter, exclaimed, "Great God! why is my progress checked by these waves? Fain would I publish to the unexplored kingdoms of the west that thou art the sole God, and that Mahomet is thine apostle. Fain would I cut down with this sword those rebels who worship other gods than thee!" It was not, however, till after the second civil wars, from 692 to 688, that Carthage, the metropolis of Africa, was besieged by Hassan, the governor of Egypt. The obstinate resistance of the Christians so provoked his resentment, that on capturing that beautiful city, he gave it up to the flames. The former rival of Rome was finally and utterly destroyed. Great numbers of the inhabitants were put to the sword; many of them escaped to Constantinople; others were scattered over the coasts of Italy, Sicily, and Spain. Those who preferred their country to their religion, suffered themselves to be transported to Cairouan, a new capital, founded by the conquerors. The ancient queen of Africa has never since risen from her ruins.

Thirty thousand of the Moors in the north-west of Africa embraced Islamism in one day, and were enrolled in the Saracen army. The whole nation, which already resembled the Bedouins of Arabia in their manners, and were born under a similar climate, adopted the language and name, as well as the religion, of the Arabs. Spain was the next country threatened by the conquerors. This country, after having been subject to the Carthaginians and Romans, had submitted early in the fifth century to the Goths, the most formidable of the northern invaders. But these impetuous conquerors had not transmitted their bravery to their descendants. In the history of Spain, we shall relate the tale of the degeneracy of the Gothic kings, and the romantic incidents, fabulous or true, which were

connected with the Saracen invasion. We can here present only a brief outline of this great event.

Count Julian, a Gothic noble, having received a deep affront from his sovereign, Rodrigo, or Roderick, invited the Saracens into Spain in the year 710. The first adventurers that crossed the straits were commanded by a daring chief named Tarik. Rodrigo despatched an army with orders to drive the invaders into the sea; but this army was put to the rout. The king then assembled all his forces, which are said to have amounted to nearly one hundred thousand men. The hostile armies met on the River Guadalete, near Xeres. A battle was fought which lasted seven days. Rodrigo attended his army, bearing on his head a crown of pearls, clothed in a flowing robe of silk and gold, and reclining in a car of ivory, drawn by two white mules. The troops corresponded in character to their leader; and it is not surprising that, in spite of their numerical superiority, they were unable to resist the fierce onset of the fanatical Mahometans. The last three days of the battle were little else than a disastrous rout, fatal to the Gothic dominion in Spain.

CHAPTER CLXXIX.

A. D. 710 to 807.

Conquest of Spain — Invasion of France — Abu Jaafar — Mahadi - Haroun.

Almost all the cities of Spain opened their gates at the first appearance of the Saracens against them. Before the close of the year 713, the whole kingdom was conquered with the exception of a few inaccessible fastnesses among the mountains, where some petty chiefs still maintained a resistance against the invaders. Scarcely was Spain added to the Moslem dominion, when its conqueror, Musa, was made to experience the ingratitude of despotic courts. He was arrested at the head of his army by a messenger from the khalif, who commanded him to hasten to Damascus, there to render an account for the abuse of power of which he was said to have been guilty.

France was the next country exposed to the terrors of Saracen invasion. Zama, the khalif's new lieutenant, crossed the Pyrenees, and seized upon Narbonne and the neighboring provinces. Christendom was now in extreme danger. No idea of the general interest of honor, or of the general defence, seemed to form a bond of union among the people of the west. The dukes of the southern provinces of Gaul began to negotiate and submit. It appeared impossible for the whole kingdom to avoid subjugation, and with France all Europe must have fallen, for there was no people in the rear of the Franks in a condition for war — no other nation which had made any progress toward civilization; none, in short, which either by its valor, its policy, its means of defence, or the number of its troops, could indulge any hope of victory, if the Franks were conquered.

Europe and Christendom were, however, saved by Charles Martel, the mayor of the palace, or chief officer of the Frankish king. He raised an army to meet the advancing Saracens, who, under the command of Abderrahman, had penetrated north as far as the plains of Poictiers. Here, in October, 732, after seven days' skirmishing, was fought the most important battle recorded in the history of Europe. But this was an age without historians; and Isidore, bishop of Beja, in Portugal, a writer who flourished a little later, is the only one who devotes more than two lines to this memorable event. "The Franks," says he, "were planted like an immovable buttress, like a wall of ice, against which the light-armed Arabs dashed themelves to pieces without making any impression. The Mussulmans advanced and retired with great rapidity; but they were mowed down by the swords of the Germans. Abderrahman himself fell under their blows. Meanwhile, night began to fall, and the Franks lifted up their arms as if to petition their leader for rest. They wished to reserve themselves for the next day's fight, for they saw the distant country covered with Saracen tents. But when, on the following morning, they formed for battle, they perceived that the tents were empty, and that the Saracens, terrified by the dreadful loss they had sustained, had retreated in the middle of the night, and were already far on their way." Although the Mussulman army effected its retreat into Spain without further check, this great battle was decisive. Three hundred thousand of the Saracens are said to have fallen in the field; and Europe at this day owes its religion and its liberty to Charles, who acquired the surname of *Martel*, or the Hammer, from the power with which he shattered the Saracen force.

In Spain, many old and flourishing cities were destroyed by the Saracens, and many new ones were built by them. In other respects, they left unaltered the institutions of the country, except that the authority of the khalif was substituted for that of the king. The national assemblies, the nobility, the courts of justice, and the laws remained. The Christians obtained a toleration for their worship, and were only forbidden from speaking against the religion of their conquerors. Cordova was the capital of the Saracen empire in Spain, and this part of the Mahometan dominion soon became an independent government.

The Ommiades, who, for the greater part of a century, had ruled with so much success and glory, had, nevertheless, been regarded by a large party in the East as usurpers. They were reproached with being the descendants of the most virulent enemy of the prophet. The revolution which transferred the khalifate, from the Ommiades to the house of Abbas, led to the dismemberment of the empire. Three parties arose, distinguished by three different colors. Black was the badge of the Abbassides, white of the Ommiades, and green of the Fatimites.

The throne of the first Abbasside khalif, Abul Abbas, surnamed *Al Saffah*, or the Sanguinary, was raised in blood. He massacred all the princes of the Ommiade family whom he could seize, broke open the sepulchres of all the khalifs from Moawiyah downward, burnt their mouldering contents, and scattered the ashes to the winds. This cruelty was combined with treachery. The defeated Ommiades accepted a peace which was offered them, and relied with confidence on the oaths of their rival. Twenty-four, some authors say ninety, members of the family were invited to Damascus to a feast of reconciliation, which was to be the seal of a new alliance. They met without suspicion. A poet, according to a preconcerted arrangement, presented himself before Abdallah Abu Ali, the uncle of the khalif who had given the feast. He recited some verses enumerating the crimes of the house of Moawiyah, calling for vengeance on their

heads, and pointing out the danger to which their existence exposed the house of Abbas. "God has cast them down," he exclaimed; "why dost thou not trample upon them?" This ruthless exhortation fell upon willing ears. Abdallah gave the signal to the executioners, whom he had already prepared, and ordered all the guests to be beaten to death with clubs in his presence. When the last man had fallen under the hands of the executioner, he ordered the bodies to be piled together, and carpets to be thrown over the ghastly heap. The festive board was then placed upon their palpitating bodies, while they yet breathed, and the orgies of the Abbassides were prolonged amidst the groans of their expiring rivals.

Only one of the Ommiades escaped this butchery. Abd er Rahman, the youngest son of the last khalif of that race, fled from Syria, and wandered over Africa as a fugitive. But in the valleys of Mount Atlas, he learnt that the white banner of his house was still triumphant in Spain. He immediately proceeded to that country, and in 755 presented himself to his partisans on the coast of Andalusia. He was saluted by them as the true khalif, and the whole of Spain soon acknowledged his authority. He took the title of *Emir al Mumenim*, or Commander of the Faithful, which the people of the west converted into the barbarous name of *Miramolin*. He died after a glorious reign of thirty years. His son and grandson were the contemporaries of Charlemagne, and fought with success several times against his generals. The Ommiades of Spain retained the sovereignty of the peninsula for two hundred and fifty years. Toward the middle of the eighth century, an independent monarchy arose in Africa, under the Edrisides of Fez, who declared themselves descendants of the Fatimite branch, and who recognized neither the western nor the eastern khalif.

During the remainder of the Saracenic annals, we can only touch lightly upon the reigns of the most distinguished of the khalifs. One of them was *Abu Jaafar*, surnamed *Al Mansur*, or the Victorious. He acceded to the throne in 754, and signalized his reign by the foundation of Bagdad. This city was built on the banks of the Tigris, about fifteen miles from the ancient Ctesiphon. The court of the khalif was fixed here; and so rapid was the growth of the place, that during the reign of its founder, the funeral of a popular Mahometan saint was attended by eight hundred thousand men and sixty thousand women of Bagdad and the adjacent villages. This sovereign was involved in many civil wars, in which abundance of blood was shed; but notwithstanding these troubles, and the expense of a magnificent pilgrimage to Mecca, he amassed, during the twenty years of his reign, treasure to the value of a hundred and fifty millions of dollars — all which he left behind him at his death. He was covetous, perfidious, and cruel, in his government, but at the same time amiable in private life, brave, prudent, and learned. He is believed to have given the first impulse to literature among the Saracens.

Al Mohdi, or Mahadi, succeeded him, (A. D. 774.) He was an able and successful sovereign, though his reign was disturbed by wars and sectarian controversies. Among the remarkable incidents of this time was the rebellion headed by the impostor Mokanna, who had but one eye, and was so hideously ugly that he covered his face with a veil. The adventures of this impostor have been made familiar to the English reader by Moore's poem of Lalla Rookh. Mahadi lavished the treasures left by his father in various ways. He made a magnificent pilgrimage to Mecca, a distance of a thousand miles, with such a retinue as to enable him to carry snow enough to preserve through the desert his accustomed luxuries. His fruits and liquors were daily served, in the scorching sands, with the same coolness and freshness which they possessed when he enjoyed them in his palace at Bagdad. His brilliant reign was closed by a murder intended for another, but which fell on him. It is deserving of mention, as it shows a trait in the moral character of the Eastern nations. He had a multitude of wives, and among them a favorite named Hasfana. One of the neglected and jealous of his females inserted a deadly poison in a beautiful pear, and presented it to Hasfana. She gave it to the khalif, knowing nothing of its contents. He ate it, and died, (A. D. 784.)

Musa, the son of Mahadi, reigned but two years. *Haroun*, his uncle, succeeded him in 786. He was surnamed *al Raschid*, or the Just. This is the famous khalif so well known to the readers of the Arabian Nights. He is specially celebrated as the patron of literature. He was always surrounded by learned men, both at home and on his travels. He made it a rule never to build a mosque without attaching a school to it. He sent two embassies to Charlemagne, the western emperor, in 801 and 807. The first carried the keys of the holy sepulchre, which the khalif presented to Charlemagne, as the greatest monarch professing the religion of Christ. The second offered a present of a clock, ornamented with automaton figures, which moved and played on various musical instruments. This is a proof, among others, of the superiority of the Saracens of that age over the Christians in the mechanic arts. The court of Haroun abounded with men of learning and genius. He selected a philosopher to counsel him and take care of his conscience. The rules which he prescribed to this Mentor deserve to be mentioned as illustrative of his character. "Never instruct me in public; never be in haste to give me your advice in private. Wait till I question you; answer in a direct and precise manner. If you see me quitting the path of rectitude, gently lead me back to it, without any harsh expressions; but never address me in equivocal terms."

CHAPTER CLXXX.

A. D. 801 to 808.

The Saracens attack Constantinople — The Greek Fire — Haroun al Raschid — Massacre of the Barmecides.

The Byzantine or Greek empire had been for a long time exposed to the attacks of the Saracens. Every summer a Mussulman fleet, from the ports of Syria and Egypt, disembarked a hostile army under the walls of Constantinople, its capital. That city was indebted for its preservation to a new and fortunate discovery which chemistry accidentally opened to the Greeks, at a time when there was neither courage, patriotism, nor talent, among those people sufficient to repel so formidable an enemy. An inhabitant of Heliopolis, named Callinicus, discovered a composition of naphtha, or oil of bitumen, pitch, and sulphur, which once

set on fire, could not be extinguished by water. This inflammable substance adhered to wood with destructive tenacity, and, when thrown upon combatants in battle, insinuated itself between the joints of their armor, and destroyed them by a torturing death. Callinicus was a subject of the khalif, but a Christian. Instead of imparting his secret to the Saracens, he carried it to Constantinople, where it was used in defence of Christendom. It was called the *Greek Fire*, but its qualities are very imperfectly known to us. The historians of the crusades describe it as being shot through tubes from the prows of vessels, and the ramparts of towns: when it struck any thing, it immediately exploded, and set it on fire by some process with which we are unacquainted. The devoted victims saw it approaching in the form of a fiery serpent, till at last it fell in a burning shower on ships and men. An hour's fight would cover the sea with this flaming oil, and give it the appearance of a sheet of fire. The Saracen fleets were repeatedly destroyed by it, and their most valiant warriors, whom the near aspect of death never daunted, recoiled from the terrors and tortures of this liquid fire, which crept beneath their armor, and clung to every limb.

Haroun al Raschid.

But the Byzantine empire had become so weakened, that although the emperors were able to defend their capital, they did not hesitate to buy a peace with the Saracens by the payment of tribute. On the accession of Nicephorus to the throne, in 786, he determined to throw off this badge of servitude. He accordingly sent a letter of defiance to the khalif in the following terms, alluding to the empress Irene, his predecessor: "The empress considered you as a *rook*, and herself as a *pawn*. That pusillanimous female consented to pay a tribute, when she should have demanded twice as much from the barbarians. Restore, therefore, the fruits of your injustice, or abide by the decision of the sword." The Greek ambassador, who carried the letter, cast a bundle of swords at the foot of the throne. Haroun ordered them to be stuck in the ground, and then, at one blow, severed them all, without turning the edge of his cimeter. He returned for answer to the letter—"In the name of the most merciful God! Haroun al Raschid, commander of the faithful, to Nicephorus, the Roman dog! I have read thy letter, O thou son of an unbelieving mother! Thou shalt not hear, thou shalt behold my reply." Immediately an army of one hundred and thirty thousand Saracens appeared in the Greek provinces of Asia Minor, under the black standard of the khalif. The whole territory was made to feel the terrible vengeance of Haroun. The presumptuous Nicephorus was glad to retract his defiance, and return to submission.

In his administration of the internal affairs of the empire, Haroun was guided chiefly by his two ministers, Yahia ben Kaled, and Giafar, who were of the ancient family of the Barmecides, and whose ancestors, through many generations previously to the introduction of Islamism, had held the hereditary office of priest of the fire temple of Balkh. This family is said to have descended from the monarchs of Persia; and when they came to the court of Bagdad, they were exceedingly rich. Yahia had been the governor and instructor of Haroun in his boyhood. On his accession to the throne, the khalif appointed him grand vizier. When age compelled the minister to relinquish his post, it was immediately conferred on his son Giafar, whose abilities equalled those of his father. Giafar was the most admired writer and the most eloquent speaker of his age; and, while in office, he displayed the accuracy of a man of business, and the comprehensive ideas of a statesman. His acquirements caused him to become the companion as well as the minister of the khalif, who, at last, grew so much attached to him, that he appointed his elder brother Fadhel grand vizier in his place, that the affairs of state might not deprive him of the pleasure of his society.

For seventeen years, the brothers Giafar and Fadhel were all powerful, when, on a sudden, the whole family were involved in disgrace, and the treatment which they received is an eternal stain on the character of Haroun. The following circumstances have been assigned as the cause of the catastrophe. The khalif had a sister, named Abasia, of whom he was passionately fond, and whose company he preferred to every thing but the conversation of Giafar. These two pleasures he would fain have enjoyed together, by carrying Giafar with him on his visits to Abassa; but the laws of the harem, which forbade any one except a near relation from being introduced there, made that impossible. At length, he thought of uniting Giafar and Abassa in marriage, which would remove this obstacle. They were married accordingly, but with the express condition that they should never meet but in the presence of the khalif. This was promised by the husband and wife; but their mutual affection proved too strong; the promise was violated, and two children were born of this unequal marriage. For some time the khalif remained in ignorance of this event; but, when it could no longer be concealed from him, he gave way to his rage, and resolved on the most cruel revenge. He commanded Giafar to be put to death, and the whole race of the Barmecides to be deprived of their property, and thrown into prison. These orders were obeyed. Giafar was beheaded in the antechamber of the royal apartment, which he had sought to request an interview with the implacable Haroun, and his father and brothers were put to death in prison. Abassa and her two children were thrown into a well, which was closed over them.

The destruction of the Barmecides was looked upon as a general calamity. All of them, says an Eastern

writer, enjoyed the singular happiness of being loved as much when in the plenitude of their power as in a private station, and of being praised as much after their disgrace and ruin, as when they were at the summit of their prosperity. The following verses were written on their fall: —

"No, Barmec! time hath never shown
So sad a change of wayward fate,
Nor sorrowing mortals ever known
A grief so true, a loss so great.

"Spouse of the world! thy soothing breast
Did balm to every woe afford;
And now, no more by thee caressed,
The widowed world bewails her lord."

This massacre is an odious exception to the mildness and equity by which the reign of Haroun was generally characterized, and strongly marks the state of society at that period, and the tendency of despotism itself. The supreme pontificate and the secular authority were united in the hands of the khalif, who, being invested with the mantle, signet, and staff of the prophet, and bearing the title of Commander of the Faithful, exercised supreme temporal and spiritual rule, without any other restriction than the vague ordinances of religion.

The reign of Haroun al Raschid has always been referred to as the golden age of Arabian dominion. The wealth and adopted luxury of conquered nations had given to social life a refinement, and to the court of Bagdad a splendor, before unknown among the Mahometans. Flourishing towns sprung up in all parts of the empire. Commerce by land and sea increased with the luxury of wealth, and Bagdad rivalled in magnificence even the Greek capital, Constantinople. Haroun died of despondency, caused by ill-omened dreams, in the year 808, after dividing his empire between his sons Al Mamoun and Amin. A civil war soon arose between these princes, and the feeble and timid Amin was easily overthrown by his brother, who thus became sole master of the eastern empire of the Saracens.

CHAPTER CLXXXI.

A. D. 808 to 1278.

Reign of Al Mamoun — Splendor of the Khalifs — Decline of the Saracen Empire — The Turks — Despotism of the Khalifs — End of the Saracen Empire.

Al Mamoun was one of the most illustrious of the khalifs. He was distinguished particularly by two things — the magnificent style of his court, and his patronage of letters. At the marriage of this monarch, a thousand pearls of the largest size were showered on the head of his bride, and a lottery of lands and houses was distributed to the guests. In a single gift, he disposed of a sum exceeding four millions of dollars. He ordered his ambassadors and agents in all parts of the world to collect books for his use. The volumes of Grecian literature and science were gathered at Bagdad, from Constantinople, Armenia, Syria, and Egypt. They were translated into Arabic, and Al Mamoun exhorted his subjects to the diligent study of them. He attended the assemblies of the learned, who were invited to his court from all countries. The example of the khalif was imitated in Egypt, in Spain, and in all the provinces, and the natural enthusiasm of the Arabs was devoted to science and literature. A vizier founded a college at Bagdad, by a gift of three and a half millions of dollars. The number of students amounted to six thousand, of every class in life, from the noble to the mechanic. Every city of the Saracen empire had its collection of literary works. A private doctor refused the invitation of the sovereign of Bokhara to visit his capital, because the transportation of his books would have required four hundred camels. In Egypt, the public library contained one hundred thousand volumes, which were free for the gratuitous use of every student. The public libraries in the Mahometan cities of Spain comprised six hundred thousand volumes.

Notwithstanding the splendor of the Saracen court, the empire was disturbed by rebellions, civil wars, and the contentions of religious sects. The sovereigns, although they relinquished all attempts at foreign conquest, continued to surround themselves with all the show and magnificence of the most powerful and martial princes. Motassem, the second khalif after Al Mamoun, is said to have had one hundred and thirty thousand horses in his stables, which is double the amount of cavalry possessed by Napoleon in the height of his power. Motassem is said to have loaded each of his horses with a pack of earth, which was carried fifty miles, to raise a mountain in Arabian Irak, on which a palace was erected, called *Samara*. It is also related of this khalif that he had eight sons and eight daughters, reigned eight years, eight months, and eight days; was born in the eighth month of the year, was the eighth khalif of the Abbassides, fought eight battles, had eight thousand slaves, and left eight million pieces of gold in his treasury!

The last of the khalifs distinguished in history was *Moctader*, who acceded to the throne in 833. In his reign, the splendor of the court of Bagdad appears to have been at its height. On the occasion of receiving an ambassador from Constantinople, a body of troops, amounting to one hundred and sixty thousand horse and foot, were assembled under arms. The state officers and favorite slaves of the khalifs stood round him, glittering with gold and gems. Near these were seven thousand eunuchs, black and white. The Tigris was covered with gorgeous boats and barges. In the palace were hung thirty-eight thousand pieces of tapestry, a hundred lions were exhibited in show, and the eyes of the curious were delighted with the spectacle of a tree of gold and silver spreading out into eighteen branches, on which sat a variety of golden birds among the golden leaves. By the ingenious mechanism of this wonderful toy, the birds warbled in harmony, and the leaves waved in the wind. Such a proficiency of the Arabs in mechanical science would be incredible, were it not confirmed by abundant proofs.

The glory of the Saracen empire had now reached its highest point, and soon began to decline. We shall not, however, attempt to follow out historically the progress of this decay. It would be a waste of time, and an abuse of learning, to load our pages with the names of a host of princes whose reigns were marked by nothing useful or interesting. The frequent revolutions of the throne of Bagdad ceased to have any influence on the rest of the world. In each successive reign, some province detached itself from the ancient

monarchy. The khalifs remarked the decline of enthusiasm, courage, and even of bodily strength, among their subjects, from the time that all noble objects had ceased to be presented to their ambition or their activity. Motassem, the twenty-seventh khalif, (A. D. 842,) endeavored to supply this want by procuring young slaves, bred in the mountain region of Caucasus, whom he trained to the profession of arms, and formed into a guard; and to this guard he intrusted the protection of his palace.

These troops obtained the name of *Turks*, and soon became numerous and formidable. The rivalry which existed between them and the Syrians effectually disgusted the latter with military pursuits, and the Turks were soon the only soldiers of the khalifs. The slavery in which they had been reared made them less faithful, but not more obedient. Most of the revolutions were their work. They hurled from the throne or they assassinated those khalifs who were not the obsequious tools of their insolence and rapacity. At length, in the year 936, they elected a chief of their own body, whom they called *Emir al Omara*, or chief of chiefs. This officer became the true sovereign of the state. He kept the khalif a prisoner in his own palace, reducing him to that life of poverty, penitence, and prayer which the early successors of Mahomet had imposed on themselves by choice. The Turks would have assumed the nominal authority, if their conversion to Islamism had not made it indispensable to keep up a phantom of a khalif as the spiritual representative of the prophet. While actually in office, the khalifs were treated with great ceremony; but, whenever it suited the Turks, they were thrust from their elevation, and substitutes appointed. Several of the deposed khalifs became beggars. The dominion of the sovereign of the Saracen empire was soon reduced to the city of Bagdad: all the provinces set up independent governments, or were absorbed by conquering powers. At length, the Mongolian hordes of Zingis Khan poured in from the east, sweeping every thing before them. Bagdad was taken by storm, and sacked, in the year 1278, and the fifty-sixth successor of Mahomet was trodden under foot by the Tartar cavalry amid the plunder of the city. Two hundred thousand of the inhabitants of the ancient seat of Arabian learning and splendor were put to the sword, and the work of destruction continued for the space of forty days. Such was the end of the Saracenic dominion!

The history of this empire, as we have seen, is marked by one age of brilliant conquest, a second of stationary but rather precarious greatness, and a third of rapid decline. The Saracen dominion is also distinguished by the strong contrast which it presents to the European nations of that day. The splendid palaces of the khalifs, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, form a striking spectacle when viewed in company with the rudeness and poverty of the western nations in the same age. Yet the merit of these monarchs has, perhaps, been exaggerated by adulation or gratitude. After all the vague praises of hireling poets, which have been repeated in Christendom, it is very rare to find the history of an Eastern despot unstained by atrocious crimes. No Christian government, except, perhaps, that of Constantinople, exhibits such a series of tyrants as the khalifs of Bagdad, if deeds of blood, perpetrated by unbridled passion or jealous policy, deserve the name of tyranny. These crimes are ill redeemed by ceremonious devotion and acts of trifling or ostentatious humility, or even by the best attribute of Mahometan princes — a rigorous justice in chastising the offences of others.

CHAPTER CLXXXII.

Character of the Mahometan Religion — Paradise and Hell of Mahomet — The Sunnees and Sheahs.

Mahometanism was first established by religious zeal and fanaticism, and its earliest form was that of paternal authority. Mahomet did not give liberty to the Arabs, nor did he impose a despotism upon them. These people had been accustomed to liberty before his time, and the prophet was careful not to alarm the spirit of Arabian freedom by acts or ordinances hostile to it. He neither destroyed nor preserved the republican institutions of Mecca, but he exalted above them the power of inspiration — that divine voice which must silence all the counsels of human prudence. He organized no political despotism: this was the work of religious faith alone. The character of the government and people has been strikingly portrayed by the events of their history. This rendered the empire prosperous. A characteristic circumstance in the conquests of the Arabs was, that whoever embraced the faith of Islam was thenceforward reckoned among the victorious people, and became as free as the conquerors themselves. The nation stood less in awe of the unlimited power of the khalifs than of God and the prophet, whom the khalifs themselves feared, or professed to fear. There was a loftiness of character imparted to the whole nation which became the source of splendid undertakings. The laws of the people were founded, for the most part, on the common principles of the understanding, and, on this account, maintained their influence. The government was, in general, so intimately connected with the doctrines of their religion, that the description of the one necessarily involves that of the other.

The fundamental creed of the Mahometans is simple. There is but one God, and Mahomet was his apostle, by whom the law of Moses and the revelation of Jesus were accomplished and perfected. Mahomet preached no dogmas substantially new, but only adorned, amplified, and exhibited in a form adapted to the ideas, prejudices, and inclinations of the Orientals, that doctrine which is as ancient as the human race. He enjoined many ablutions, well suited to the manners and necessities of hot climates. He ordained five daily prayers, that man might learn habitually to elevate his thoughts above himself and above the sensible world. He instituted the festival of the Ramadan and the pilgrimage to Mecca, and commanded that every man should bestow in alms the hundredth part of his possessions. These observances already existed in established custom among the Arabs, or in the circumstances which gave occasion to their enactment. In like manner, the prohibition of wine and swine's flesh, the practice of circumcision and the observance of Sabbath on Friday, were things not absolutely new in his creed, and were rather recommended than strictly ordained. He established a law adapt-

ed to circumstances, a religion for different countries.

The Mahometans are rigid fatalists; and a firm believer in this religion is under the habitual influence of an enthusiasm which elevates his soul above the whole visible world, above the power of perishable things, and above the fear of death itself. A ready faith in the marvellous is fostered in all its details by the letter and spirit of Islamism. The whole life of Mahomet may be called a miracle. The Koran treats of death, the resurrection, the judgment, paradise, and the place of torment, in a style which has a most powerful effect on the imagination. The joys of paradise were promised to all who fell in the cause of religion, and these joys were made exceedingly captivating to an Arabian fancy. When Al Sirat, or the Bridge of Judgment, which is as slender as the "thread of a famished spider, and as sharp as the edge of a sword, and beset on each side with briers and hooked thorns," shall be passed by the believer, the Koran states that he will be welcomed into the garden of delight by the black-eyed Houris. These beautiful nymphs are not made of common clay, like other females, but of pure essences and odors, free from all blemish, and subject to no decay of virtue or of beauty. Until the time when the destined lovers of these damsels arrive in the bowers of bliss, they lie secluded in pavilions formed of a single hollow pearl, so large that some of them are sixty miles long.

The soil of paradise, according to the same authority, is composed of musk and saffron, sprinkled with pearls and hyacinths. The walls of its mansions are of gold and silver, and the trunks of its trees are encased in gold. The fruits, which here bend spontaneously to him who would gather them, are of a flavor and delicacy unknown to mortals. The tree of happiness, which stands in the midst of the palace of Mahomet, is laden with pomegranates, grapes, dates, and other productions of extraordinary lusciousness. The boughs of this tree, in addition to every kind of fruit that the eye can desire, bear silken garments, and beasts to ride on, ready saddled and bridled, and adorned with rich trappings, all of which burst forth from its blossoms and fruit at the slightest wish of the faithful. This tree, moreover, is so large, that a person mounted on the fleetest horse could not gallop from one extremity of its shade to the other in a hundred years! Numerous rivers flow through this blissful abode, some of wine, and others of milk, honey, and water, the pebbly beds of which are rubies and emeralds, and their banks of camphor, musk, and saffron.

In paradise, the enjoyment of believers will be greater than the human understanding can compass. The very meanest inhabitant will have eighty thousand servants and seventy-two wives. His pavilion will be constructed of pearls, hyacinths, and emeralds. He will be waited upon while he eats by three hundred attendants. Every dinner will be served up in three hundred dishes of gold. Wine, though forbidden on earth, will be freely allowed in paradise, and there it will not hurt nor inebriate. The raiment of the blessed will be the richest silks, brocades, and muslins, adorned with gold and silver embroidery, and surmounted with bracelets and crowns gemmed with the most costly pearls and precious stones. The dwellings and every thing else will be on the same scale of magnificence. The inhabitants of paradise will be gifted with perpetual youth. At whatever age they may have died, in their resurrection, all will be in the prime of manly vigor, which will be eternal. The ravishing songs of the angels and of the black-eyed Houris will render all the groves vocal; the very trees will celebrate the divine praises with a harmony such as mortal ear never heard. To these delights will be added the music of golden bells, shaken by the odoriferous zephyrs from the throne of God. It would be a journey of a thousand years for a true Mahometan to travel through paradise, and behold all the wives, servants, gardens, robes, jewels, horses, camels, furniture, and other things, which belong exclusively to him.

The thoughts become bewildered in this voluptuous maze, and it seems incredible that such a description should form a portion of the religious belief of any existing nation. Yet such is literally the fact. The glowing and sensual enjoyments of paradise are not understood as mere figurative illustrations of heavenly pleasures, but as corporeal realities, to be relished like earthly gratifications, though without being subject to satiety or diminution. The hell of Mahomet is as full of terror as his heaven is of delight. The wicked who fall into the gulf of torture from the bridge of Al Sirat, will suffer alternately from the intensity of heat and cold: when they are thirsty, boiling and filthy water will be given them to drink; they will be shod with shoes of fire, the heat of which will cause their skulls to boil like caldrons. The dark mansions of the Christians, Jews, Sabeans, Magians, and idolaters, are sunk below each other with increasing horrors, in the order of their names. The seventh, or lowest hell is reserved for the faithless hypocrites and nominal professors of every religion. Into this dismal receptacle, full of smoke and darkness, the unhappy sufferer will be dragged, with roaring noise and fury, by seventy thousand halters, each pulled by seventy thousand angels. He will be exposed to the extremes of heat and cold, the hissing of reptiles, and the scourge of hideous demons, whose pastime is cruelty and pain. Despair will increase his misery, for the Koran has condemned him to this everlasting abode without the smallest hope of deliverance. Every corpse, when laid in the grave, is supposed to be catechized by two examiners, Monkir and Nekir — black and livid angels of a terrible aspect, who order the dead man to sit upright, and answer their interrogatories as to the soundness of his faith. If his replies are not satisfactory, he is beaten on the head with iron mallets, and stung and gnawed by ninety-nine dragons, with seven heads each, till he receives his final doom.

It has been a common error to believe that Mahomet excluded women from paradise. This is incorrect: he has declared that the gates of the blissful abode stand open to both sexes. But whether they are to inhabit the same or separate apartments, is a point which he has left unexplained. They are to be rewarded and punished like the men, though their felicity will not be so exquisite as that of the other sex, as, according to the Mahometan notions, their deeds in this life cannot have been equally meritorious or important.

The three leading Mahometan sects are the *Sunnees*, the *Sheahs*, and the *Wahabees*. The difference between the two first was originally more political than religious. The Sunnees call themselves the orthodox

party: they are traditionists, and acknowledge the authority of the first khalifs, from whom most of the traditions were derived. The Sheahs asserted the divine and indefeasible right of Ali to succeed to the prophet; consequently they consider the first three khalifs and all their successors as usurpers. The Persians were the first nation that joined this sect, and, for more than three centuries, the Sheah faith has prevailed among them. The spirit of hostility between these two branches of Mahometanism is rancorous and irreconcilable. No wars that ever desolated the Christian world have caused so much bloodshed and misery, or been so deeply stamped with the character of implacable animosity, as those which have arisen from the political and religious controversies of the Mahometan sectaries. The Wahabees are a sect of comparatively modern origin, and their history will be given in a separate place.

CHAPTER CLXXXIII.

Science and Literature of the Saracens — Architecture — The Koran — Saracen Superstitions.

The first rudiments of the liberal sciences were obtained by the Saracens from the Greeks. John of Damascus translated the writings of the Greek physicians into Arabic, and this gave the first impulse to scientific study among the subjects of the khalif. Translations were afterwards made of the works of the Greek astronomers and philosophers. Schools of learning were established at Bagdad, Bassora, Cufa, Kesh, Nishapour, and other places. The Saracens obtained the art of clock-making from the Greeks of Constantinople, and carried it to high perfection. The court of Bagdad bestowed the most munificent patronage upon learned men, while the literature of the Greek capital lay buried in unfrequented libraries. The Arabs, however, often made a perverted use of Greek erudition, which they did not, in every case, thoroughly understand. Astrology, the interpretation of dreams, fortune-telling, and many other superstitious follies, were developed among them, and have descended from them to our times. In philosophy, the Arabs greatly admired Aristotle. They learned to distinguish merely in words where he distinguishes things. They translated Ptolemy's description of the earth, and combined it with a better knowledge of the globe, and an acquaintance with the starry heavens, which, among themselves, was an ancient acquisition. On these branches of science, they have left us important observations, the sum of which, as far as relates to geography, is contained in the Arabic work of Abulfeda. We are indebted to this author for much of the knowledge which we now possess respecting the countries with which the Arabs held intercourse. The measure of a degree of latitude was undertaken by the command of Haroun al Raschid. The Saracens were the authors of many improvements in arts and manufactures. Before the time of Charlemagne, they had instructed the French in the art of weaving, and they introduced into Europe many Eastern vegetables. The fair of Bagdad was the chief market for silk.

They also invented a new species of architecture, which is marked by an expression of boldness and extravagance peculiar to the Orientals. They had fountains and jets of water even in their sleeping apartments, as their religion commanded frequent ablution, and because, in the desert, water and shady places were regarded as the greatest of luxuries. The court of the khalif surpassed the splendor of that of Constantinople in the abundance of gold, of pearls, and of precious stones. The Saracen cities bore scarcely any resemblance to those of Europe. Their walls enclosed large districts of ground, beautifully cultivated. Many of them were built in the midst of deserts; they were the markets and places of deposit for the neighboring tribes. Communication was maintained through all parts of the empire, by means of posts, which the khalif Moawiyah introduced about seven hundred years before they were established in France. The same prince laid the foundation of a maritime force, which served to connect the provinces. The invention of tournaments is ascribed to the Arabs, from whom they were introduced into Italy and France. The Hindoo numerals, commonly called *Arabic*, also came to us through the hands of the Saracens.

In the Saracen literature, the work which first attracts our notice is the Koran. This book contains the pretended revelations of Mahomet, and is still received by his followers, as containing every information necessary for the guidance and spiritual welfare of mankind. It was written from time to time by the disciples of the prophet, from his dictation, and for want of better materials, upon palm leaves, scraps of leather, and shoulder bones of mutton. Like the Jews, the Mahometans hold their sacred book in the most extraordinary veneration. They will not in general suffer it to be read or touched by any man of a different religion. They handle it with great respect, never holding it below their girdle, and always qualifying themselves by first performing their legal ablutions. They swear by it, consult it on all occasions of moment, carry it with them to battle, and inscribe verses from it on their banners and garments, as they formerly did on their coins. Of its literary merits, the Mahometans speak in terms of rapture. The most learned Mussulman doctors have pronounced its style to be inimitable. Whatever may be its defects as a work of genius, it is universally allowed to be written with great elegance and purity of language. Though in prose, it is measured into chapters and verses, like the Psalms of David. The sentences have the sweet cadence of poetry, and generally conclude in a long-continued chime, which often interrupts the sense, and occasions unnecessary repetition. But to an Arab, whose ear is delighted with musical cadence, this metrical charm is its principal commendation. The materials of the Koran are borrowed from the Jewish and Christian Scriptures, the legends of the Talmudists, and the traditions and fables of the Arabian and Persian mythologies, all heaped together without any fixed principle or visible connection. In spite of the hyperbolical praises bestowed on the Koran by the Arabs, a critic of purer taste will be offended by its long repetitions of pious declamation, and its incoherent rhapsody of fable and precept, of promises, threats, and admonitions, which seldom excite any definite feeling or idea — sometimes crawling in the dust, and sometimes lost in the clouds.

Next to the Koran we may rank the Arabian Nights, a more recent work, but one strongly national in its

character, and much better known among the people of Christendom. Neither the author of these tales nor the date of their composition can be determined with any certainty. Some ascribe this work to a Syrian, others to an Egyptian, and others are of opinion that it is the performance of various authors of various ages. But whatever may be their date and origin, it is agreed by all who are acquainted with the subject, that those tales accurately represent the habits, feelings, and superstitions of the East. They are universally read and admired throughout Asia, by all ranks of men, both old and young. The Arabs of the desert will sit round their fires in the evening, and listen to these stories with such attention and delight as totally to forget the fatigue and hardship of their day's journey.

Connected with our subject is that of the Arab superstitions The supernatural part of the Arabian Nights is founded on matters firmly fixed in the belief of the Mahometans, both ancient and modern. It is a portion of the faith inculcated in the Koran, that both angels and demons exist, having pure and subtile bodies, created of fire, and being free from all carnal appetites and desires. The four principal angels are Gabriel, the angel of revelation; Michael, the friend and protector of the Jews; Azrael, the angel of death, and Israfel, whose office it will be to sound the trumpet at the last day. Every man, according to the Mahometan belief, has two guardian angels to attend him, and record his actions, good and evil. This doctrine concerning angels is adopted from the Jews, who confess that they learned it from the Magians of Persia. The creed relating to demons and *jins*, or *genii*, is also in its origin derived from the Hebrews, some of whom assert that the jins were begotten before the flood. This is assumed on the authority of the Scripture account, that "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose," &c. The Jewish jins, or *shedim*, have wings to fly from one end of the world to the other, like the ministering angels, but they eat, drink, have descendants, and die.

The demons of the Mahometan belief are fallen angels. The name of their prince is *Eblis*, who was at first one of the angels nearest to God's presence, and was called *Azazel*. He was cast out of heaven, according to the Koran, for refusing, at the command of God, to pay homage to Adam, at the time of the creation. The jins are intermediate creatures, neither wholly spiritual nor wholly earthly. They were created of fire, like the angels, but of grosser fabric, requiring meat and drink for their sustenance, and being subject to passions and death like common mortals. Some were good, believing in the Koran and the divine mission of Mahomet, and therefore capable of salvation. Others were infidels, and devoted to eternal torture. The jins existed long before the creation of Adam. At first they were adorned with virtue and goodness; but falling, at length, into almost universal corruption and wickedness, Eblis was sent to drive them to a remote and desolate corner of the earth, there to be confined. But some of this generation still remaining, an ancient Persian king made war upon them, and compelled them to retreat to the mountains of Kaf.

Among the jins are several ranks and degrees, as the *peris*, or fairies — beautiful female spirits, who believe in God and his prophet, and seek to do good upon the earth; and the *deev*, or giants, who frequently make war upon the peris, take them captive, and shut them in cages, which they hang upon high trees, where, however, they are soon discovered by other peris, who come daily to feed them with the most grateful odors, which are their common food. The jins, both good and bad, have the power of making themselves invisible at pleasure. Besides the mountain of Kaf, which is their chief place of resort, the jins abide in ruined cities, uninhabited houses, at the bottom of wells, in woods, pools of water, and among the rocks and sand-hills of the desert. Shooting stars are still believed by the people of the East to be arrows shot, by the angels, against the jins who transgress their limits, and approach too near the forbidden regions of bliss. The jins are said to carry off beautiful women, whom they detain as their wives and companions. Many of the evil jins delight in mischief for its own sake. They injure and mislead travellers, raise whirlwinds, and dry up springs in the desert. The *ghoul*, which is a subordinate sort of evil jin, lives on the flesh of men and women, whom he decoys to his haunts, in wild and barren places, in order to kill and devour them. When it is difficult thus to obtain food, he approaches nearer to the habitations of man, and enters the graveyards, to feed upon the carcasses of the dead. The *afrite* is a powerful jin of the evil and rebellious kind.

Among a people devoutly believing these traditions concerning jins and demons, a respect for magic and the power of enchantments would naturally prevail. When it could be credited that the throne and army of Solomon were transported through the air at a word, by virtue of the possession of a ring, there could not be a doubt as to the possibility of the story of the wonderful lamp, or the magical palace of Aladdin, the city of the statues visited by Zobeide, Ali Baba's cavern, and the transformation of the subjects of the king of the Black Isles into fishes. The powers ascribed to magicians were equal, if not superior, to those of the jins. They could transport themselves and others through the air, and could transform men and animals into whatever shape they pleased, if no counter influence was exercised against them. Magicians, like the jins, were good and bad: the good magician of to-day might be an evil one to-morrow. The history of the Arabs, ancient and modern, is full of instances of enchantment, believed by the best informed among their sheiks and philosophers, as well as by the most ignorant of the common people. Mahomet himself was a believer in the agency of magicians, and has inserted many passages in the Koran to enable the faithful to counteract their spells.

The most distinguished men among the Saracens have already been mentioned in the course of the preceding history. Excepting Mahomet, and a few of the Saracen conquerors and sovereigns, there is hardly any individual of this nation whose name has been made familiar to the people of Christendom. In literature and science, however, many subjects of the khalifate were highly distinguished among their own countrymen. Lebid Alamary was a poet of true genius. Asmai, the author of the romance of Antar, may be regarded as the originator of tales of chivalry. Masudi, Ebn Hankal, Abulfeda, and Edrisi contributed largely, by their writings, to the science of geography. Averrhoes distinguished himself by a commentary on Aristotle, and Avicenna was a learned writer on medicine

CHAPTER CLXXXIV.

A. D. 1700 to 1818.

THE WAHABEES. — *Condition of Arabia after the Establishment of the Khalifate — Preaching of Abd ul Wahab — Success of his Doctrine — Capture of Mecca and Medina — Wars of the Turks and Egyptians against the Wahabees — Capture of Derayeh — Overthrow of the Wahabees.*

WHEN the Saracen empire rose to splendor and dominion, the barren rocks and rude deserts of Arabia ceased to be regarded as a fit residence for the commander of the faithful. The court of the khalifs was transferred to Damascus, and from thence to Bagdad, within the old favorite territory and seat of empire on the rich plain of Mesopotamia. Thus left to herself, Arabia seems to have resumed her natural and original character, even long before the pomp and magnificence of Bagdad had been swept away by the torrent of Tartar invasion. The country of Mahomet, and the cradle of that religion which had revolutionized half the civilized world, became detached from the rest of the Mussulman empire, and was restored to its primitive state of rude and roving freedom. For many centuries Arabia gave birth to no event which calls for notice from the pen of the historian. In the sixteenth century, her coast upon the Red Sea felt the encroachments of the Turks, who took possession of the seaports as far south as Mocha, and established, in the strip of maritime territory which they occupied, a system of exclusion which destroyed the commercial prosperity formerly enjoyed by this region. But the decline of the Ottoman empire, first felt in its extremities, enabled the Arabian sheiks along the Red Sea to regain their independence.

During the eighteenth century, a religious fermentation similar to that caused by Mahomet, again agitated the people of Arabia. This was the rise of the Wahabees — a sect of religious reformers, who took their name from *Abd ul Wahab*, a native of the province of Nejd. He was born about the year 1700. The prodigies related as attending the birth of Mahomet are repeated in the case of the Mussulman reformer. It is believed by the Arabs that a great earthquake shook every mosque in the Mahometan dominion to its foundation, and that, during many successive nights, the cities, villages, castles, and fields of Arabia, and the neighboring territories, shone with a brilliant and supernatural light; the lamps which burned in the sepulchral chapels of Mahomet, and the other Mussulman saints, went out preternaturally, &c., &c.

Abd ul Wahab, in his youth, was sent to study law at Damascus, where he learned from the orthodox Mahometans themselves to attack the corruptions which had been introduced into their creed. On his return to Arabia, he began to preach the necessity of a thorough reformation, and took upon himself the character of a Mahometan Martin Luther. His first aim seems to have been to remove the traditions which had been grafted upon the pure and primitive Mussulman doctrine, and to prevent divine honors from being paid to any human being, even to Mahomet. Though he believed the Koran as a direct revelation from the Deity, he regarded the Arabian prophet as a mere mortal, acting as the organ of the Most High. The worship of Mahomet was therefore denounced by him as impious. Still more reprehensible did he esteem the sanctity ascribed to imams, doctors, and expounders of the law. Pilgrimages performed to peculiar tombs, and virtue attributed to peculiar relics, were treated by him as rank idolatry.

The Arab reformer soon gained proselytes, and the first pious performance which he enjoined upon them, when they became sufficiently strong in numbers, was the destruction of the chapels of Mecca and Medina. The dust of the pretended saints was, like that of the desert, to be scattered to the winds; and the treasures which adorned their monuments were to reward the piety of their despoilers. These doctrines were mingled with violent attacks on Turkish tyranny and vice, which drew persecution on the head of the new reformer, and compelled him for some time to lead a wandering life. At length, he settled at Derayeh, the residence of the sheik Ebn Saood. This intelligent chief listened to the words of Abd ul Wahab, became his disciple, married his daughter, and protected him till his death, which took place about 1750.

Mohammed, the son of Abd ul Wahab, succeeded him as a preacher of the new doctrine. He had been blind from his youth, and this obstacle hindered him from leading forth his proselytes in person for the defence and propagation of the new creed; but this deficiency was supplied by Ebn Saood, who became the temporal chief of the Wahabees, while Mohammed remained their spiritual leader. From the moment that the new faith was adopted by princes of rank and ancient standing, it was able to add the force of arms to that of argument, and made rapid and extensive progress. It soon approached the province of Hedjaz, in which Mecca is situated, and the sherif or prince of this city, the guardian of the holy place, began to tremble for his power and dominion. He stirred up against the Wahabees the mighty tribe of Beni Haled, who occupied the province of Hedjaz. Turkish fortifications abounded in this region, and Turkish families formed a principal part of its population. The chief men were violently hostile to the Wahabees from the beginning, and they obeyed the summons of the sherif of Mecca with alacrity. They took up arms, and marched against Derayeh.

The Wahabees had already begun to quarrel among themselves, and perhaps would have been speedily ruined by internal dissensions, had not this attack from strangers compelled them to stifle their domestic feuds for self-defence. Their chief, who had been constantly perplexed with murmurings and mutinies, now found his followers full of obedience and zeal. The Hedjazites, after several years war, were compelled to yield to their enemies, and at length the Wahabees had strengthened themselves so far as to be able to turn their arms against Mecca. Their fame had now reached Constantinople, and the Ottoman Porte, which had hitherto despised these obscure sectaries, began to feel alarmed at their progress. The pacha of Bagdad received orders to prepare for the defence of the holy city, and this officer instructed his subordinates, the Arab sheiks of Montefih and Beni Haled, agreeably to the mandates of the Porte. These proceedings miscarried; the sheik of Montefih was assassinated in his own tent by a disguised Wahabee, and the sheik of Beni Haled, after an unsuccessful campaign, was compelled to fly before his enemies, and leave his capital, El Hassa, to be sacked by the Wahabee army.

Bagdad was now in great consternation, for the principles of Wahabism had penetrated into every part of Arabia north of Yemen, and had gained the tribe of Montefih itself, hitherto regarded as the chief bulwark of the Turkish power against the new sectaries. The Wahabees were little more than an undisciplined multitude, armed only with matchlocks; but they seemed to possess bodies of steel and souls of fire: their abode was the inaccessible heart of the desert; their power of enduring fatigue, hardship, and privation was almost beyond belief, and the rapidity of their movements baffled all calculation. Their obedience to their chiefs, in whatever concerned their new creed, knew no bounds; their bravery in battle and contempt of death were fed by a fanaticism far exceeding the worn-out zeal of the Turks; and, in all their expeditions, they were equally animated by the interests of religion and the hope of plunder. The advantage, therefore, was altogether on the side of the Wahabees. In 1797, Solyman, the pacha of Bagdad, attacked them in the province of El Hassa; but his troops were routed and compelled to retreat. The victorious Arabs overran the district of Basra, and captured the holy town of Imam Hosein, where they destroyed the famous temple, and robbed it of the immense treasures which had been deposited there by the pious generosity of the Turkish sultans and the shahs of Persia.

The Wahabees now raised an army of above one hundred thousand men, which, under their chief, Abd el Aziz, the grandson of Ebn Saood, marched against Mecca, in 1801. After an obstinate siege, the city was taken in 1803, and the conquerors plundered the rich tombs of the Mahometan saints. In their zeal for the work of destruction, they did not spare the famous mosque, but stripped it of the immense treasures and costly furniture, to which each Mussulman prince in Europe, Asia, and Africa had contributed his share. Medina fell into their hands in 1804, and the tomb of Mahomet was plundered and destroyed. Nothing could surpass the consternation and horror of all the devout Mussulmans throughout the East, when it became known that the holy city was in the hands of the heretics, and the tomb of the prophet despoiled. The pilgrimages to Arabia were stopped, and, from 1803 to 1807, no great caravan entered that country. From the shores of the Atlantic to the banks of the Ganges and the frontiers of China, every pious Mahometan was absorbed in grief at the thought of being cut off from the performance of his most sacred duty — that of going on pilgrimage to Mecca.

The Wahabees pursued their victorious career, and gained over to their cause the pacha of Bagdad, who rebelled against the Porte. Their armies invaded Syria, and threatened to strike a serious blow at the supremacy of the Ottoman power in the East. At length, Mohammed Ali, the pacha of Egypt, was induced, by the solicitations of the sultan, to turn his arms against them. In 1809, he built a squadron of ships of war on the Red Sea, and sent a large military and naval force to invade the Wahabee territories, under the command of his second son, a youth eighteen years of age. This general-in-chief was placed under the guidance of Ahmed Aga, an officer whose military skill had gained him the name of Napoleon Bonaparte. The expedition landed in Arabia in 1811. The Wahabees fought desperately in their own defence; but they could not prevent the Egyptian troops from becoming masters of Medina in 1812, and of Mecca in the following year. A peace was concluded in 1815; but, the power of the Wahabees appearing still formidable, a fresh expedition was sent against them in 1816, under the command of Ibrahim Pacha, the eldest son of Mohammed. Derayeh, the Wahabee capital and stronghold, was besieged, and, after an obstinate defence, surrendered in 1818. The chief of the sect, with several of his family, was sent to Constantinople, where they were carried through the streets in triumph for several days, after which they were beheaded, and their bodies exposed to the outrages of the populace.

The Wahabees, as a ruling power, were overthrown by this catastrophe; but, as a sect, they were by no means exterminated. They still wander over the desert in great numbers, and have, at various times, given serious alarm to the government of Constantinople. It is believed by many that they will recover their power, overrun Arabia, and establish in that country a stronger dominion than they have ever yet possessed. Their remote situation, surrounded with a wide expanse of desert, renders it impossible for their enemies to extirpate them; and they are now probably watching for a favorable moment to invade the neighboring territories, and establish a new empire in the East.

At the present day, the greater part of Arabia remains under the same species of patriarchal government which prevailed in ancient times. Each sovereign, or sheik, intrenched in his rocky castle, or roaming, with his camels and flocks, over the desert, holds himself independent of every other human power. Individual followers, however, are always ready to flock in considerable numbers to the standard of some successful warrior, who promises either daring adventures or rich booty. Hence it is no difficult matter to collect some thousands of freebooters, sufficient to lay under contribution all who pass through their neighborhood. On the route between Egypt and Palestine, the borders of Syria, and the tract along the Euphrates, large moving encampments of Arabs continually pass to and fro, observing the progress of the travellers and the caravans, and ready to avail themselves of any favorable chance for an attack. In the interior, among the Bedouin camps, this warlike temper vents itself in almost perpetual petty conflicts with each other. On the coast of the Red Sea, the pacha of Egypt holds a part of the territory conquered from the Wahabees.

Yemen forms an exception to this proud and aristocratic independence of the Arabian tribes. The imam of Sana, who succeeded to the government upon the expulsion of the Turks in 1630, has established here a government formed strictly upon the model of the despotic kingdoms of Asia. He claims an authority both spiritual and temporal, demands from his subjects the most unqualified submission, and the extreme abuse of his power can only be checked by rebellion. He governs the districts and towns by subordinates, raised usually from the lowest ranks, and the passive instruments of his will. Some traces yet remain here of Arabian independence in the cadis and the college of justice, without whose concurrence no sentence of death can be pronounced. Though these functionaries are appointed and may be removed by the sovereign, this latter prerogative is one which he seldom ventures to exercise; and their decisions are said to be often distinguished by a high degree of independence and

integrity. The sovereign is generally called by foreigners the *imam of Muscat*, from the name of the seaport where he commonly resides. He holds under his dominion also the African islands of Zanzibar and Socotra, the islands of Kishma and Ormoz in the Persian Gulf, and a considerable tract of Persian territory around Gombroon.

Arab Sheik and Attendants.

Bedouins.

CHAPTER CLXXXV.

General Views of the Arabians — Manners and Customs — Towns.

In the course of our historical sketch, we have had occasion to notice the ancient Arabians. Their modern descendants resemble them; but, as they are a remarkable people, spread over all Western Asia and a large part of Africa, they deserve a particular description.

The Arab is not robust, but he is rather tall, well formed, and active, fearless of danger, and insensible to fatigue; his mind is quick, and his character marked by the extremes of credulity and enthusiasm. His head is oval, his brow high and arched, his nose aquiline, and his eyes are large. His dark complexion is rendered still deeper by exposure to the sun; but he has a gentle look. The women are taller, in proportion, than the men, and have a dignified deportment; but their elegant forms are degraded by their ragged clothing and squalid looks; and the regularity of their features loses its attraction by the influence of their copper tint. To be admired, they must be seen at a distance, and the beholder must confine himself to general appearance.

The costume of the settled Arabs is various; but, among the wandering tribes, it is very scanty. The rich inhabitants of Yemen dress very much after the manner of the Turks or Persians, with large trousers, and a girdle of embroidered leather about the waist, in which is stuck a knife or dagger. The head dress consists of a number of caps, sometimes as many as fifteen, of different sorts, linen, cotton, and woollen, worn one upon the other: the outer cap is richly ornamented, and has some passages from the Koran embroidered upon it. The lower classes wear only two caps. Some of them have drawers and a coarse shirt; but the greater number wear nothing more than a piece of linen about their loins, and a strip of cloth over the shoulders. In the more elevated parts of the country, where the climate is colder, sheep-skins supply the place of cloth. People of the middle rank wear sandals, of wood or leather, bound on the feet with thongs. The rich, of both sexes, use slippers. In some parts of the country, the hair is generally worn long; in some, it is cut short; and in others, the head is completely shaved; but in all, the beard is worn of its natural length, and is an object of high regard. The scanty clothing of the Arab serves also for his bedding: the linen from his waist forms his mattress, and the cloth from his shoulder is his coverlet. In some places, the people sleep in sacks, to protect them from insects.

The women always wear shirts and drawers; they have rings on their arms and fingers, and in their ears and noses. They stain their nails red, and their hands and feet brown, and paint their eyebrows and lashes black. Like the females of Egypt, they usually conceal the lower part of the face with folds of linen, leaving only the eyes uncovered; in some parts, they wear veils.

The Bedouins, or wanderers, differ in many respects from the other Arabs. By hard living and constant exposure, their persons are lank and thin, and their complexion is rendered very dark. Their black and penetrating eyes, added to their general appearance, indicate the demi-savage and untutored sons of nature. Their dress consists of a skull-cap and slippers with a white woollen garment, which, covering the whole body, reaches to the calf of the leg, and has a hood for the head, and holes for the arms to pass through. They stain their arms, their lips, and the most conspicuous part of their body, of a deep blue color, by puncturing with a needle, so that it can never be effaced. Some have a small flower upon the cheek, the forehead, or the chin, colored with the smoke of galls and saffron, which make a fine black color; they likewise blacken their eyebrows. Most of the women wear rings of gold and silver about three inches in diameter, in their noses. They are born fair; but their complexions are spoiled by

exposure to the sun. The young girls are agreeable, and sing continually.

Such of the Arabs as are settled in towns, and apply themselves to agriculture or trade, are distinguished for justice, temperance, and humanity; among these, a stranger may travel without danger. They are, however, greatly inferior in numbers to the Bedouins, who, though temperate in diet and polite in speech, possess strong passions, and are equally capable of cruelty and friendship, in the extremes. At one moment, they rob the traveller whom they meet in the desert, and the next, embrace, without hesitation or inquiry, the stranger who throws himself upon their protection.

Bedouins in the Desert.

Some of the principal people, in the more fertile parts, eat nothing but boiled rice, served up in a large wooden plate; but, in other parts, the produce of the flocks and herds constitutes almost their only subsistence. The milk and flesh of camels, as well as of sheep, are in common use; various kinds of wild animals, with lizards and locusts, also afford the Arabs a supply of food. They drink little while at table; but, as they rise, after washing, they take some cold water and a cup of coffee. Wine is prohibited by the laws of Mahomet; but several kinds of liquor are made from honey, sugar, raisins, and other fruits, some of which are spirituous, and sometimes indulged in to excess. The Arabs are more fond of smoking than the inhabitants of the north of Asia; and a peculiar custom prevails among persons of wealth and fashion, of carrying about them a box, filled with odoriferous wood, of which they put a small piece into any person's pipe, whom they wish to treat with respect.

The Bedouins have neither bread nor wine, neither do they cultivate the ground. Instead of bread, they make cakes of a species of wild millet, mixed with camel's milk, and slightly baked. They have flocks of camels, sheep, and goats, which they conduct from place to place, till they find sufficient herbage: here they erect their goat-hair tents, and live till the grass is consumed, when they go in quest of another fertile spot. In Arabia, many of them are quiet and peaceable; but, in most countries, Bedouin Arab is synonymous with robber.

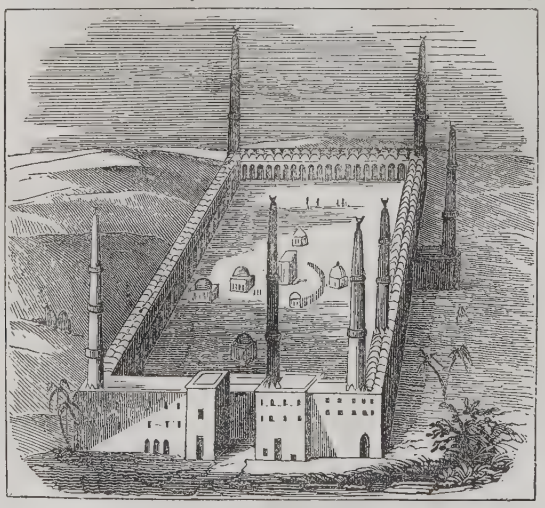
Marriage is reckoned so honorable among the Arabs, that a woman will rather marry a poor man, or become a second wife to one already married, than incur the obloquy attached to the single life; and the men are equally disposed to take them, because their wives, instead of being expensive, are rather profitable. They seldom, however, marry more than two wives; and many are content with one. The Arab women enjoy more liberty than in other Mahometan nations, and have great power in their families. If ill used by their husbands, they have a right to demand a divorce. Separations, however, are uncommon, and mostly confined to cases where the husband, from inability to maintain his wives, sends them back to their friends; after which they are at liberty to marry again.

Camels.

Though the camel is the most useful of animals to the Arabs, they have a greater admiration for the horse. The antiquity of his own pedigree, and the superiority of his horse, are the chief boasts of a Bedouin.

While the whole interior of Arabia remains as it was three thousand years ago, the country along the coast has undergone some changes. In general, how

ever, the government and state of society are stationary. The western part of the country, forming the sheriffate of Mecca, now belongs to Egypt. The chief town is Mecca, (the ancient Macoraba,) celebrated as the birthplace of Mahomet, situated in a dry, barren, and rocky country, forty miles from the Red Sea. It is supported by the concourse of pilgrims from every part of the Mahometan world. The chief ornament of Mecca is the famous mosque, in the interior of which is the *kaaba*, an ancient temple, said to have been built by Abraham; it is a plain square building of stone. The most sacred relic in the kaaba is the black stone, said to have been brought by the angel Gabriel. The grand ceremony through which pilgrims pass is that of going seven times round the kaaba, reciting verses and psalms, in honor of God and the prophet, and kissing, each time, the sacred stone. They are then conducted to the well of Zemzem, situated in the same temple, where they take large draughts, and perform a thorough ablution in its holy waters. Another ceremony, considered as of equal virtue, is the pilgrimage to Mount Arafat, situated about thirty miles to the south of the city.



Temple of Mecca.

Mecca is one of the handsomest cities in the East. It stands in a narrow valley, enclosed among rocky hills. The fronts of the houses, instead of presenting, as in some Eastern cities, a long range of dead earthen wall, are of stone, raised to the height of three or four stories, and ornamented with columns and other architectural embellishments. This gay aspect seems to be assumed, in a great measure, to attract pilgrims as lodgers; and with the same view, the apartments are made neat and commodious. The temple forms a very spacious square, about a quarter of a mile in extent, with many rows of columns. A very active commerce in Mecca is combined with pilgrimage, consisting in the exchange of the richest commodities of the Mahometan world. The resort of pilgrims of so many different nations, from the extremities of Tartary to the banks of the Senegal, rendered Mecca, in peaceful times, a very flourishing city. It formerly contained one hundred thousand inhabitants. Since the Wahabite war, however, it has declined; and, at present, the population is estimated at not over thirty thousand The Meccans are proud, gay, and somewhat dissolute.

Medina, (Iathrippa,) notwithstanding its high claims as the burial-place of Mahomet, has never rivalled Mecca in the veneration of the Mussulman. To visit this city is not even considered as an indispensable duty, and is little practised, except by the Turkish pilgrims, in whose route it lies. It contains about five hundred houses, only a few of which are elegant. The great mosque, which once enclosed the tomb of Mahomet, is, however, described as very splendid, being surrounded by numerous pillars of marble, jasper, and porphyry, inscribed with golden letters. Yembo, the port of Medina, has a population of five thousand.

Jidda, or Jedda, on the Red Sea, is the emporium of the province of Hedjaz, and the chief medium of the trade between Egypt and Mecca. The annual India fleets here unload their cargoes, which are transported, by the merchants of the place, to Suez and Cairo. The houses are built of madrepore, a sort of shell rock. The place is very flourishing, and has a population of fifteen thousand. Some of the merchants are said to be worth a million of dollars.

At the northern extremity of the Red Sea, stands Akaba, a little village, near the site of which is the port of Eziongeber, from which the ships of Solomon sailed to Ophir, and by which the Phœnicians carried on their commerce with India. To the west are Mount Horeb, upon which God appeared to Moses, and commanded him to deliver his countrymen, and Mount Sinai, upon which he gave the law. Here is a monastery, armed with cannon, and accessible only by means of a rope.

The *imamat* of Yemen is a powerful state, in the south-west. The capital and residence of the imam is Sana, built in the middle of a fertile plain, and surrounded with high brick walls and towers. Population, about thirty thousand. Mocha, the principal port on the Red Sea, frequented by Europeans, is in the province of Yemen, and has six thousand inhabitants. The chief article of commerce is coffee, produced in the vicinity, and admitted to be the best in the world. Ten thousand tons are exported annually. Besides this, dates, myrrh, gum Arabic, ivory, gold dust, and other valuable articles, are exported in considerable quantities.

The imamat of Muscat, on the eastern coast, is likewise an important state, the government being the most enlightened in Arabia. The imam resides at Muscat, a large city, surrounded with gardens and groves of date-trees. It is the centre of an active commerce with India, and a great market for pearls. It is situated on the Red Sea, just within the Straits of Babelmandel, and is frequented by European ships. It occupies a flat, sandy plain, continually swept by hot winds. Viewed from the sea, it makes a pleasing appearance, with its whitewashed houses, variegated by handsome minarets and tombs. Internally, it exhibits filthy streets and decaying walls. The population is about five thousand; the trade is chiefly in the hands of Hindoo merchants.

The kingdom of the Wahabees, who as we have related, reduced a great part of the peninsula, but were overthrown by the arms of the Egyptians, is in the region of Nedshed. The capital, Derayeh, was destroyed in 1818.

There are many other petty states in Arabia; the great number of the inhabitants, who live in small tribes, and lead a wandering life, acknowledge no superiors but their own chiefs.

Turkey in Asia.

CHAPTER CLXXXVI.

Introduction — Geographical Description.

This extensive territory embraces that portion of the world most renowned in history. Within its limits are included the scenes of the creation and fall of man; of the deluge, as far as given in the Bible; of the rise and progress of the Jewish nation; and of the crucifixion of our Savior. Here were Assyria and Babylonia,—the first great empires of antiquity. Here were Nineveh, and Babylon, and Tyre, and Sardis, and Troy, and Palmyra; here still are Jerusalem and Damascus, Antioch and Smyrna. Here are Ararat and Lebanon, the Jordan and the Euphrates, the Dead Sea and the Sea of Galilee. Here are scenes which have witnessed the presence of Semiramis and Cyrus, of Abraham and Melchisedek, of David and Solomon, of Paul and Peter, and James and John. Here, too, Cambyses, Darius, Alexander, Seleucus, Pompey, Omar, Saladin, and Tamerlane, have marched at the head of their armies, and performed exploits which still echo in the pages of history. Yet famous as these regions are in the early annals of mankind, there is hardly any portion of the globe more unblest in its present condition than this.

Turkey in Asia includes several countries, of which we have given geographical and historical sketches. We have now only to group them in one general view. The boundaries of this country are, the Black Sea on the north, the Caucasian countries and Persia on the east, Arabia on the south, and the Mediterranean Sea on the west. The Asiatic territories of Turkey are only divided from those of Europe by the Sea of Marmora. Constantinople in Europe, and Scutari in Asia, are but little more than a mile apart, being separated only by a narrow strait. The following table presents at one view, the several portions of Asiatic Turkey: —

Koordistan — the ancient Assyria.
Mesopotamia — the ancient Babylonia and Chaldea.
Syria — including ancient Syria, Phœnicia, and Palestine.
Anatolia or *Asia Minor*.
Armenia — a part only of ancient Armenia.

These countries are about one thousand miles in length, from Constantinople to the Persian Gulf; the average width is about two hundred and fifty miles. The whole extent is nearly two hundred and fifty thousand square miles.

Asia Minor, Armenia, and the northern parts of Koordistan, are mountainous countries. Mount Ararat, in Armenia, is seventeen thousand three hundred feet above the level of the sea. The highest peaks of Mount Taurus are twelve hundred feet high. The largest river is the Euphrates, which rises in Armenia, breaks through the chain of Mount Taurus, and after a course of thirteen hundred miles, empties into the Persian Gulf. The Tigris is a branch of this river. The Kisil Ermak (Halys) is the largest river of Asia Minor.

The climate of a country so extensive and so varied in surface, is, of course, marked with diversity. The northern part resembles New England in its mountainous and rugged character, while the middle portions are analogous to our Middle States. The southern parts are like Georgia and Alabama. The products are what might be expected from such a climate: the

oranges, figs, olives, pomegranates, and other fruits are very delicious, and form a large part of the staple food of the people. We are indebted to this region for the peach, apricot, mulberry, various melons, and

Figs.

some of our most beautiful garden flowers and plants. The rose is said to reach its highest perfection here. The moss-rose and the rose of Sharon are products of this favored clime.

The camel, an animal unknown to our climate, is of infinite use to the people of the East. Being adapted to sandy deserts and hot climates, and at the same time living upon frugal fare, it is chiefly used for transporting burdens in the interior. There being few roads or bridges fit for wheel carriages, and no railroads, the camel is now, as it has been from time immemorial, the chief reliance of merchants and travellers in these regions. A large number of them usually go together for security against robbers, being called a *caravan*. The stopping places for travellers, are called *caravanserais*, and are usually provided at the public expense. They consist of large, square courts, with stalls and recesses on all sides for the animals and the people, the latter usually carrying their own provisions.

Caravan resting at Night

The great variety of races in this country, always preserving their several peculiarities of costume, character, and physiognomy—forms one of its most curious features. Besides the Turk, is to be found the Jew, the Greek, the Armenian, Turcoman, Koord, and Arab, all living under the same government, and often in the same community — yet never wholly losing or forgetting their historical and traditional appearance or nabits.

The Greeks are not numerous, and are confined to Asia Minor and the islands along the coast. They are, as elsewhere, subtle, cheerful, and adroit. The Armenians are timid, obsequious, frugal, and industrious; many of them are merchants and mechanics. They are pliant to circumstances, bend to authority, and seek to prosper by peaceful pursuits. They live in large families, closely united. They have an animated physiognomy and good features.

The Jews resemble the Armenians, always maintaining their peculiar characteristics. They have been degraded and depressed in the Turkish dominions, but the milder course of the Turkish government recently adopted toward all religions, has been extended to them. The Arabs have spread themselves over Syria,

Palestine, and the regions around Bagdad. Some roam over the deserts for the sake of plunder, occasionally driving their flocks into the more fertile pastures. They conform to established manners, and have a more polished address than the Turks. Many of them are settled in the villages, and others become merchants in the cities; but they never forget their long genealogies, their reverence for the beard, and admiration for the horse, which characterize them at home.

The Druses and Maronites of Lebanon have been described. The Turcomans occupy the uncultivated table lands in the interior of Asia Minor, and are supposed to be a branch of the people bearing that name on the east of the Caspian. They are a wandering race, driving their flocks in summer to the elevated tracts, and in winter to the sheltered valleys. They combine with domestic simplicity a love of war and booty. They make excellent cavalry, and form the main military strength of Turkey.

Koords attacking a Caravan.

The Koords, or Kurds, inhabit a long and rugged chain, stretching south-east from the mountains of Armenia, parallel to the Tigris, along the frontier of the Turkish and Persian empires. They are the same people whom we have mentioned under the ancient name of *Carduchi*, through whom Xenophon fought his way, when conducting the famous retreat of the Ten Thousand. They have still the same name and the same character, being deemed the boldest and rudest in all Asia. Those pastoral pursuits which, on the high table plains of Tartary and Persia, vary and soften the habits of war and plunder, are impracticable in a region which presents nothing but rugged stee , frightful ravines, and narrow valleys. Here, every chief is seated in his castle, where he meditates, and whence he attempts the plunder of the rich plains which lie beneath him. The Koords have, however, the characteristic virtue of barbarians,— a frank hospitality,— and also a pride of pedigree, founded on a national existence which may be traced to high antiquity.

The Turks are the same in Asia as in Europe. They are an Oriental people, and form a complete contrast in all the external forms of life to Europeans

Eastern Mode of reclining at Meals.

The men, instead of our dresses fitted tight to the body, wear long, flowing robes, which conceal the limbs; and instead of standing, or sitting on chairs, they remain stretched on sofas in luxurious indolence,

considering it madness to stir or walk, unless for special purposes or for business. They sit cross-legged, and recline at meals. On entering a house, they take off, not their hat, but their shoes. In eating, they use the fingers only, without knife or fork; they sleep, not on beds, but on couches upon the hard ground or floor. The females, excluded from all society, remain shut up in the harem, and must not be seen or named by any person of the opposite sex.

The grave, secluded, and serious cast, impressed by a despotic government and by the Mahometan law, is more decided in the Turk than in the Arab or Persian. He is "a solemn, solitary being." The abject submission to a master, which is esteemed a religious duty, is combined with the pride of a conquering people, and with the consciousness of being surrounded by subject races on whom he has set his foot. The Turkish character involves great contradictions. They are fastidiously refined and coarsely voluptuous; in some things honest, in others utterly faithless; at once austere and licentious, arrogant and cringing, liberal and sordid, and though generally placid, yet ferocious and ungovernable when roused.

The condition of the female sex, in Turkey, is par-

Turks smoking and drinking.

ticularly foreign to our manners and ideas. From the moment of marriage, they are immured in the harem, excluded from the view of the public, and of the opposite sex, their nearest relations being alone admitted on occasions of peculiar ceremony. This circumscribed existence, and the necessity of sharing with a multitude of rivals the favor of a husband, or rather master, appears intolerable to European ideas. They are allowed to visit and receive visits, and frequent the baths, where they meet numbers of their own sex. Here they get the news, and indulge in gossip.

Marriage Procession.

Peculiar veneration is attached, in Turkey, to the parental character, and particularly to that of a mother. Even in the fall of a great man, his harem is respected, and the property belonging to his wives is untouched. Marriage is a mere civil contract, fixing the dower and limiting the number of the husband's wives. The concubines are generally purchased slaves. The children of these are legitimate. The Koran allows four wives, but the rich have as many as they please. The poor are usually content with one.

The amusements of the Turk are chiefly domestic. His delight is to give himself up to continued and unvaried revery; to glide down the stream of time without thought or anxiety; to retire under the shade of trees there to muse without any fixed object, and to inhale through the pipe a gentle, inebriating vapor. Stretched in luxurious ease, he takes pleasure, however, in listening to the narrative of the professed story-teller, or in viewing the dances of Greek youths, or Turkish balladiers, at which — though they are by no means remarkable for decorum — he even allows the presence of his wives. The ball, the theatre, the crowded party, all that in Europe can be accounted gayety, are utterly foreign to Turkish manners.

Turkish Costume.

The dress of the Turk consists of long, flowing robes, which do not disturb his stately walk, though

incompatible with rapid motion. The turban is the most characteristic feature of Eastern dress, though this is giving place to the Greek cap, as the robe is often exchanged for a close jacket. The dress of the women resembles that of the men in form, though the turban is more light and graceful. The materials of female dress are superb, gaudy colors being preferred. The hair is usually plaited with an embroidered piece of gauze, which falls to the waist, where it is fastened with gold knobs. A display of diamonds and pearls is made, according to the wealth of the wearer. On

Eastern Ladies riding and walking.

going abroad, the ladies are veiled. The apartments of the harem, which are devoted to the women, are spacious and gorgeously decorated. The centre room has a marble fountain, whose falling waters lull the indolent to repose, or amuse the thoughtless with its murmurs; the air is at the same time filled with perfumes. The ladies, like their lords, smoke opium and tobacco: their long pipes bearing the name of *chibouque*.

Mahometan Worship.

Various religions exist in Turkey. The Jews preserve their own, and Christianity prevails, to some extent, with the Greek, Armenian, and Syrian population. Mahometanism, however, is not only professed by the Turks, but by others who have become impressed with Turkish manners. The six commandments of the Koran are, belief in one God; in Mahomet's apostolical character; observance of the fast of Ramadan; daily prayers and ablutions; the bestowal of one tenth of one's revenue in alms; and the performance of the pilgrimage to Mecca. The prayers are five, and to be repeated daily.

Pilgrims in the Desert.

The performance of the pilgrimage to Mecca is of such vital importance, that no Mussulman is exempt from its obligations, except the grand seignior; and even he must perform it by proxy. After the Ramadan fast, the three caravans from Cairo, Damascus, and Arabia, set out for the holy city. In different years, the number of pilgrims varies from sixty to one hundred thousand souls, and the number of camels from eighty thousand to a hundred and fifty thousand. In many cases, these pilgrimages are attended with severe toil and privation. On arriving at the temple of Mecca, the pilgrims walk seven times round the mosque, which is called the *house of Abraham*, kiss the black stone, bathe in the well Zemzem, take a draught of fetid water, and imagine that the soul has received ample compensation for the sufferings of the body.

When a man dies, his body is prepared with much care for the grave. The friends display immoderate

sorrow, rending their garments and shedding many tears. The women, who flock in from all quarters, make their screams heard through the neighborhood. The body is borne by a procession to the grave, and mourning women are hired to sit by the tomb, and perform a wake in honor of the dead.

Mourning Women of the East

The manufactures of Asiatic Turkey are chiefly of an ordinary kind, for internal consumption. Yet silk, leather, and soap, are staples of the Levant. The admired Turkey carpets are woven by the women of the wandering tribes in the upper districts of the country. No part of the world affords such advantages for maritime commerce; and in former times this was carried on to a great extent. Here, indeed, commerce originated, and for ages this region was the great centre of trade as well by land as sea. The splendor of its ancient emporia — Tyre, Sidon, Damascus, Antioch, Rhodes, Cyprus, Miletus — excited the admiration of the world. Now Smyrna and Aleppo are the only considerable marts of trade; the former exporting the fruits and manufactures of Asia Minor, and the latter being the centre of the caravan trade of interior Asia. Agriculture is conducted with little industry or skill.

The principles and mode of government are here the same as in European Turkey: we therefore reserve our account of it till we come to treat of that portion of the empire. We need only say, that the country is divided into about twenty *eyalets*, or large provinces; these are subdivided into *sanjaks* or *liwas*, that is, districts. The limits of these frequently vary. The pachas, or provincial governors, are dependent upon the sultan, who resides at Constantinople. In their administration, they are despotic and oppressive to the people, plundering them with little reserve. In some of the interior and remote districts, as among the Turcomans and Koords, the chiefs are only tributary; while others frequently deny the authority of the sultan altogether.

In general, it may be remarked, that the aspect of European Turkey is that of depression and gloom, rendered even more striking from the beauty of the climate, and the evidences, on every side, of former wealth and magnificence. Extensive tracts, once covered with fertility, are now converted into barren plains or naked deserts; and squalid villages built among majestic ruins of cities, columns, capitals, friezes, and statues — sculptured by the hand of Grecian art — are common and characteristic spectacles of this renowned but melancholy land. Yet, in the midst of this gloom, these regions strongly engage the attention. There is no part of the world where so many objects of historical interest are to be seen; every mountain and river, every plain and valley, almost every product of nature, is associated with remembrances of the past. An obscure village bears the title of Bethlehem — and excites reverence as the birthplace of our Savior; a pillar of salt, in the region of the Dead Sea, reminds

Pillar of Salt, near the Dead Sea. (See p. 143.)

us of the fate of Sodom and the story of Lot's wife. A heap of ruins recalls the name of Zenobia; a few scattered relics indicate the site of Troy, and speak of Achilles, Hector, and Homer; a marsh and a mound of earth bear the name of Babylon, and a plain of sand hills, is all that remains of Nineveh!

CHAPTER CLXXXVII.

A. D. 500 to 1000.

Origin of the Turks — King Disabules — The Khagan — Tumwen Khan — Division of the Turkish Nation.

The tribes of barbarians who inhabited the wide tract of country to the east of the Caspian Sea received from the ancients the general name of *Scythians:* they are now known to Europeans under the appellation of *Tartars.* Although this country has been from time to time subject to a succession of warlike nations, they have probably all been derived from the same original stock; for, though known to the rest of the world by various names, their habits and character have always been the same. The Scythians of the Greeks do not differ essentially from the modern Tartars. Before the time of Alexander, the region called *Transoxiana* was inhabited by a nation known under the general name of *Sacæ:* of these the *Getæ* and *Massagetæ* were powerful tribes.

From the earliest ages of history to the present time, the pastoral tribes and communities of this region have been continually changing. They have, in their turn, subdued others, and been conquered themselves. We find them sometimes improving and extending their dominions; at other times, compelled to leave their pasture lands to fiercer and more numerous hordes; and, in all cases, forming, as they proceed into the fertile plains of Southern Asia or of Europe, part of that great tide of violence and rapine, which, rising near the Frozen Ocean, has been seen to roll, before its destructive waves subsided, to the shores of the Indian Ocean. This picture, however just of the greater part of the inhabitants of this country, does not necessarily represent the character of the whole. It shows the progress of the great and powerful tribes which have occupied the plains, and given sovereigns to this vast region. Many of the smaller tribes, unable to defend the level country against invaders, took refuge in the lofty and rugged mountains, with which many parts of this wide tract is intersected; and some of these have continued, for many generations, to maintain unchanged their original language and manners. Other inhabitants, devoted to the peaceful arts of husbandry and trade, must have been preserved, by the character of their occupations, from those violent changes to which the martial tribes were exposed. This difference in the habits of the people gave rise to two distinguishing names, which appear to have existed from time immemorial among them; *Turk* signifying a man of military habits, and *Tanjeck* one devoted to civil pursuits.

The people called *Hiatilla*, or *White Huns*, but who were in reality a tribe of Tartars, issuing from the level country north of the great wall of China, made themselves masters of Transoxiana, about the middle of the fifth century. The Byzantine historians give us very little information of these people; but they tell us that the imperial ambassadors found their king, *Disabules*, under a tent, attended by a coach, or wagon, with two wheels; that it was the custom of these people to shave the beard in token of grief, and that this ceremony was required of the ambassadors on the death of one of the kings. They inform us, moreover, that, at the funeral of a king, four men were brought out of prison and slain on his tomb, with the horses of the deceased monarch; that they publicly worshipped fire and water, and chanted hymns in honor of the earth, notwithstanding which they adored only one God, the Creator of the visible world, and sacrificed to him horses, bulls, and sheep.

When these people first became known to their neighbors under the name of *Turks*, they were said to be very skilful in forging iron. About the year 500, Disabules, sent an embassy to Persia, proposing a commercial treaty for the purpose of carrying on the trade in silk. It is said the Persians not only rejected this offer, but poisoned the Turkish ambassadors, which occasioned an enmity between the two nations that has not subsided to this day. It was on this occasion that a connection was first formed between the Turks and the Byzantine empire. The emperor Justin entered into a league with Disabules, and agreed to invade Media, while the Turks should make a descent upon the Persian dominions from the north.

In the reign of the emperor Maurice, an ambassador from the Turkish monarch visited Constantinople with a letter to the emperor, addressed thus: "The khagan, the great lord of seven nations, and master of seven climates of the world, to the king of the Romans." The Greek historians, however, give such scanty and confused accounts of the transactions with these people, that scarcely any thing can be learned from them. The chief information respecting the early history of the Turks is derived from the Persian, Turkish, and Chinese authors; but the geographical knowledge of these writers was so imperfect, and the difficulty of identifying the names used by them so great, that this portion of history is involved in much confusion.

Tumwen Khan was one of the most famous of the ancient Turkish sovereigns. He was originally a blacksmith; and, in order to preserve the memory of the origin of the family, his descendants were accustomed, every second year, to hold a festival with great ceremony, and hammer a piece of hot iron upon an anvil — a custom which continued to the time of Zingis Khan, who was also represented to be the son of a blacksmith. About the middle of the seventh century, the Turks made a movement southward, passed the River Sihon, and laid waste the country in that quarter. Nearly at the same period, the Saracens invaded Persia from the south, and, in a short time, made themselves masters of the whole kingdom. In the early part of the eighth century, they expelled the Turks from the provinces which they had conquered to the south of the Sihon.

The Arabs, as well as the Persians, bore a great hatred to the Turks, not only on account of their frequent invasions from the north, but also from the intestine disturbances which they caused in their dominions. The khalifs were accustomed to procure great numbers of young Turkish slaves, which they retained and educated in their country. These were formed into military companies, and formed a body of pretorian guards. They naturally grew insolent by the possession of power, frequently rebelled against the khalif, and even deposed him, and placed a creature of their own in his seat. These transactions were generally accompanied by scenes of great turbulence, civil wars, and outrages of every description.

As the political power of the Turks attracts more notice, we find their history dividing into two separate

branches — that of the *Seljukians* and that of the *Ottomans*. We shall proceed to give a distinct history of each of these.

CHAPTER CLXXXVIII.

A. D. 1000 to 1073.

Origin of the Seljukian Turks — Conquests and Elevation of Toghrul — Victories and Death of Alp Arslan.

The Seljukian Turks derive their name from Seljuk, a chief of great reputation, who was compelled to quit the court of Bighoo Khan, the sovereign of the Turks of Kipjack, who inhabited the plains of Khozar. Seljuk, with his followers, emigrated from the steppes of Tartary to the plains of Bokhara, in the early part of the eleventh century. He died at a very advanced age. His son Michael became known to Sultan Mahmoud of Ghizni, and was greatly honored by that monarch, who, it is said, persuaded him to cross the Oxus, and settle in Khorasan. The first lands which this tribe received from the family of Ghizni were granted by Massoud, the successor of Mahmoud, (A. D. 1037.) He was compelled, by his inability to oppose their progress, to enter into a treaty with them. Their leader *Toghrul* assumed the title and state of a sovereign at Nishapour, in the northern part of Khorasan.

From this point he was induced to extend his conquests westward, by what he had heard of the distracted state of the territories of the khalif. Leaving his brother Daood in Khorasan, he advanced into the Persian province of Irak, which he subdued. He then marched upon Bagdad, captured the city, and made a prisoner of the khalif, Ul Kaim. After this, he made an expedition against Mosul and the territory around it, which he soon conquered, and returned in triumph to Bagdad, where he was received with great pomp by Ul Kaim. The Turkish monarch, we are told, approached the commander of the faithful on foot, accompanied by his nobles, who, laying aside their arms, joined in the procession. The khalif appeared with all the equipage of state that belonged to his high office. He was seated on a throne, which was concealed by a dark veil. The celebrated *bourda*, or black mantle, of the Abbassides was thrown over his shoulder, and his right hand held the staff of Mahomet.

Toghrul kissed the ground, and, after standing for a short time in a respectful posture, was led to the khalif, near whom he was placed on a throne. His commission was then read, appointing him the lieutenant, or vicegerent, of the vicar of the holy prophet, and the lord of all Mahometans. He was invested with seven dresses, and seven slaves were bestowed on him, which ceremony implied that he was appointed to rule the seven regions subject to the commander of the faithful. A veil of gold stuff, scented with musk, was thrown over his head, on which two crowns were placed, one for Arabia and the other for Persia. Two swords were girt on his loins, to signify that he was ruler of the East and the West. This display satisfied the pride of the khalif, and the Turkish chief was pleased to receive a sanction for his conquests from the spiritual head of his faith, who was still deemed by orthodox Mahometans the only source of legitimate authority.

Toghrul speedily subdued all Persia, and adopted every measure to establish a permanent dominion in this country. He seems to have possessed all the good and bad qualities of a Tartar chief. Violent in his temper, and insatiable of conquest, he was distinguished by courage, frankness, and generosity. His family and tribe embraced Mahometanism at the period of the first settlement of Seljuk, near Bokhara. Toghrul was greeted by the khalif, on his first victories in Persia, with the title of *Rukun u Deen*, or the Pillar of the Faith, and he appears to have been a zealous promoter of the religion which he professed. He erected a great number of mosques, and patronized pious and learned men.

Alp Arslan, or the Conquering Lion, succeeded his uncle Toghrul, (A. D. 1063.) He united valor and generosity with the love of learning; and could we regard him in the same light in which he is considered by Mahometan authors, we should esteem him one of the best, as he certainly is one of the most renowned, among the sovereigns of Asia. But he cruelly persecuted the Christians of Armenia, Georgia, and Iberia; and these are the actions which the Mussulman historians describe as the most praiseworthy. It was his custom to put a large iron collar, — some writers say a horseshoe, — as a mark of ignominy, on the neck of every Christian who refused to change his religion. His invasion of Georgia, and the severities which he exercised upon the inhabitants of that country who were reluctant to adopt the creed of Mahomet, roused the court of Constantinople to a sense of its imminent danger from the Turkish armies, which had now advanced as far as Phrygia.

The emperor, Romanus Diogenes, took the field at the head of the imperial forces, and by his courage and skill soon forced the invading armies back upon their own frontier. Romanus desired to improve his success, and advanced into Armenia and Aderbijan. He was met near the village of Kononga, in the latter province, by Alp Arslan, who, though confident in his own courage and that of his army, shuddered, as his panegyrists state, at the thought of shedding the blood of true believers, and offered liberal terms to the Roman emperor. This prince, they add, imputed the moderation of the Turkish sovereign to a wrong cause, and replied, with insolence, that he would hearken to no terms, unless the sultan abandoned his camp to the Roman army, and surrendered his capital, Rhe, as a pledge of his sincere desire for peace. When Alp Arslan heard this answer, he prepared for action. Romanus was confident of victory. Alp determined not to survive defeat. He made a display of pious resignation by tying up the tail of his horse, and clothing himself in a white robe or shroud, perfumed with musk. He exchanged his bow and arrows for a cimeter and mace, while his conduct, his dress, and his speeches proclaimed to every soldier, that if he could not preserve his earthly kingdom by a victory over the infidels, he was resolved to obtain a glorious crown of martyrdom.

The troops of Romanus commenced the action, and were at first successful; but the valor of their emperor led him too far; and when he desired to retreat to his camp, the cowardice and treachery of his followers threw his ranks into confusion. The experience of Alp Arslan took advantage of this crisis; and a

general charge of his whole army completed the defeat of the Christian host. The emperor was wounded and made prisoner by an obscure officer, whom Alp Arslan had, on the morning of that day, at a general review, threatened to disgrace on account of his mean and deformed appearance. The illustrious prisoner was carried before the sultan, who treated him with great kindness and distinction. He asked his captive, at their first conference, what he would have done if fate had reversed their lot. "I would have given thee many a stripe," was the imprudent answer of the haughty Greek. This excited no anger in the breast of the brave and generous conqueror. He only smiled, and asked Romanus what he expected would be done to him. "If thou art cruel," said the emperor, "put me to death; if vain-glorious, load me with chains, and drag me to thy capital; if generous, grant me my liberty." Alp Arslan was neither cruel nor vain-glorious. He released his prisoner, gave all his captives dresses of honor, and distinguished them by every mark of his friendship and regard. Romanus, to requite these favors, agreed to pay a large ransom, and a fixed tribute annually. But he could never recover his throne, which had been usurped during his absence. Alp was preparing to restore him by force of arms, when he learned that the unfortunate Romanus Diogenes had been imprisoned and put to death by his subjects.

After his triumph over the imperial armies, Alp Arslan resolved on a still more arduous enterprise. He desired to establish the dominion of the family of Seljuk over their native country; and he summoned his warriors to invade those vast regions from whence their fathers had issued. His power now extended from Arabia to the Oxus; and his army consisted of two hundred thousand soldiers. He marched into Kharism, the greater part of which he subdued. He then threw a bridge over the Oxus, and passed that river without opposition. But his proud career was now near its close. His operations in Kharism had been much prolonged by the resistance of a small fortress called *Berzem*, defended by a chief named Yusuf. The sultan, irritated that his grand designs should have been delayed by so contemptible a place, after its capture ordered its gallant defender to appear before him, and, with feelings unworthy of his character, loaded him with abuse for his insolence and obstinacy in resisting the Turkish army. Yusuf was provoked to a violent reply; and the monarch so far forgot himself as to order him to be put to a cruel death. Yusuf instantly drew his dagger, and flew at the sultan. The guards rushed in; but Alp, who deemed himself unequalled for his skill in archery, seized his bow, and ordered them to keep aloof. They did so. The sultan missed his aim; and before he could draw another arrow, he fell under the dagger of the assailant, who received the death which he had braved from a thousand hands, while the wounded monarch was borne to another tent. "I now call to mind," said he to those around him, "two lessons which I received from a reverend sage. The one bade me despise no man; the other, not to estimate myself too highly, or to confide in my personal prowess. I have neglected what his wisdom taught. The vast numbers of my army, which I viewed yesterday from an eminence, made me believe that all obstacles would yield to my power. I have perished from my errors, and my end will show how weak is the power of kings and the force of man when opposed to the decrees of destiny."

Alp Arslan lived long enough to deliver his empire to his son *Malek Shah*, (A. D. 1073.) With his dying breath, he entreated him to intrust the chief management of affairs to the wise and pious Nizam ul Mulk, a justly celebrated minister, to whose virtue and ability he attributed the success and prosperity of his own reign. This monarch was buried at Meru, in Khorassan; and the following impressive sentence was inscribed on his tomb: "All who have seen the glory of Alp Arslan exalted to the heavens, come to Meru, and you will behold it buried in the dust."

CHAPTER CLXXXIX.

A. D. 1073 to 1250.

Administration of Nizam ul Mulk — Glory of the Reign of Malek Shah — Anecdote of his Flatterers — Disgrace of his Minister — Accession of Sultan Sanjar — His Misfortunes and Death — Decline of the Empire — Toghrul III. — Tokush — Mahomed — Jellal ud Deen — End of the Seljukian Empire.

Under the administration of Nizam ul Mulk, the empire of the Seljukian Turks attained the highest prosperity, and Persia enjoyed a degree of tranquillity to which that country had long been a stranger. This minister, however, had no talent as a general. In the few military operations in which he was engaged, he seems to have trusted more to his piety than to his valor. When foiled in his attempt to make himself master of a castle in the province of Fars, he was consoled by the philosophical reflection, that "a man should not become impatient from disappointment, as it could not cure, but it doubled the pain." When the same fortress capitulated, from the fountains which supplied it becoming dry, he ascribed his success solely to his prayers.

The generals of Malek Shah conquered almost the whole of Syria and Egypt; and this prince, more fortunate than his father, not only subdued Bokhara, Samarcand, and Kharism, but received homage from the tribes beyond the Jaxartes, and compelled the sovereign of the distant country of Kashgar to coin money in his name, and to pay him an annual tribute. It is related that when Malek Shah was passing the Oxus, the ferrymen on that river complained that they were paid by an order on the revenues of Antioch. The sultan spoke to his minister, who replied, "It is not to defer payment of their wages, but to display your glory and the wide extent of your dominions." The sultan was pleased with this flattery; and the complaints of the boatmen ceased when they found that they could negotiate the bill without loss. This fact is curious, as showing something of the monetary systems of that day. Malek Shah is said to have travelled over his vast dominions twelve times, which is hardly credible; for the Seljukian empire, in his reign, extended from the Mediterranean nearly to the wall of China; so that prayers were every day offered up for his health in Jerusalem, Mecca, Medina, Bagdad, Ispahan, Rhe, Bokhara, Samarcand, Ourgunge, and Kashgar.

Eastern historians recount many anecdotes to prove

the goodness as well as the greatness of Malek Shah. On coming out of a mosque, before he fought a battle with his brother, who disputed his title to the crown, he asked Nizam ul Mulk what he had prayed for. "I have prayed," replied the minister, "that the Almighty may give you a victory over your brother." "And I," said the sultan, "that God may take my life and crown, if my brother is worthier than I to reign over the faithful." A noble sentiment, which was crowned by the success it sought, as the reward of superior piety and virtue. But the character of this prince is marked with a stain which all his glories cannot efface. He listened to the enemies of Nizam ul Mulk, and disgraced that old and virtuous minister, who soon after fell by the dagger of an assassin. The fortunes of Malek Shah appeared to decline from this hour; and a nation which for half a century had revered the sage whom he destroyed, saw, without regret, the changed lot of his ungrateful pupil.

Malek Shah survived his minister only a few months. Being attached to the city of Badgad, he desired to make it his capital, and attempted to persuade the khalif Mochtadi to remove to another place. A delay of ten days was requested by the latter, and within that period the sultan was attacked with an illness which terminated his life, (A. D. 1092.) Few monarchs have attained to the glory and power of Malek Shah; and there is no other instance, in the history of Persia, of so long a period of tranquillity as that country enjoyed under his reign, or more properly under the administration of Nizam ul Mulk, in whom, till within a few months of his death, the sultan implicitly confided. The country was greatly improved during this period; many colleges and mosques were built, and agriculture was promoted by the construction of canals and watercourses. Learning was also encouraged, and an assembly of astronomers from every part of Malek Shah's dominion, were employed for several years in reforming the calendar. Their labors established the *Jellalean*, or glorious era, which commenced on the fifteenth of March, 1079. It was named *Jellalean*, in honor of the sultan, one of whose titles was *Jellaledeen*, or the Glory of the Faith. This great work is a striking proof of the attention given in the Seljukian empire to one of the noblest of all sciences.

From the death of Malek Shah to the elevation of Sultan *Sanjar*, the empire was distracted by civil wars. The four sons of the deceased monarch all attained to power in their turn. Sanjar, one of these, held the government of Khorasan at the time of his father's decease, and took little share in the troubles that ensued; but from the period of the death of his brother *Mahmood*, (A. D. 1140,) he may be regarded as the reigning sultan. He always resided in Khorasan, and from that centre extended his power in one direction beyond the Indus, and in another to the Jaxartes. He compelled Byram Shah, a monarch of the race of Ghizni, whose capital was Lahore, in the Punjaub, to pay him tribute. To render his magnificence more complete, the kingdom of Khorasan was bestowed on the chief cup-bearer of Sanjar, which has led the flatterers of the sultan to say that he was served by kings.

But Sanjar, after a long reign marked by singular success and splendor, was destined to experience the most cruel reverses. He undertook a distant expedition into Tartary, to attack Ghour Khan, the monarch of Kara Khatay, in which he suffered a signal defeat; his army was almost entirely cut to pieces, his family were made prisoners, and all his baggage was plundered. He escaped with a few followers to Khorasan, where he was reminded by a flattering poet, that "the condition of God alone was not liable to change." The monarch whom he thus consoled was reserved for still greater misfortunes. The Turcoman tribe of Ghuz had withheld their usual tribute of forty thousand sheep. Sanjar marched against them to compel the payment. A battle ensued, in which he was defeated and taken prisoner. At first he was treated with respect, but soon he was exposed to every hardship and insult that barbarity could inflict. The savage Turcomans placed him during the day upon a throne, and at night shut him up in an iron cage.

During his long confinement of four years, the dominions of Sanjar were ruled by his favorite sultana, at whose death Sanjar made an effort to escape, and was successful; but he lived only a short time after regaining his liberty. The desolate and deplorable situation of his territories, the greater part of which had been ravaged by the barbarians of Ghuz, preyed on his spirits, and plunged him into a melancholy from which he never recovered. This remarkable proof of his sensibility to the condition of his subjects, disposes us to believe the justice of the high eulogiums of the Eastern authors on Sanjar, who is as much celebrated for his humanity and equity, as for his valor and magnificence.

After the death of Sanjar, in **1157**, Persia continued for forty years to be distracted with the wars between the different branches of the Seljukian dynasty. The last, who exercised power, was *Toghrul III.*, who, after overcoming most of his rivals, and defeating a conspiracy of his nobles, gave himself up to every species of excess. The ruler of Khorasan, who, after the death of Sanjar, became an independent monarch, was invited to invade Persia by the discontented nobles. He defeated and slew Toghrul, who is said by some to have shown great valor in the action in which he lost his life. The same authors state, however, that he went forth to battle flushed with wine, and was unhorsed and killed by the monarch of Khorasan, as he was singing with a loud voice some stanzas from the Shah Nameh of Firdusi, which describe the prowess of a victorious hero opening a passage for his troops amid the dismayed ranks of his enemies. Hubbeel ul Seyur, a Persian historian, thus describes the death of Toghrul. "He sung from the Shah Nameh thus: 'When the dust arose which attended the march of my enemies, when the cheeks of my bravest warriors turned pale with affright, I raised on high my ponderous mace,' &c. The drunken monarch lifted up his mace, as he sung these verses; but it descended not like that of the hero in Firdusi, on the head of his enemy, but on the knee of his own horse, which fell to the ground, and Toghrul was slain as he lay there, not by the king of Khorasan, but by one who had formerly been his subject.

With the death of Toghrul III. terminated the line of Seljukian monarchs in Persia. They had reigned from the time of Toghrul I. through a period of one hundred and fifty-eight years. A branch of this family, which ruled over the province of Kerman, the ancient Carmania, had assumed the title of sultan; but they exercised little more power than that of viceroys, and paid homage, or withheld it, according to the strength or weakness of the paramount authority.

Jakush, the king of Kharism, who conquered Toghrul III., was a descendant of the prince of that country who had been cup-bearer to Sultan Sanjar. At his death, he left his kingdom to his son *Mahomet*, whose reign, at its commencement, was splendid and successful But his fortune fell before that great destroyer of the human race, Zingis Khan, and after his armies had been defeated, his countries pillaged, and almost all his family made prisoners, he died of a broken heart, on a small island in the Caspian Sea. His son *Jellal u Deen*, the last of this dynasty of kings, long bore up with exemplary fortitude against the torrent that had overwhelmed his father; but at last he sunk under the vicissitudes of fortune. He fled before the Mongols, took refuge among the hills of Kurdistan, and was slain by a barbarian whose brother he had before put to death, (A. D. 1250.)

The Seljukians had extended their conquests not only over Persia, but over nearly all Asia Minor, Syria, and Egypt. But when the families of the generals who subdued these countries had obtained power, they threw off even the show of duty to their former masters, the sovereigns of Persia. The dynasties of Iconium and Aleppo were brought into contact with the armies of the Christian nations, which engaged in the crusades; but both these governments fell before the victorious career of Sultan Saladin, whose deeds will be related in another part of this history.

CHAPTER CXC.

A. D. 1000 to 1326.

Rise of the Ottoman Empire — Solyman of Oguz — His Adventures — Ortogrul — Othman — Increase of the Turkish Power — Stories and Fables respecting Othman.

We have already stated that the arms of the Seljukian Turks penetrated into Asia Minor. The Saracens had preceded them in the conquest of this country. The Turks, in their wars with the Saracens, pursued them westwardly, advanced into the interior of Asia Minor, drove out the Greeks, took possession of the territory, and founded here a kingdom which they named *Roum*, from its having been once a part of the great Roman empire. This kingdom extended from Constantinople to the Euphrates, and from the Black Sea to the frontier of Syria, comprehending the ancient kingdoms of Pontus, Bithynia, Phrygia, Galatia, Cappadocia, Armenia Minor, &c.

Solyman, the first sultan of this kingdom, established his seat of government at Nice, the capital of ancient Bithynia, and his territories were confirmed to him by a treaty with the Greek emperor Alexius Comnenus. But his successor was driven from his capital by the crusaders, (A. D. 1097,) and by the loss of the battle of Dorylæum, he was stripped of the greater part of his maritime territories. The capital was removed to Iconium, an obscure inland town, three hundred miles from Constantinople. Here the successors of Solyman continued to reign for nearly a century and a half, engaged in almost incessant hostilities with the Greek emperors, till all the west of Asia was overwhelmed by the irruption of the Mongolian Tartars, under Zingis Khan and his successors. The sultan of Iconium, after a feeble resistance, fled to his former enemies, the Greeks of Constantinople, and the fragments of the Seljukian monarchy were seized by the emirs or governors of the cities and provinces. These continued to exercise an independent authority, till their territories became gradually and imperceptibly incorporated with the Ottoman empire, the rise of which we are now about to notice.

Solyman, the chief of a Turkish tribe, named the *Oguz*, perhaps the same with the ancient *Ouigoors* and modern *Ogres*, had attached himself to the fortunes of the sultan of Kharism. When the Kharismian power was overthrown by the Mongols, Solyman fled with his followers to the west. The fugitives were accompanied by their wives and children, and their sheep and cattle. They first sought an asylum in Armenia; but after seven years' residence in this country, thinking the storm of war overblown, they seized a favorable opportunity of returning to their native land. In crossing the Euphrates, their leader, Solyman, was drowned. The command of the tribe fell to his four sons, who divided their followers among them. In consequence of this, great numbers dispersed into the deserts; but about four hundred families remained attached to one of them, named *Ortogrul*, or *Ertogrul*, who immediately determined to march westward, and seek his fortune in Asia Minor. The chieftains who then ruled over the fragments of the Seljukian empire were harassing each other with mutual wars, and could not be persuaded to combine either against the Mongols or the crusaders. Consequently a band of adventurous warriors might reasonably hope to obtain advancement and fortune in so distracted a country.

An accidental encounter, upon this march, was attended by highly important consequences. One day, the tribe, being on their journey, fell in with two armies engaged in a fierce combat. Ortogrul, without waiting to learn the character of the combatants, or the cause of the war, took the chivalrous resolution of joining the weaker party. He struck into the thickest of the fight, and this unexpected aid changed the fortune of the day. The conqueror proved to be a Seljukian chief, named Aladdin. He rewarded the adventurer who had rendered him this timely service, by the present of a rich silk robe, which was a gift of honor in the East, and a grant of a mountainous district on the borders of Bithynia and Phrygia, where there was abundance of pasturage for the flocks and herds of the wandering Oguz. The first permanent establishment of these people was a camp of four hundred tents, at Surgut, on the banks of the River Sangar, (A. D. 1280.)

Ortogrul, being thus placed on the frontier of the Byzantine empire, made constant invasions into the territories of the Greeks, and being appointed general-in-chief of the armies of the sultan of Iconium, he persevered for half a century in preserving and extending his conquests in that quarter. He had three sons, the youngest of whom, named *Othman*, or *Osman*, gave his name to the Turkish empire which subsists at this day: — he is generally regarded as its founder. On the death of Ortogrul, he was chosen to succeed him, in preference to his two elder brothers, on account of his superior bravery and enterprise. The new emir was in high favor with Aladdin II., the last Seljukian sultan of Iconium, who gave him a castle, with an addition of territory, and granted him the privilege of holding as his own any Christian states which he might conquer. The young warrior did not fail to profit by this permission, and gradually extended his acquisitions on every side till he was lord

of a large territory. The growing power of Osman excited the jealousy of many of the neighboring emirs, and numerous stratagems were formed to destroy him.

On one occasion, he was invited to attend a wedding at the castle of a distinguished chief; but before the day arrived, he discovered that a plot was laid to murder him at the entertainment. He concealed his knowledge of this design, and sent presents to the bride, according to the custom of the East. He despatched likewise a message, stating that his mother designed to be present on the joyful occasion, and having received a courteous reply, he thus planned his revenge. It was customary for females of rank, when they paid visits, to be attended by a train of women, who were all closely veiled. Osman disguised a number of his bravest soldiers in female attire, and sent them, thus muffled up, to the castle of his enemy. The gates being thrown open, the disguised warriors passed through them; and immediately throwing off their veils, they drew their swords, and after a desperate fight, slew the wardens, and gained possession of the castle. The chief was absent, having gone with most of his people to meet the bride. In the mean time, Osman went with another band of soldiers to intercept the lady, whom he made prisoner, together with her father and relations. By this time, the disappointed bridegroom had received intelligence of the capture of his castle. He instantly set out in pursuit of Osman, met him, and was slain fighting hand to hand. The lady whose nuptials had been so tragically interrupted, became the wife of Osman's son Orchan, and was the mother of Sultan Amurath I.

Osman is a favorite with the Turkish writers, who have adorned his history with many fables and romantic exaggerations. One of these describes him as seeing—prefigured in a vision—the future glories of the Ottoman empire, and the establishment of its metropolis at Constantinople. This invention shows much poetic spirit and imagination. It is as follows:—

At midnight, a wondrous vision opened a view of the scenes of futurity to Osman. As he lay reclined in slumber, the crescent moon appeared to rise above the horizon. As she waxed, she inclined toward Osman; at her full, she sunk, and concealed herself in his bosom. Then from his loins sprang up a tree, which grew in beauty and strength ever greater and greater, and spread its boughs and branches ever wider and wider, over earth and sea, stretching its shadow to the utmost horizon of the three parts of the world. Under it stood mountains like Caucasus and Atlas, Taurus and Hæmus, as the four pillars of the boundless leafy pavilion. Like the four rivers from the roots of this tree of Paradise, streamed forth the Tigris, the Euphrates, the Nile, and the Danube. Barks covered the rivers, fleets the seas, corn the fields, and woods the mountains. From the last sprang fountains in fertilizing abundance, and murmured through the rose and cypress thickets of these Eden-like lawns and groves. From the valleys towered up cities, with domes and cupolas, with pyramids and obelisks, with minarets and turrets. On the summits of these glittered the crescent. From their galleries the muezzim's call to prayer sounded through the concert of a thousand nightingales, and a thousand parrots who sung and chattered in the cooling shade, the countless leaves of which were formed like swords. Then arose a prevailing wind, and drove all the points against the cities, and particularly against the imperial capital of Constantine, which, at the conflux of two seas and two continents, like a diamond set between two sapphires and two emeralds, forms the most precious centre-stone of the ring of universal empire.

CHAPTER CXCI.

A. D. 1326 to 1380.

Reign of Osman II. — Orchan — Establishment of the Janizaries — Character of the Turkish Conquests — Amurath I. — Wars with the Hungarians.

On the death of Aladdin II. without children, his dominions were seized upon and divided by his emirs. Nearly the whole of Bithynia fell to the share of *Osman II.*, who assumed the title of sultan, (A. D. 1326.) He was fortunate in winning the friendship of a young Greek, who embraced Mahometanism to please his patron, and instructed the Turkish prince in the art of government. From this renegade descended the family of Mikalogli, which so often appears conspicuous in the Turkish annals. Osman was chiefly indebted for the supremacy which he speedily acquired over his rivals, to the information which he obtained from this Greek. His vicinity to the capital of the Byzantine empire opened to him a wide field of enterprise, and the civil broils between the elder and the younger Andronicus, which at this period distracted Constantinople, left the Asiatic subjects of the empire to their own feeble resources; in consequence of which, they became an early prey to the first invaders.

The Christian princes, in this quarter, alarmed at the progress of Osman, united their forces, and endeavored by one decisive effort to crush the rising power of the ambitious Turk. The hostile armies met on the confines of Phrygia and Bithynia; but Osman was victorious, and the city of Prusa, the ancient capital of Bithynia, fell into his hands, and became the Turkish metropolis, under the slightly altered name of *Brusa*, which it retains at the present day. The policy of Osman was equal to his military skill; and what he gained by his valor, he secured by wise and salutary regulations. By the impartial administration of justice and mercy he reconciled the conquered Christians to his government; and many, who fled before his arms, returned to enjoy safety and repose under his powerful protection.

Orchan, the son and successor of Osman, prosecuted with vigor the ambitious design of his father. He defeated the Christians headed by the emperor Andronicus in person, captured Nice and Nicomedia, and extended his dominion to the Hellespont. In the civil war which followed the death of Andronicus, between the empress Ann and John Cantacuzene for the regency of the empire, the latter solicited the aid of the Turkish sultan, and secured his friendship and services by giving him his daughter Theodora in marriage. Orchan assisted him with a body of ten thousand cavalry, which, under the command of his son Solyman, crossed the Hellespont in 1358, and made themselves masters of Gallipoli. By the admission of these Turkish auxiliaries into Europe, the Byzantine empire received a deep and deadly wound, which succeeding emperors in vain attempted to heal. The Turks, as the friends of Cantacuzene, seized upon the fortresses of Thrace; and though their restitution was demanded, and a ransom paid, they still held the most

important of these places; and Gallipoli, the key of the Hellespont, was peopled by a Turkish colony.

Orchan was the founder of the order of the janizaries, a famous body-guard of soldiers, who were long the support of the Turkish throne, and who abused, to a mischievous extent, the power with which they were invested. They were originally composed of young Christian captives taken in the wars with the Greeks, and were placed in military colleges, where they were instructed in the Mahometan religion and the Turkish military discipline. To augment their numbers, a law was made that the Christians living under the Turkish government should give up all their male children born in every fifth year, to be educated in the military schools, where they were taught to speak the Turkish language, to shoot with the bow, and to wrestle. As they grew up, some were appointed to attend the sultan, and guard the palace; the rest were formed into companies, and constituted a disciplined army. They received the name of *janizaries* from a dervis, who was commanded by the sultan to bless and consecrate the new army. Being drawn up in order, this dervis threw the sleeve of his gown over the head of the foremost soldier, and said, "Let them be called *janizaries* — a word signifying *new soldiers*. May their countenances be ever bright, their hands victorious, and their swords keen. May their spears hang always over the heads of their enemies; and wherever they go, may they return with a shining face."

While Solyman was securing a footing for the Turks in Europe, his father had brought many of the neighboring emirs, by force or fraud, to seek his protection and resign their independence. In the midst of his prosperity, a catastrophe befell him in the loss of his son, who was killed by a fall from his horse while hunting. The sultan did not long survive this bereavement. He died A. D. 1360. Orchan is extolled by his countrymen for his justice, clemency, and liberality to the poor. He adorned the city of Brusa with a magnificent mosque, a hospital, and an academy. He was the first of the Turkish sovereigns who assigned regular pay to the troops, while on duty. There was a great variety of costume and weapons in the Turkish armies at this period. Some of the soldiers wore iron helmets, and coats of armor, made of felt or cloth, quilted and stuffed with cotton, with shoulder and neck pieces of iron. Gunpowder was hardly yet known. The janizaries wore the long gown and tunic, common among the Turks, and a red cloth cap, the back of which was formed like a sleeve, and hung down behind, in memory of the dervis who gave them their name. When on service, the gown of the janizary was changed for a jacket, worn over his large trousers. Their boots were of red leather. All wore long beards, except the cavalry, who shaved their chins and wore mustachios. All the Turks, from the time of Osman, shaved their heads, with the exception of a single lock on the crown. This custom has given plenty of employment to the barbers, who are very numerous in all the Turkish towns.

The institutions of the Turks were well calculated to nourish a military spirit. By the laws of Mahomet, every true Mussulman is a soldier, and a third of all the conquered land belonged to the army. In the time of which we speak, these conquests had become so extensive, that every Turk held an estate of his own directly from the sultan, who now claimed a right over all property. He granted these lands under a sort of feudal title, each proprietor being obliged to keep a horse, and a number of men for military service, proportioned to the size of his estate. The lands were generally cultivated by the conquered people, mostly Greeks, who paid to their new landlords a certain portion of the produce — generally one tenth. This practice was so common, that a Turkish soldier would not accept of land in a province where the population had been destroyed or expelled, as the people were of more value than the land. These estates were not hereditary, and might be taken away from the holder at the pleasure of the sultan.

On the death of Orchan, his son *Amurath I.* acceded to the throne, and wielded, with terrible effect, the cimeter of his warlike father. He carried his arms into Europe, and overran the whole of Thrace from the Hellespont to Mount Hæmus. He removed the seat of the Turkish government to Adrianople, where it remained till its final transfer to Constantinople, in the ensuing century. He was, however, recalled from his European conquests by disturbances in Asia Minor. Aladdin, the emir of Caramania, who had married a daughter of Amurath, and was the most powerful of the Turkish chieftains in that quarter, had taken advantage of the absence of his father-in-law to invade his dominions. Amurath hastened to repel this aggression. The two armies engaged on the plains of Dorylæum, and after a well-contested fight, the Caramanians fled, and Aladdin shut himself up in the city of Iconium. At the intercession of his wife, he was pardoned, and had his dominions restored to him by Amurath.

Amurath now bent the whole force of his arms against Constantinople, but his attempts to reduce this capital were perpetually disturbed by the rebellions of the emirs of Asia Minor, and the incursions of the Hungarians. The former were easily quelled; but the Hungarians, led on by John Huniades, proved a more formidable foe. Amurath was compelled to retire with disgrace from before Belgrade, after a siege of six months, during which he lost many troops, "not only by the plague," says a Greek historian, "but by engines cast in the form of tubes, which, by means of a dust, composed of nitre, sulphur, and charcoal, shot out balls of lead, five or ten together, each as big as a walnut." This is one of the earliest descriptions of the use of gunpowder, to be found in any history.

The resistance of the Hungarians led to a truce of ten years, during which, according to the terms stipulated, neither nation was to cross the Danube for the purposes of war. Amurath, however, conquered a great part of Greece, took Thessalonica by storm, put the garrison to the sword, and carried the inhabitants into captivity. He also compelled the Greek emperor to deliver up the cities which he held upon the Black Sea, and to become his tributary. The Ottoman dominions being now very much enlarged and settled in profound peace, Amurath resigned the sceptre into the hands of his son Mahomet, a youth of only fifteen years of age, and retired to Magnesia, a beautiful residence near Smyrna.

Scarcely, however, had he begun to taste the sweets of retirement, when the restless Caramanians, who had repeatedly rebelled against him, and as often been subdued and pardoned, took advantage of the conjuncture, and again rose in arms. The Hungarians also, instigated by the pope, and in violation of a solemn treaty, passed the Danube with a numerous

army, composed of various Christian nations. The young sultan, surrounded with enemies, and destitute of experience, yielded to the advice of his counsellors, and entreated his father to resume the throne. Amurath reluctantly complied, hastened to Adrianople, put himself at the head of the Ottoman armies, and by a series of important victories, saved the empire from an overthrow.

Amurath, shortly after, withdrew again from the cares of royalty to his solitude at Magnesia, but the feeble hand of his son was unable to restrain the licentiousness of the janizaries. Adrianople became a prey to domestic faction, and the aged sultan again resumed the sceptre. This sovereign has been the subject of encomiums both from Turkish and Greek historians. He was a just and valiant prince, moderate in victory, and ever ready to grant peace to the vanquished. He was not only learned himself, but a great encourager of learning in others. "Every year," says the historian Cantemir, "he gave a thousand pieces of gold to the sons of the prophet, and sent twenty-five hundred pieces to the religious persons at Mecca, Medina, and Jerusalem." He founded many colleges and hospitals, built many mosques and caravanserais, and added much to the magnificence of the cities and towns of his empire.

CHAPTER CXCII.

A. D. 1380 to 1453.

Death of Amurath I. — Reign of Bajazet — Invasion of Timour — Defeat and Death of Bajazet — Mahomet I. — Amurath II. — Mahomet II.

In the war with Aladdin, hostilities were carried on with comparative mildness, both parties being Mahometans. A proclamation was issued by Amurath, prohibiting his soldiers, upon pain of death, from using violence toward the peaceable inhabitants, in order to show the world that he made war upon his brethren, not for the sake of aggrandizement, but to repel unmerited injury and wrong. He punished severely some Christian auxiliaries for transgressing these orders. These forces had been sent by Lazarus, prince of Servia, who, being informed of their treatment, took such offence that he broke off his alliance with the sultan, and raised a confederacy of the neighboring nations against him. The Servians, Bulgarians, Macedonians, Bosnians, Wallachians, Hungarians, and others, combined their forces, and formed a great army. Amurath hastened to Europe, and met his enemies on the plain of Cossova. The fight was long doubtful, until the Turks, pretending to give way, threw the Christian ranks into disorder. A dreadful slaughter ensued; the confederates fled, leaving the field to the victorious Ottomans. Lazarus fell in the engagement: but the triumph of Amurath was cut short in an unexpected manner. As he was walking over the field of battle, he stopped to look at some wounded men, when one of them, a fierce Croat, just breathing his last, made a sudden spring at him, and with a short sword which he still held in his hand, gave the sultan a mortal wound, after which he fell back, and expired, A. D. 1387.)

Bajazet, the son of Amurath, succeeded him, and secured himself on the throne by the murder of his brother, which unnatural custom became the settled policy of succeeding Turkish sultans. He was, by nature, ferocious and cruel, and crushed all the petty sovereigns in Asia Minor, either putting them to death or driving them into exile. During the whole of his reign, he was incessantly engaged in wars, alternately in Asia and in Europe; and he obtained the name of *Ilderim*, or Lightning, from the rapidity and energy of his movements. His victories in Europe were so extensive, that very little more remained to the Greek emperor than the city of Constantinople. This place was several times besieged by the Turkish armies, but it was saved for the present by the appearance of a new conqueror on the scene.

The princes who had been driven from Asia Minor by the usurpations of Bajazet, repaired to Samarcand, where Timour, or Tamerlane, the fierce and powerful Tartar conqueror, had now fixed his court. They solicited the aid of this chieftain in recovering their dominions. The Tartar at first hesitated to interrupt Bajazet in his pious occupation of humbling the Christians, and extending the religion of the prophet; but he was, at length, persuaded to interfere. He despatched an ambassador to Bajazet, demanding the restoration of the exiled emirs. He required, also, that he should submit to him as his vassal; and he exhorted him to testify his submission by substituting the name of Timour for his own upon the coinage and in the public prayers. The haughty Ottoman, who acknowledged no superior, rejected with scorn the degrading demand, and threw back his defiance in the most insulting terms that his pride and indignation could dictate. Equally confident of success, each prepared for the decisive struggle. Michael Palæologus, the reigning emperor of Constantinople, was at this time engaged in a war with his nephew who had laid claim to the throne. Being thus distressed by enemies on all sides, he proposed terms of peace to Bajazet. This proposal was most opportune for the Turkish sultan, who greedily embraced it, and a treaty was concluded, by which one of the streets of Constantinople was appropriated for the residence of Turkish merchants, who were to be allowed to carry on their trade with the Venetians and Genoese. A mosque was also to be built for them in the city at the emperor's expense; and they were to have a cadi residing among them, to settle their differences according to the Mahometan laws. All these terms of the treaty were fulfilled.

Timour put his armies in motion, and the progress of these fierce barbarians was irresistible. They overran, with hardly any resistance, Persia, Armenia, Syria, Georgia, and the greater part of Asia Minor. Before Bajazet could lead his troops to the scene of action, the most of his Asiatic territories had been given up to fire and slaughter by the conquerors. At the capture of Sivas, the ancient Sebaste, the bravest warriors of the garrison were buried alive, for their courageous defence, by the ferocious victors. Damascus was next captured and laid completely waste; a solitary tower being all that was left standing to mark the spot where a great city had once existed. At length the armies of Bajazet and Timour met on the plain of Angora, in Galatia. An obstinate battle ended in the total defeat of the Turks, and the capture of their sultan, (A. D. 1407.) Bajazet was

confined by the conqueror in an iron cage, from which he was released only by death.*

Bajazet had five sons. Of these, Mustapha fell on the field of Angora; Solyman escaped from the pursuit of the Tartar cavalry, fled to Adrianople, and preserved the Ottoman sceptre in Europe; Musa retained the authority of a sovereign over a small kingdom which continued to bear the name of *Anatolia*, and had the ruins of Brusa for its capital; Isa held a small territory in the neighborhood of Angora, Sinope, and the Euxine; and Mahomet kept the government of Amasia, which had been intrusted to him by his father. Eleven years of civil discord, which period, in the Turkish annals, is regarded as an interregnum, were consumed by the sons of Bajazet in mutual endeavors to supplant one another. Solyman, having driven Musa from his throne, united, for a time, the governments of Adrianople and Brusa; but he, in his turn, was surprised by Musa in his capital, and, as he fled toward Constantinople, was overtaken and slain. Musa and Isa both fell before the valor and policy of the younger brother; so that the dominions of Bajazet were reunited under the Ottoman sceptre, in the hands of Sultan *Mahomet I.*

The labors of this prince were directed chiefly to the consolidation of his power, and the preservation of the tranquillity of his dominions. He maintained inviolate his friendly engagements with the Greek emperor during the whole of his reign. His treatment of the Christian ambassadors from Servia, Wallachia, Bulgaria, and Greece, showed his anxious desire to cultivate a good understanding with his neighbors. They were admitted to eat at his own table, and, after being entertained with great kindness and hospitality, were dismissed with these words: "Tell your masters that I offer them peace, that I accept of that which they offer me, and I hope that the God of peace will punish those who violate it." His last care was to provide two able counsellors to guide the youth of his eldest son, Amurath. The two youngest he consigned to the guardianship of the Greek emperor Manuel.

On the death of Mahomet, (A. D. 1421,) *Amurath II.* succeeded to the throne, at the age of eighteen. The peace of the kingdom was soon disturbed by the appearance of a person calling himself *Mustapha*, the son of Bajazet, who was supposed to have fallen in the battle of Angora. This impostor — for so he is termed by the Turkish historians — had appeared in the former reign, supported by the prince of Wallachia; but Mahomet, having routed the Wallachians, and compelled them to submit to an annual tribute, Mustapha sought refuge in Constantinople. On the accession of Amurath, his pretensions were renewed with the support of the Greek emperor. For a time, his career was successful. Amurath's army, commanded by his grand vizier Bajazet, was defeated, and Bajazet was slain. Mustapha entered Adrianople in triumph, and seized the enormous treasures which Amurath had collected in that city. He passed a short space of time in riotous pleasures, but was soon aroused from his revels by the approach of Amurath, at the head of an army. A short campaign put an end to the career of the usurper, and Mustapha, being deserted by his friends, passed from a throne to a gibbet.

The Greek emperor raised up another competitor for the Ottoman sceptre in the person of the remaining son of Mahomet, a child only six years old, who had escaped from the hands of Amurath when his brother was murdered. His standard was set up at Nice, but Amurath soon made himself master of that city, and the unfortunate youth was strangled with the bowstring. Amurath died in 1451, and was succeeded by *Mahomet II.*, the most famous of all the Ottoman sovereigns.

Mahomet II. began his reign by putting to death his two infant brothers. His next thoughts were employed upon the grand object of his ambition — the capture of Constantinople. The whole Byzantine empire was now reduced to the space occupied by this city and its suburbs. The inhabitants were but ill prepared to sustain the attack of an enemy. They were distracted with religious feuds. Some were anxious for a union with the Romish church, and others declared they would more willingly see the turban of Mahomet in their cathedral than the tiara of the pope. The Christians of Western Europe refused to send succors to their brethren of the east, and Constantinople was left to its fate. The account of the siege and capture of this city properly belongs to another portion of our history. It was taken by assault, on the 29th of May, 1453, and has ever since continued to be the capital of the Turkish empire.

The general history of the Ottomans, from this date will be found under the head of Turkey in Europe There is little more to relate of the transactions of these people in Asia. *Bajazet II.*, the successor of Mahomet II., conquered Circassia, and overran Syria. His successor, *Selim I.*, made war with the Persians, and subjugated Armenia, Diarbekir, Kurdistan, Bagdad, and the great peninsula between the Euphrates and the Tigris, all which territories were permanently annexed to the Ottoman empire. Syria and Palestine were also reduced to the state of Turkish provinces. The sheriff of Mecca proffered to Selim the keys of the holy city, and the Arabs of the desert submitted to his authority. It was under this monarch that the Ottoman dominions in Asia became enlarged to the dimensions which they exhibit at the present day.

The Turkish conquerors did not attempt to impose their religion upon the people they conquered. They even left the conquered race in the enjoyment of their own political institutions. They contented themselves with levying a tribute on every Greek town and village, according to its population. As long as this tribute was regularly paid, the inhabitants were at liberty to worship in their own churches, to elect their own magistrates, and to be governed by their own municipal laws. Thus, although the conquered people were subject to a heavy contribution for the benefit of the sultan's treasury, it was collected in the least oppressive way, by their own magistrates, whose duty it was to tax all persons, without distinction, according to their means. Few people, on being subjected to foreign dominion, have been left in possession of so many political privileges as were the Greeks by the Ottoman conquerors.

* This circumstance has long been a subject of controversy among historians. The question appears to be set at rest by Sir John Malcolm. See his History of Persia.

The Caucasian Countries.

Circassian Soldiers.

CHAPTER CXCIII.

1263 B. C. to A. D. 1735.

The Caucasian Countries — Ancient Colchis — Jason and the Argonauts — The Tartars — Russians and Persians in the Caucasian Territories.

UNDER this title are comprised those regions denominated by the ancients *Colchis*, or *Colchos*, *Iberia*, and *Albania;* and by the moderns, *Mingrelia*, *Circassia*, and *Georgia.*

This region is bounded north by the Russian territories, east by the Caspian Sea, south by Persia and Asiatic Turkey, and west by the Black Sea. It is a very mountainous country, but comprises some extensive plains. The slopes of the mountains are covered with forests, and the vine which is supposed to have originated in this country, still grows here in a wild state.

It is not very easy to fix the ancient geography of this country in reference to the present political divisions. The tribes inhabiting this wild region have always been regarded as dwelling on the outer border of the civilized world. The Greeks viewed them at a dim and romantic distance, and believed the lofty range of the Caucasus and the shores of the Palus Mæotis as the mysterious limits of the universe. Their poets have represented the heroic Prometheus as chained by the wrath of Jove to the terrible rocks which rise in a mountainous wall on the extreme verge of this territory. The ancient Colchis is supposed to be the same as the modern Mingrelia. The ancient Iberia and Albania may be identified with the modern Georgia. It does not appear to what extent the ancients were acquainted with the region now called Circassia. At present Georgia forms a part of the Russian empire, and Circassia is independent.

COLCHIS, according to the ancient geographers, was bounded on the north by Scythia, on the east by Iberia and the Caucasian Mountains, on the south by Armenia and Pontus, and on the west by the Euxine Sea. It was watered by the Rivers Phasis and Corax, now called Rione and Codaurs. Its capital, Colchos, was situated at the mouth of the former river. The face of the country is exceedingly diversified, being broken up into hills, mountains, valleys, and little plains. Its ancient forests continue to the present day to cover a great part of the country. The soil is generally poor, and the air moist: the forests and mountains abound with wild beasts.

The first historical notice of this country is somewhat remarkable. We are told by Herodotus that when Sesostris, the great Egyptian conqueror, marched through Colchis to invade Scythia, he left a portion of his army in the former country to guard the mountain passes. It appears that previous to this invasion there were no inhabitants in Colchis. The age of Sesostris is uncertain, but it is generally placed about **1300** B. C. This portion of the Egyptian army, being left in the country, became the progenitors of the ancient Colchians. In proof of this descent, Herodotus states the following facts: "The Colchians had the same woolly hair, and the same dark complexion, as the Egyptians. There was a great similarity in their manufactures, particularly in that of linen; for they abounded in flax, which they wrought to high perfection after the Egyptian method. In short, their whole way of life and their language had a great resemblance to those of the Egyptians." Other ancient writers confirm this opinion of Herodotus, and the Egyptian origin of the Colchians is generally admitted by the moderns.

Beyond this fact, we know hardly any thing with certainty of the early history of Colchis. The original Egyptian population appears to have been augmented by settlers from other countries, and the inhabitants carried on for a long time an extensive commerce. The linen manufactured by them was in high repute. Some of their cloths were curiously painted with figures of animals and flowers, like modern chintzes and calicoes. The colors were so deeply

fixed that no washing could efface them. They were exported in large quantities, and sold at a high price.

The most ancient government of Colchis seems to have been monarchy. The kings were independent, for it does not appear that the Egyptians ever claimed this country as a dependency. A legend of Greek history is connected in an intimate manner with Colchis, and shows that as early as the twelfth century B. C., this country was supposed to be settled, and governed by its own kings. This is the story of the Argonauts, or the expedition of Jason and his companions in search of the golden fleece — an obscure and romantic undertaking, which the Greek poets have adorned with innumerable fables.

Phryxus sacrificing the Ram.

Jason was the son of Æson, king of Iolcos, in Thessaly. Having been unjustly kept out of the inheritance of his father's kingdom by his uncle Pelias, he determined to seek his fortune in some distant and hazardous expedition. The mountainous regions of Colchis seem to have been the California of that age, tempting adventurers with romantic prospects of gold. The poetical genius of the Greeks dressed up this circumstance into a picture of a ram with a golden fleece, which was said to have carried off Phryxus, a Greek, to that country. Jason determined to possess himself of the skin of this attractive animal which Phryxus had sacrificed, dedicating the fleece to Jupiter, in gratitude for his deliverance. Argus, the son of Phryxus, aided him in the undertaking by building a ship named the *Argo*. She had fifty oars, for the early Greek navigators were not skilful enough to use sails. Jason enlisted a crew of fifty men, who, from their adventures in this ship, were called *Argonauts*.

The narrative of the expedition is full of wonders. The entrance to the Euxine Sea from the south was believed to be closed up by certain rocks called the *Symplegades*, a name which signifies *dashing together*. These rocks, from the threatening appearance which they exhibited to the terrified sailors, were imagined to float upon the waves, and when any thing attempted to pass through, they dashed together with such quickness and violence, that, according to the description of Homer,

> "No bird of air, no dove of swiftest wing,
> That bears ambrosia to th' ethereal king,
> Shuns the dire rocks, — in vain she cuts the skies,
> The dire rocks meet, and crush her as she flies."

The Argonauts, however, attempted to pass through this forbidden strait. As they approached it, they let loose a pigeon with a determination to push boldly on if the bird got through in safety. The pigeon escaped through the rocks with the loss of its tail. The Argonauts, encouraged by this success, pulled at their oars with all their might, and being favored by Juno, effected the passage, although the collision of the rocks carried away part of the stern of their vessel. From this time, it is said, the Symplegades remained fixed, and were no longer a terror to navigators. The Argonauts crossed the Euxine Sea in safety, and arrived at the River Phasis, in Colchis.

Ætes, the king of Colchis, on being made acquainted with their arrival and the object of their voyage, offered to give Jason the golden fleece, which hung on a tree in the sacred grove of Mars, on the following condition: He was to yoke together two bulls which had brazen hoofs, and breathed flames of fire, plough a piece of land with them, and sow part of the teeth of the dragon slain by Cadmus, which had the property of producing a crop of armed men. Jason performed this difficult task by the help of the celebrated sorceress Medea, daughter of Ætes, who fell in love with him. But notwithstanding his full accomplishment of the prescribed labor, Ætes refused to surrender the fleece. Medea placed it in his possession, and escaped with him to Greece, where other adventures befell her, which have been wrought into the fictions of the Greek poets.

The Argonautic expedition has not only furnished a copious theme for poetry and romance, but it has been the subject of much critical disquisition as an historical fact. The chronology of the event is uncertain. Some authors fix it at 1263 B. C., others at 939. The most probable explanation is, that it was an exploring expedition into a sea very little known to the Greeks of that age. Such an adventure, according to the manners of those times, could not have differed much from a piratical cruise. Many of the ancient writers were of opinion that the Colchian gold mines formed the great object of attraction in this undertaking. These mines were believed to exist among the torrents which pour down the sides of the Caucasian Mountains. The gold dust was supposed to have been washed down by the torrents, and caught by fleeces of wool which the inhabitants placed among the rocks. The accounts of these gold-seeking adventurers, brought from a strange and distant country, were afterwards disguised by the Greek poets, and embellished with stories of dragons, brazen bulls, dreadful seas, dangerous passages, and such perils and difficulties as commonly attend the too eager search after the precious metal. Pliny and Varro were of opinion that the Argonauts were a company of Greek merchants, who went on an expedition to procure a cargo of the fine wool of Colchis. The story of the Argonauts forms the subject of an epic poem in Greek, written by Apollonius Rhodius, of Alexandria.

Ætes is supposed to have been king of the whole country. But after his death, Colchis was divided into several small kingdoms. No further mention of it occurs in history till the fourth century B. C., when Xenophon informs us that a king named Ætes reigned in that country. *Ætes* was probably the Colchian name for *king*, as *Pharaoh* was among the Egyptians. The country was subdued by Mithridates, of Pontus; and it was in his time that the Romans first obtained a knowledge of it. In the reign of Trajan, Colchis was annexed to the Roman empire. During the fifth

sixth, and seventh centuries, this country was the theatre of frequent wars between the Byzantine emperors and the kings of Persia. The Saracen armies penetrated into Colchis in the eighth and ninth centuries, but the conquerors do not appear to have held permanent possession of the country. About this time the king of Georgia held the highest rank among the Caucasian chiefs; but his power was overthrown by the Moguls under Zingis Khan, who overran all these countries in the early part of the thirteenth century, and made them tributary. This did not prevent them from being again ravaged by the Mogul hordes under Timour; but after his death, the kings of Georgia expelled the invaders, and resumed their power.

From the sixteenth century, the Caucasian countries have been almost constantly a field of contention for the Persians, the Turks, and the Russians. The attempts of the latter to establish their influence in this country were favored by the identity of the religion of the Georgians and the Russians; both nations being Christians of the Greek church. The Georgians repeatedly requested the assistance of the Russians against the encroachments and oppressions of the Mahometans of Persia. In 1724, Peter the Great took the command of an expedition against Daghistan, in Georgia, and made himself master of the province of Derbend. This expedition was followed by a treaty with Shah Tamasp of Persia, who, being driven from his kingdom by the Afghans, ceded to Russia the provinces of Daghistan, Shirvan, Ghilan, Mazanderan, and Asterabad, on condition of such assistance from Russia as would enable him to regain his throne. The promised assistance was never given; yet the Russians took possession of the ceded territories, and retained them till 1735, when they were restored, by the empress Anne, to Nadir Shah, then on the throne of Persia.

CHAPTER CXCIV.

A. D. 1735 to 1849.

Revolutions of Georgia, Mingrelia, and Circassia — Wars of the Russians and Circassians — Description of the Circassians.

By a treaty between Russia and Turkey in 1774, the province of Mingrelia was allowed to retain its independence. It comprised, however, but a small part of the ancient Colchis, being only about one hundred miles in length and sixty in breadth. Georgia was about this time under the dominion of a native prince, *Heraclius II.*, who maintained the independence of his crown, but being constantly engaged in war, he judged it necessary, for the safety of the country, to place it under the protection of Russia. Accordingly, in 1783, he declared himself a vassal of the czar, who guarantied to him and his successors the possession of Georgia, and also of such territories as might be added to it by conquest. Persia was at that time distracted by internal wars, and could not assert by arms the supremacy which she claimed over this country; but in 1795, a Persian army, under Aga Mohammed Khan, overran Georgia, and captured and destroyed Tiflis, the capital. The country, after this, was involved in domestic quarrels; and in 1800 it was formally annexed to Russia. A few years afterward, that power took possession of several other provinces on the Caspian Sea; and their acquisition was confirmed by the treaty of Gulistan, concluded in 1813 between Russia and Persia. The prince of Imiretta, in Georgia, who had become a vassal of Russia about the year 1800, made an attempt in 1810 to assert his independence, but was unsuccessful; he was compelled to seek an asylum in Turkey, and his principality was converted into a Russian province. During the subsequent wars which Russia has carried on against Turkey and Persia, the former power succeeded in acquiring several other petty states in the Caucasian territory.

The Circassians have been more successful than the other Caucasians in maintaining their independence. Like their neighbors, they suffered from the inroads of the Saracens and Tartars, and at one period seem to have been, nominally at least, under the authority of Russia. Afterwards they paid tribute to the Tartar Khans of the Crimea; but at length they took up arms and threw off all foreign dominion. The czar of Russia, however, persisted in maintaining his claims to the sovereignty of this country. In 1827, a powerful Russian army marched into the regions of the Caucasus, and apparently conquered the whole of Circassia; but this conquest could not be maintained. The mountain recesses afforded a secure retreat to the inhabitants who fled before the Russian armies, and rejected all proposals to submit to the government of the czar. The war has been continued to the present day, yet the Circassians are still unsubdued. The Russian territories almost every where border upon and enclose Circassia; but the valor of the hardy mountaineers, and the rapid movements of the light cavalry, of which their bands are composed, have set at defiance all the military skill and discipline of the Russian armies.

The largest portion of the Caucasian territory owns the sovereignty of Russia, and that power has been engaged unceasingly in the endeavor to impose her yoke upon the rest. It is the constant study also of the Russian government to establish throughout this region the same despotic system by which the other provinces of the empire are governed. Many circumstances, however, render this difficult, if not impossible. The most absolute and arbitrary despot must find his authority weakened in a country of inaccessible cliffs buried in snow, and wide-spread plains traversed by wandering shepherds. The consequence is, that, provided the Circassian tribes, nominally subject to Russia, yield a certain form of obedience, or even remain peaceable, they suffer little disturbance in their domestic affairs, which are regulated upon principles very different from those which prevail among the servile Muscovite nobles. In the southern districts, especially, where the Russians must court the favor of the natives, for the purpose of defending their frontier against the Persians, they are obliged to allow them the unrestrained exercise of their national propensities. The same proud, aristocratic notions, and the same regard for the distinction of birth, reign here which prevailed in Europe during the feudal ages. The lower ranks, who till the ground, and perform all the menial offices, are nearly in the condition of serfs, or slaves. The fighting part of the population consists chiefly of voluntary and attached vassals, the companions in peace, and the followers in war, of the head of their tribes.

The Ottoman government possessed, till lately, some ports and districts in the Caucasian territory on the Black Sea, which were the seat of a considerable com-

merce, particularly in slaves and Circassian wines. These possessions enabled the Turks to foment insurrection among the rude mountain tribes. These districts, however, having been ceded to Russia, the Ottoman power may be considered as having entirely ost its hold of the Caucasian territories. In all the wide region round the Caspian Sea, Russia holds full military occupation of the commanding positions. But she is compelled to allow to all the natives, not indeed any solid or rational liberty, but that rude and proud independence, which, in their eyes, is still more precious.

Costumes of the Circassians.

The most distinguished of the Caucasian tribes are the Circassians. They do not live in cities or towns, the habits of the people having always been unfavorable to the concentration of a great number of houses or of inhabitants on one spot. They occupy small villages, which are frequently removed from place to place. They consist of eleven tribes, independent of one another, and governed by their own hereditary princes and nobility. Their internal government is of a feudal character. The distinctions of rank and birth are observed among them with great care. The nobles are called *uzdens;* they attend their prince or sovereign in war, but exercise a dominion almost absolute over their own vassals. These last are of two kinds — bondmen, who cultivate the soil, and armed retainers, who follow their lord to battle. The nobles lead that sort of life which is usual with independent chiefs, on their own estates, and surrounded by their own vassals — in feasting, hunting, and jollity. They bestow especial care upon their horses, and regard the parentage of these animals as almost equally important with their own. They also take great pride in fine armor. They wear coats of mail and helmets of polished steel, often set with pearls and precious stones of great value. They use the bow and arrow, as well as firearms. Besides the ordinary occupation of war and predatory excursions, their arms are employed in enforcing the right of private revenge, which, as in all barbarous societies where no other mode of redress exists, is confided to the sword of the injured person, or his friend. With these habits of violence, the Circassian combines, as usual, an almost romantic hospitality.

The Circassians have been long celebrated for the perfection of their physical qualities. The men are tall, handsome and athletic. The fine form and delicate complexion of the females are famous throughout the East. In the lofty valleys of the Caucasus, the heat of the sun is not such as to produce those dark tints which are the general characteristics of the Asiatic skin. The daughters of all above the rank of slaves, are exempted from oppressive and degrading labor, and merely occupy themselves in sewing, embroidery, and the plaiting of straw. Their beauty seems, also, to be the result of a careful study of all the circumstances which tend to preserve female charms. The face is carefully shaded from the sun, and they are fed moderately on milk and pastry. The arrangements for education and marriage are of a very peculiar character, being founded on a sort of Spartan apathy, insensible to every tender and domestic tie. The husband and wife live separate from each other, and never meet, except by stealth, till after the birth of their first child. The husband regards it as an insult if his wife is even named in his presence. The child, when born, is not reared in the house, or under the eye of the parents. At the age of three or four, some friendly nobleman receives it, and takes care of its education. Under their patron, the boys are trained to all manly exercises, and the females to those occupations which belong to their sex, till the former are ready to take the field, and the latter to receive their husbands — which the foster-father is bound to provide. Till this time, they are not allowed to see their parents.

The Circassians sell their children without scruple to the Turks and Persians, especially their daughters, who leave their homes without reluctance, in the hope of being admitted into the harem of the sultan of Turkey or Persia. Their thoughts are occupied with the tales they have heard of the splendor of the Eastern palaces, and the fine clothes, jewels, and luxurious life which await them in distant regions.

Not only do the females, who are sold for wives in this manner, leave their country and relatives without a sigh, but even their mothers are said to take pleasure in the hopes of the splendid advancement of their daughters.

The general characteristics of the Caucasian highlanders, are a strong love of independence, united with predatory habits. Robbery is considered as the most honorable exploit of a free-born man, and the greatest reproach that a Circassian girl can make to a young fellow is, "You have not been able even to steal a cow." In religion, there is much diversity. Many of the tribes have been converted to Mahometanism, but the greater part of them may be called idolaters, as they frequently worship some inanimate object. It is very remarkable that the prophet Elijah is a particular object of adoration among all the Caucasian tribes, both Mahometan and pagan. There are caverns in the mountains consecrated to this prophet, where the inhabitants assemble on certain days to offer sacrifices to him. If a person is killed by lightning the highlanders say he was killed by the prophet Elijah, and regard it as a great blessing to him. The burial of such a person is accompanied by rejoicings, in which his relatives sing and dance. The attempts made by the Russian government to civilize the Caucasian highlanders have generally proved abortive. There are many instances of individuals belonging to these tribes, who have been educated in Russia, and risen to a high rank in military service, but have, nevertheless, returned to their own country, and aban

doned the European mode of life for the manners and customs of their ancestors. The Circassians profess Mahometanism, but are not very rigid observers of the doctrines of the Koran. The Mingrelians call themselves Christians, but their religion is little more than ceremony. The Georgians are also Christians by profession. They build churches on the tops of mountains, in almost inaccessible spots, and then leave them to the birds and the influence of the seasons. They salute them in passing by, at three or four leagues' distance, but hardly ever go near them.

The largest city in the Caucasian countries is Tiflis, the capital of Georgia. It is boldly situated on the banks of the River Kur. It was founded in the eleventh century, but does not exhibit any architectural beauty, being a collection of low, flat-roofed dwellings, built of dun-colored brick, with small doors and paper windows. It contains, however, some handsome churches, and an old citadel, which, from its lofty situation, presents a grand and imposing mass of ruins. Tiflis is famous for its baths, which are formed from warm streams descending from the neighboring hills. The Russians make this city their head-quarters, and maintain here a large military force, which is quartered upon the inhabitants. The population is about fifteen thousand. The other towns in Georgia are Signokh, Telav, Goree, and Elizabethpol, each containing three or four thousand inhabitants. Circassia has no towns, and Mingrelia only a few of the smaller size.

Parthia.

Parthian Soldiers retreating and harassing an Enemy.

CHAPTER CXCV.

500 to 53 B. C.

Rise of the Parthian Empire — The Arsacidæ — Invasion of Crassus.

PARTHIA was originally the name given to a province in the north-eastern part of the great Persian empire. At a late date, it was the designation of an extensive monarchy, which comprised many territories in addition to Parthia Proper.* This monarchy, in the height of its power, extended from the Oxus to the Euphrates, and from the Caspian to the Arabian Sea. The original Parthia has generally been described as bounded north by Hyrcania, east by Aria, south by Carmania, and west by Media: on all sides it was surrounded by mountains. It is represented as generally a level country, well adapted to the breeding and use of horses. Hence the Parthian cavalry were very formidable to the armies of their enemies.

The country is supposed by some to have been first peopled by the Phetri, or Pathri, a tribe often mentioned in Scripture. The ancestry of this race has been traced to Pathrusim, the son of Mizraim.

* What precise portion of territory constituted Parthia Proper, it is not easy to learn from the ancient writers. Some geographers make this country the same with the modern Khorasan; others identify it with the more northern region of Bucharia, or Bokhara. We are told by Strabo, that the Parthians were formerly called *Karduchi*, according to which it might seem that they were the progenitors of the modern inhabitants of Koordistan. Almost all writers, however, agree in describing the Parthians as originally Scythians, or Tartars. The name of *Parthia* is unknown to the Asiatic writers. In the language of the ancient Scythians, it is said to mean *exiles*. Others derive the name from *paraschad*, that is, *lowlands*, which designation characterizes their original country on the south-east shore of the Caspian. The name is still used to denote this region, as well as a word signifying *highlands*, to denote the contiguous elevated region farther back from the shore.

The early history of the Parthians, however, is equally obscure with that of their neighbors. When first known to the rest of the world, they were a hardy and warlike race, and were believed to be of Scythian origin. They had the reputation of being the most skilful horsemen and archers in the world. They fought only on horseback, and shot their arrows with unerring precision, even at full gallop, and with equal effect, whether advancing or retreating; so that their flight was as dangerous to an enemy as their attack. They retained this character down to a very late period.

The first historical fact known of the Parthians is, that they were subject to the Medes. They next fell under the Persian dominion, and then were conquered by Alexander the Great. At his death, and the division of his great empire, Parthia fell to the share of Seleucus Nicator, and was ruled by him and his successors till the reign of Antiochus, surnamed *Theos*, king of Syria, about two centuries and a half before Christ, when the independence of Parthia was asserted by *Arsaces*, one of the chiefs of that country, who headed an insurrection, and put the governor to death. The head of the Parthian tribes supported Arsaces in this undertaking, and formed a government similar to the feudal aristocracy of Europe during the middle ages. Arsaces was crowned king of Parthia, (B. C. 256.) He possessed, however, little more than a nominal authority, and the crown was elective, with the restriction that the king should always be chosen from the family of Arsaces. The anniversary of the Parthian independence was celebrated yearly by the people with extraordinary festivities.

Seleucus Callinicus, who succeeded Antiochus on the throne of Syria, attempted to quell the rebellion of the Parthians, but was defeated and taken prisoner by Arsaces, and finally died in captivity. The latter, being now firmly established in his dominions, reduced Hyrcania and some other territories under his power, but was at length killed in battle with the Cappadocians. He was succeeded by his son *Arsaces II.*, who invaded Media, and subdued that country, while Antiochus the Great, its sovereign, was engaged in war with Egypt. This conquest, however, was soon lost, and the two monarchs concluded a treaty, by which Arsaces was secured in the possession of Parthia and Hyrcania, and bound himself to assist Antiochus in his wars with other nations.

Arsaces II. was succeeded by his son *Priapatius*, who reigned fifteen years, and left the crown to his son *Phraates*. This monarch conquered the Mardi, a tribe which had never submitted to the arms of any one but Alexander the Great. *Mithridates* next became king of Parthia, and extended his sway over the Bactrians, Medes, Persians, Elymæans, and other nations in the East. Demetrius Nicator, who then reigned in Syria, endeavored to recover these provinces; but his armies were defeated, and he was taken prisoner. Mithridates followed up his advantages, by conquering Babylonia and Mesopotamia, so that all the provinces between the Euphrates and the Ganges acknowledged his power. He died in the thirty-seventh year of his reign, leaving the throne to his son, *Phraates II.*

This prince was scarcely settled in his authority, when the Syrian king Antiochus Sidetes marched against him with a large army, and defeated him in three battles. The conquests of Mithridates were all lost, and the Parthian kingdom was reduced to its original limits. The good fortune of Antiochus, however, did not continue long. His enormous army, of four hundred thousand men, being obliged to separate into various bodies, the inhabitants seized this occasion to rise against them. This was done so successfully that, it is said, the whole Syrian army was massacred in a single day, scarcely an individual escaping to carry home the news of the disaster.

Phraates was succeeded by his uncle, *Artabanus*, who was killed in a war with the Scythians. *Pacorus I.* succeeded him, and was the first Parthian monarch who entered into any connection with the Romans. During the early part of their independent dominion, the Parthians had been chiefly occupied by wars with the Eastern nomad tribes, which the fall of the Bactrian kingdom had set at liberty to attack the rich provinces of Southern Asia. These hordes were either subdued or incorporated with the Parthian monarchy. Scarcely had this danger been averted, when the Romans, being brought into contact with the Parthians by conquering Mithridates, king of Pontus, prepared to contend with them for the dominion of Asia.

Phraates III., of Parthia, took under his protection Tigranes, the son of Tigranes the Great, king of Armenia, who was then at war with the Romans. He gave him his daughter in marriage, and marched with an army, to place him on the throne of Armenia. But on the approach of the Romans, with Pompey at their head, he retreated, and soon after entered into a treaty with that general. Phraates was murdered by his sons, Mithridates and Orodes, and the former soon fell by his brother's hand, leaving *Orodes* sole master of the Parthian empire. In the reign of this monarch happened the memorable war with the Romans. The whole Roman empire had been divided between Cæsar, Pompey, and Crassus, and the eastern provinces fell to the lot of the last. No sooner was Crassus invested with this authority, than he resolved to invade Parthia, for the purpose of enriching himself with the spoils of the inhabitants, who were reputed to be very wealthy.

This design of Crassus was strongly opposed by many of his friends at Rome, for the Parthians were then at peace with the Romans, and had strictly kept the treaty which had been made between the two nations. The passion of avarice, however, was so strong with the Roman triumvir, that nothing could dissuade him from his purpose. He left Rome with a great armament, (B. C. 55,) and proceeded through Greece and Asia Minor to Syria. He crossed the Euphrates, and began to ravage Mesopotamia. Several of the Greek towns in that quarter surrendered to him without delay; but instead of pushing his advantages he returned to Syria to winter, thus giving the Parthians time to collect their forces.

CHAPTER CXCVI.

53 B. C. to A. D 50.

Defeat of Crassus — Parthian Conquests.

Crassus passed the winter in amassing treasure from all quarters. A Parthian embassy was sent to complain of his acts of aggression, to which Crassus made a boastful reply, that he would "give his

answer in Seleucia." This was a suburb of Ctesiphon, the capital of the Parthian empire. The chief of the envoys smiled contemptuously, and, showing the palm of his hand, said, "Crassus, hairs will grow there before you see Seleucia." The presumptuous Roman, however, was determined to pursue his design of conquest. His soldiers, when they learned the strength of the enemy and their manner of fighting, were dispirited. The soothsayers announced evil signs in the victims; many of the confidential officers of Crassus advised him to pause, but in vain.

The army began its march toward Parthia. One of the allies of Crassus, the Armenian prince Artabazus, advised him to take the route of Armenia, which was a hilly country, and unfavorable to cavalry, in which the main strength of the Parthians lay; but the infatuated leader was deaf to all advice. At the passage of the Euphrates, a dreadful tempest affrighted the army. The thunder roared, the lightning flashed, and other ominous signs struck terror to the heart of the superstitious Romans; but Crassus continued his march. An Arab chief assured him that the Parthians were collecting all their valuable property, with the design of taking refuge in Hyrcania and Scythia; he, therefore, advised him to push on without delay. This was a stratagem to lead the Romans to their ruin; and it took full effect.

Crassus had been advised by the experienced officers in his army to keep along by the banks of the Euphrates, where a supply of water would always be at hand; but instead of following this prudent counsel, he trusted to the perfidious Arab, and, striking off from the river entered upon the wide plain of Mesopotamia. The Arab led him on; and when he had reached the spot which had been agreed upon between him and the Parthians, he left the Romans to their fate. The treachery of the Arab soon began to be evident. A scouting party of Roman horse fell in with the enemy, and were nearly all killed. This intelligence perplexed Crassus; but he continued his march, drawing up his infantry in a square, with the cavalry on the flanks. The enemy soon came in sight; but the greater part of them kept out of view of the Romans; and those who were seen had their arms covered, so as not to exhibit the appearance of warriors.

While the Romans were in suspense at this sight, on a sudden the Parthians sounded the war charge on their numerous kettle-drums; and when they imagined this unusual alarm had struck terror into the hearts of their enemy, they flung off their coverings, and appeared glittering in helms and corselets of steel; then, pouring in long files round the solid mass of the Romans, they discharged showers of arrows upon them, numerous camels being at hand laden with these weapons. The Roman skirmishers attempted in vain to drive them off. Crassus then directed his son to charge with his cavalry and light troops. The crafty Parthians, feigning a flight, drew them away, and when they were at a sufficient distance from the main army, turned and assailed them. They rode round and round the Romans, raising such a dust that they could not see to defend themselves. Great numbers were killed; but at length young Crassus, with a part of his cavalry, broke through the enemy, and reached a rising ground. But here he was again surrounded by the Parthians; and finding it impossible to escape, he made his shield-bearer kill him. The Parthians cut off his head, and set it on the point of a spear.

Crassus was advancing to the relief of his son, when the rolling of the Parthian drums was heard, and he saw them in possession of the head of his unfortunate son. This sight completely dispirited the Romans; and it was resolved to retreat that night. The wailing of the sick and wounded, who were left behind, informed the Parthians of what had taken place; but as it was not their custom to fight in the dark, they remained quiet till morning. They then took possession of the deserted camp of the Romans, slaughtered four thousand men whom they found there, and, pursuing the army, cut off the stragglers. The Romans reached the town of Carrhæ, where they had a garrison. Here the Parthian commander detained them by a pretended negotiation for peace; but it soon appeared that he was deceiving them, and the retreat was continued. The Romans were compelled to separate; and the party of Crassus, led astray by a treacherous guide became entangled in a place full of marshes and ditches. Here Crassus finally fell into the hands of the Parthians, who at first pretended to treat him with respect, and brought a horse for him to mount. But they soon began to handle him roughly; and when he resisted, they killed him on the spot, (B. C. 53.)

The head and right hand of Crassus were cut off; and it is said that the Parthians, in mockery of the avarice which had induced him to make war upon them, poured melted gold down his throat. The Romans lost in this unjust and ill-fated expedition thirty thousand men, of whom twenty thousand were killed and ten thousand made prisoners. This was the most mortifying disaster which had attended the Roman arms for many years.

The victory over the Romans was gained by the generalship of an officer called by the Greek and Latin writers *Surenas*, though this appears to be a word signifying, in the Parthian language, *commander-in-chief*. So distinguished an exploit acquired for this officer great popularity among his countrymen; and Orodes, jealous of his influence, caused him to be put to death. Pacorus, the king's favorite son, was then placed at the head of the army, and agreeably to his father's directions, invaded Syria; but he was defeated and driven out of that country by Cicero and Cassius, the Roman commanders, who had survived the overthrow of Crassus. We find no mention of the Parthians in history, from this period till the breaking out of the civil war between Cæsar and Pompey, when the latter sent ambassadors to solicit the aid of that nation against his rival. Orodes offered to grant this on condition that Syria should be delivered up to him; but Pompey would not consent to this. Julius Cæsar is said to have meditated a war against the Parthians; but his death delivered them from this danger. But not long after this, the eastern provinces of the Roman empire, being grievously oppressed by Mark Antony rose up in arms, and having killed the tax-gatherer, they invited the Parthians to join them, and drive out the Romans. They very readily accepted the invitation, and crossed the Euphrates with a powerful army, under the command of Pacorus and Labienus, a Roman general of Pompey's party.

At first, this undertaking met with great success. The Parthians overran all Asia Minor, Phœnicia, Syria, and Judea. But they did not long enjoy their conquests, being completely overthrown by Ventidius, a general of Mark Antony. Pacorus was killed, and Orodes, distracted with grief, appointed *Phraates*, the

eldest, but most profligate of all his sons, to succeed him in the kingdom, admitting him, at the same time, to a share of the sovereign authority during his lifetime. The unnatural son, not satisfied with half the royal power, seized the other half by murdering his father. His reign was marked by great cruelty; and he put to death many of the nobility and the royal family, not sparing even his own son, lest the discontented Parthians should place him on the throne.

This bloodthirsty monarch carried on a successful war against Mark Antony. After the accession of Augustus to power, Phraates entered into a treaty of peace with him, and restored all the captives and Roman standards which had been taken in the wars of Crassus and Antony. He sent four of his sons, with their wives and children, as hostages to Rome; his other son, Phraatrus, remaining with him. The wife of the latter poisoned the king in order to place her husband on the throne. The Parthians, detesting the author of this horrible crime, rose in insurrection, and drove Phraatrus into banishment, where he died. The reigns immediately following were of short duration. *Artabanus*, one of the race of the Arsacidæ, who ruled in Media, was called to the Parthian throne. His cruelty rendered him odious to his subjects, and afforded an opportunity to the Roman emperor, Tiberius, of placing on the throne *Tiridates*, who was disposed to be more devoted to the Roman interests. But Artabanus afterward regained his crown, and from the period of his restoration he governed with great equity; so that, after a reign of thirty years, he died much regretted by his subjects.

CHAPTER CXCVII.

A. D. 50 to 226.

Decline and Fall of the Parthian Empire — Government — Military Strength, &c.

After this, Parthia was distracted with civil wars till A. D. 50, when *Vologeses*, the son of Gortarzes, a former king, established himself firmly on the throne. He carried on wars against the Romans, but with very indifferent success, and, at last, gladly consented to a renewal of the former treaties with that powerful people. From this time, the Parthian history affords nothing remarkable till the reign of the emperor Trajan, when Chosroes, king of Parthia, broke the treaty with Rome, by expelling the king of Armenia from that country, and placing his own son upon the throne. Trajan, who was glad of any plausible pretence for quarrelling with the Parthians, marched, with a strong army, into the East. His arrival in Armenia was so sudden and unexpected, that he reduced almost all the country without opposition, and took the new king prisoner. He then invaded Mesopotamia, and made himself master of that rich territory, which had never before been subject to Rome. Having thus gained possession of all the most valuable provinces of the Parthian empire, and perceiving that he could not preserve his conquests, without great expense and hazard, at such a distance from Italy, he appointed *Parthanaspotes*, one of the royal family of Parthia, king of that country, making it tributary to Rome. But, on the death of Trajan, the Parthians revolted, drove out the king, and recalled Chosroes, who had fled into Hyrcania. The emperor Adrian, who was then in the East, deemed it imprudent to engage in a new war with the Parthians, and contented himself with making the Euphrates the eastern boundary of the Roman empire.

After a long reign, Chosroes died, and was succeeded by his son *Vologeses II.*, who immediately invaded Armenia and Syria. The Roman emperor Verus marched with an army into Syria, expelled the Parthians from that country, and, after a war of four years, reconquered all the provinces which had before submitted to Trajan. Revolts and wars followed at intervals. The emperor Severus captured Ctesiphon by assault, and seized the king's treasures, with his wives and children. But he had no sooner recrossed the Euphrates, than Vologeses recovered all his lost provinces except Mesopotamia. These wars were very expensive to the Romans, and produced them no substantial advantage; for the inhabitants of the territories which they conquered were strongly attached to the family of Arsaces, and never failed to return to their ancient obedience as soon as the Roman armies were withdrawn.

The emperor Caracalla, whose name is infamous in Roman history, desirous of signalizing himself by some memorable exploit against the Parthians, sent a solemn embassy to Artabanus IV., desiring his daughter in marriage. The Parthian king was pleased with this proposal, trusting that such a connection would cement a lasting peace between the two powers. He therefore received the ambassadors with all possible marks of honor, and readily signified his desire for the alliance.

Caracalla, finding the Parthians totally unsuspicious of his treacherous design, sent a second embassy to the king, acquainting him of his intention to come in person, and solemnize the nuptials. Artabanus went to meet him, attended by the chief of the Parthian nobility, and his best troops, all unarmed, and arrayed in the most splendid habits. This peaceable train no sooner approached the Roman army, than the soldiers, on a given signal, fell upon the king's retinue, and made a most terrible slaughter of the unarmed multitude, Artabanus himself escaping with great difficulty. The treacherous Caracalla, having gained, by this exploit, a great booty, and, as he thought, no less glory wrote a long and boasting letter to the senate, assuming the title of *Parthicus* for this infamous act, as he had before taken that of *Germanicus*, for massacring in a similar manner, some of the German nobility.

Artabanus resolved to make the Romans pay dear for their inhuman treachery. He raised the most numerous army that had ever been known in Parthia, crossed the Euphrates, entered Syria, and wasted every thing with fire and sword. Caracalla had been put to death by the Romans before this invasion, and Macrinus, who succeeded him, marched against the Parthians with a strong force. A furious battle was fought, (A. D. 217,) which lasted two days, at the end of which both sides claimed the victory. Upwards of forty thousand men were killed, and the battle would have been renewed, with additional slaughter; but the Roman general, knowing that the animosity of the Parthians was directed against Caracalla in person, sent information to them that he was assassinated. This put a stop to hostilities, and a treaty of peace followed. The military strength of the Parthian empire was broken by this war, for the flower of the army

had fallen. This gave the Persians a favorable opportunity to revolt.

The Arsacidæ had never gained the affection of their Persian subjects and, after the lapse of four centuries, the Parthians and Persians had not amalgamated, but the former continued to be an army of occupation, separated by habits, prejudices, and feelings, from the great body of the nation. At length, Ardeshir Babegan, called, by the Greeks, *Artaxerxes*, a native Persian, of the illustrious house of Sassan, who claimed a descent from the ancient line of Cyrus and Giamschid, raised the national standard of Persia, and drove the Parthians into the northern mountains and deserts, (A. D. 226.)

After Christianity had begun to spread, its progress was tolerated, if not encouraged in a direct manner, by the Parthian monarchs, who liberally afforded shelter to Christians flying from the persecutions of the pagans, and from those of their brethren who belonged to a different sect. But, after the Parthians were expelled from Persia, the religion of Zoroaster was restored, the progress of Christianity eastward was checked, and it was thrown back on the western world, leaving, unfortunately, too many marks of its having been brought into close contact with Oriental mysticism and superstition.

This was the end of the Parthian empire. But the fall of the imperial branch did not immediately involve that of the others. The ruling chiefs of Bactriana, Scythia, and Armenia, requested aid from the Romans against Ardeshir; but their strength, already on the decline, was unable to cope with the rising power of Persia; and, in the beginning of the fifth century, the two former submitted to the dominion of the White Huns of Sogdiana. The Armenian monarchs maintained themselves somewhat longer; their reign terminated A. D. 428; but the family continued to exist in Persia, where a branch of them once more attained to sovereign power under the title of the *Samanees*.

The Parthian empire was, in the height of its prosperity, one of the most powerful of all the Eastern monarchies. The ancient geographers mention a great number of cities in this empire. Ptolemy reckons twenty-five. Parthia Proper, however, seems to have had but one large city, named *Hecatompylos*, from its hundred gates. It was a splendid place, and, for some time, the capital of the empire. Afterward Ctesiphon became the winter and Ecbatana the summer residence of the Parthian monarchs.

This empire was a sort of feudal monarchy, composed of a number of kingdoms or principalities, all ruled by members of the same family. It formed the centre of a vast political system, maintaining relations with the Romans in the West, and with the Chinese in the East. The head of the empire received the proud title of *King of Kings*, which, indeed, was no empty boast. The king of Armenia held the second rank; the prince of Bactriana, whose rule extended over the countries between Persia and Hindostan, was the third in dignity; next followed the chief of the Massagetæ, whose dominions lay among the steppes of Southern Russia, and who exercised authority over the nomad tribes encamped between the Don and the Volga.

The Parthians were a nation of mounted warriors, sheathed in complete steel, and possessing a race of horses equally remarkable for strength and speed. They overran their Persian neighbors almost without opposition, and erected themselves into a military aristocracy, while the conquered people were degraded into a mere herd of slaves. The invaders thus became the feudal lords of the vanquished, who remained attached to the soil in the character of serfs. The Parthian cavaliers may be compared to the knights of Western Europe. They formed the strength of the army, and bore down every thing before them, while the infantry was comparatively disregarded.

Of the domestic history of the Parthians, their manners, customs, &c., little information can be obtained. The most that we know of these people is what arises from their connection with the Persian empire. But, in Persian history, the Parthian dominion is little better than a blank. The cause of this is obvious. Religion and literature were closely connected in this country, and, under the sway of the Parthian monarchs, the doctrines of Zoroaster fell into great neglect. Firdusi passes over this period of history as one of which no trace had been preserved. He states that, on the death of Alexander the Great, the empire fell into confusion, and remained thus for two hundred years, governed by petty rulers, and distracted by internal wars. He adds that, so unstable was the authority of these contending chiefs, that Persia may be considered, during the whole of this time, as a nation without a sovereign. There appears, indeed, to be nothing to rescue this period from the reproach of being an era of barbarism.

CHAPTER CXCVIII.

200 B. C. to 1849.

HYRCANIA — SOGDIANA — BACTRIANA, &c. — *Historical and Descriptive Sketches—Scythia — Sarmatia — Serica.*

Hyrcania, lying on the south-west coast of the Caspian Sea, and already noticed in the geographical sketch of Persia, presents little of interest in its history. The inhabitants were Scythians, resembling the Parthians in their character and manners. At a remote date, they were independent, and had their own kings; but, in after times, they became subject to the Parthians, and afterward to the Persians. The country now belongs to Persia, bearing the names of *Mazanderan* and *Ghilan*. Zadracarta, or Hyrcania, was the capital.

Sogdiana has also been noticed in the geographical sketch of Persia. It corresponds to a portion of Independent Tartary in the region of Kokan. It was the northernmost of the provinces of the empire of Darius, and lay between the Oxus and Jaxartes. It had for the most part a sandy and thin soil. Separating the agricultural from the pastoral regions, it has always been occupied by both farmers and nomads. Alexander conquered this country, 330 B. C. *Oxyantes*, one of the leaders of the Sogdians, had secured his family in a castle built on a lofty rock. The Macedonians stormed and captured it. Roxana, the daughter of Oxyantes, one of the most beautiful women of Asia, was among the prisoners. Alexander fell in love with and married her. Upon the news of this, Oxyantes came to Bactria, where Alexander received him with attention. The son of Alexander and Roxana, *Philip Aridæus*, was chosen successor to his father on the throne.

After the breaking up of Alexander's empire

Sogdiana, or Transoxiana, became a part of the Greek state of Bactria, when the rest of that kingdom submitted to Parthia, 142 B. C. Sogdiana being occupied by the Yuetchi, from the borders of China, and allies of it, became the nucleus of that Indo-Scythian kingdom, which was enlarged till, in A. D. 232, it stretched from the Caspian nearly to the Ganges. In 425, it was an important part of the Yeta or Getæ empire. In 565, it formed a part of the vast Turkish empire. In 632, under the Arabic name of Mawarannahar, "between rivers," and the Chinese name Yang, it became the most western kingdom dependent on China, a part of the empire of the Shang dynasty. In 865, we find Sogdiana a part of the immense empire of the Abbasside khalifs; then of the Samanides, in 912; in 1000, of the Hoei hoo, or Ouigoors; in 1125, of the Kara Kitai; in 1226, of the Mongols; in 1368, of the Zagatai empire; in 1404, the seat of the capital of Tamerlane; in 1479, the kingdom of Mawarannahar; in 1725, divided between the khanat of Bokhara, and the kingdom of Kharism; at present divided between the khans of Bokhara, Khiva, and the Kirghis. Such is a specimen of the changes which the states of Independent Tartary have undergone. It would be futile and tedious to follow out the details. A notice of the capital, Samarcand, is given in the history of Tamerlane. Parthia forms the subject of another chapter. Khiva, Tashkent, the Kirghis, &c., are noticed in the geographical introduction to Tartary.

We need only further remark, that in the middle ages, Sogdiana became famous, under the Arabic name of *Sogd*, for its great fertility and cultivation. The territory around Samarcand, the capital, in particular, the Arabian geographers describe as a terrestrial paradise. The rich valley of Sogd presented so great an abundance of exquisite grapes, melons, pears, and apples, that they were exported to Persia, and even to Hindostan.

Bactriana, now forming that part of Independent Tartary called *Koondooz*, was one of the richest satrapies of the Persian empire of Darius Hystaspes; it was on the great highway between Russia, Tartary, and China on one side — India, Persia, and Western Asia on the other. At the remotest period, this centre of the commerce of the continent is said to have been illumined by a mild civilization. The Orientals call its capital (Bactra, Zariaspe, Balkh) the "mother of cities," and consider it the most ancient on earth. Near the only pass through the formidable Hindoo Koosh Mountains, which divide Central from Southern Asia, this site, or one in its neighborhood, must ever be the location of a great emporium of trade.

In 254 B. C., Bactriana broke away from the Seleucide empire, and, under Theodotus I., became the nucleus of the Greco-Bactrian kingdom. This state was ruled by Greeks, with whom the wise foresight of Alexander colonized it, settling them in the cities which he built here to secure the trade of the northern and eastern Oriental world. History has left us very little information concerning this once powerful kingdom; and it is only by the help of a few coins, laboriously compared with some scant and scattered notices in Oriental literature, that we can form an idea of it. At its greatest extent, — say in 210 B. C., — we find it bounded on the south-east by the most easterly of the five rivers that form the Indus; on the east by Mount Imaus, separating it from Khotan; north by the Jaxartes and Aral; west by Parthia, then a small kingdom on the south-east corner of the Caspian; south and south-east by a curved line from the corner of this kingdom to the junction of the five rivers to form the Indus, separating it from the Seleucide empire.

The annals of Bactriana are briefly these: Theodotus I., who ruled also over Sogdiana, shook off the sway of Antiochus II. in 254 B. C. In 243, his son and successor, Theodotus II., made a treaty of peace and alliance with the Parthian king Arsaces II. but lost his throne to Euthydemus of Magnesia, in 221 Antiochus the Great attacked this prince after the Parthian war was ended; but made peace with him, on the Bactrian king's reducing his military establishment by giving up his elephants. A marriage, too, between his son Demetrius and the daughter of Antiochus was agreed upon. Demetrius was king of a part of India, but it is not certain if of Bactria also. Menander succeeded him, and extended his conquests to Serica; but over these territories his sway was transient.

Eucratidas succeeded in 181; under him, Bactria is said to have acquired its greatest extent. He was, however, murdered by one of his sons, probably Eucratidas: this person, having obtained the throne, instigated Demetrius II., king of Syria, to attack, in conjunction with himself, the Parthian kingdom, under Arsaces VI. But Arsaces resisted victoriously, and obtained the chief part of the Bactrian territory. The nations of Middle Asia now overran the northern part, Sogdiana, as already noticed in the account of that satrapy. Upon this the Bactrian kingdom became, as such, extinct, and Bactria itself, with the other countries on this side the Oxus, became a part of the Parthian empire.

Of that division of Bactriana north of the Oxus, we have already given the history, under the head of Sogdiana. The part immediately south of the Oxus formed a portion successively of the Indo-Scythian, Sassanide, Ommiade, and Abbasside empires. In A. D. 865, the west part formed part of a kingdom of Thaherians, while the east belonged to the Abbassides. In 912, it was all included, together with Sogdiana, under the Sassanide empire, which extended from the Caspian to the Indus, and from the Persian Gulf to the Jaxartes. In 1000, we find Bactriana a part of the Ghaznevide kingdom, which, in 1125, had surrendered a portion of it to the Kara kitai, and another to the Seljukian empire. It was then all swallowed up in the empire of Zingis, and on the dissolution of that, fell to the Persian-Mongol empire, and after some other changes, to the empire of Tamerlane. Since then, it has passed to the khans of Khorasan, and then a part to the kings of Persia, and part to the Afghan kingdom. These two powers seem now to share an influence over it; though it may be deemed independent, under its own khans and the Turcoman vagabonds.

The countries whose history we have just given, belonged to what was anciently called *Scythia*, and now bears the name of *Tartary*. Scythia, indeed, included all the northern portions of Asia and Europe, until the name of *Sarmatia* was given to the European division.

The country called *Serica* was on the remote borders of Scythia, and is supposed to have been some part of China. It was the country which first produced silk; and its capital, Sera, seems to have been the western capital of China — Si ngan foo, or near it. The silk trade with Serica was very active at an early date.

Having given these general notices of what belongs to the ancient history of Tartary, we proceed to the general history of that country.

Tartary.

People of Western Tartary — Kirghis.

People of Eastern Tartary — Mongols and Kalmucks.

CHAPTER CXCIX.

Preliminary View of Tartary in General — *Divisions — Tribes — Historical Topics.*

Tartary,* known to the ancients under the name of *Scythia*, and the original seat of the Huns, the Turks, the Mongols, and many other tribes, includes about a third of Asia, embracing the vast region between Persia, Thibet, China, and Corea, on the south, and Siberia on the north. Most of this region is very elevated, and possesses, therefore, a clear, cold climate, severe in the northern and extreme eastern parts, while in the south-west is found one of the finest climates on the face of the earth. No portion of this wide and varied expanse of country seems to have the exuberant rankness of fertility which much of our western lands may boast; though the extreme east, upon a still virgin soil, exhibits a wild luxuriance of shrub and forest, well worthy of a denser and more civilized population. The soil, in fact, varies from rich river bottoms and plains — which shoot up grass taller than a man, where there is moisture — to the broad fields of ice and snow, or the numerous ridges of lofty mountains, and the shifting sands and bare rocks of extensive deserts, which have never been, and will never be, shaded with a single green leaf.

Next to the long and lofty mountain ranges which bound it on the north and south, and divide it into east and west in unequal portions, or intersect longitudinally its larger eastern mass, Tartary is characterized by broad and high table lands. These stretch — an ocean of verdure — generally from east to west, and have given to the majority of the inhabitants that pastoral and wandering character which they have ever borne. Most of them indeed, as the earliest historical notices describe them, still wander, during winter, over these plains, which are then watered by streams and springs. In summer, they are obliged to retire into the valleys of the mountains, where they can enjoy a pure, fresh atmosphere, and where the grass is not dried up by the burning winds of the *steppes*, as the illimitable plains are called.

If a horde, or tribe, oversteps its usual limits, and advances straight on, then happens a veritable migration: the neighbor tribe, if itself nomadic, either joins the migratory one, and swells the tide of invasion, or, if settled, repels force by force, or succumbs. This latter is the ordinary event; for as the nomadic invader carries all his property and household with him, and every adult male is a warrior — it almost invariably conquers its more highly civilized opponent, who can seldom bring every man into the field, and is always distracted with fears for property and family. These few and simple facts, which have so often changed the power and position of the Tartar tribes, are, indeed, an epitome of the history of this large portion of Asia for thousands of years.

Though Tartary, at the present day, is usually divided into two distinct portions — *Independent Tartary* — and *Chinese Tartary* — yet, as the whole territory has for ages borne one general title and character, and as history frequently blends its various tribes in one common course of events, we propose to embrace the whole in one view, so far as may be practicable, giving, however, to each of the prominent races a distinct notice.

Restless nomads, as the Tartaric nations mostly are, following, with their flocks and herds, the course of rivers, seeking new pasture grounds when the old no longer yield sufficient feed — and thus living in a perpetual state of migration; yet, as this migration ordinarily keeps within certain limits, we are enabled to give the present political divisions of the country with some degree of distinctness.

On the extreme east is *Manchooria* — entirely unknown to the ancients — whose earliest inhabitants seem to have been such rude tribes as the present Tungouse of Siberia. These, early mingled with another Siberian tribe, the Mongols, and became the

* Independent Tartary is occupied by a great number of Tartar tribes, forming several independent states. The usual divisions are as follows: *Turcomania*, or the country of the Turcomans, in the south-west; *Turkistan proper*, in the east; *Usbekistan*, in the south. Branches of these tribes are, however, scattered about in different parts of the country. The chief states are the khanats of Great Bucharia, Khiva, and Kokan; the smaller states are Kissar, Balkh, &c.

Chinese Tartary is divided into *Manchooria*, in the east; *Mongolia*, near the middle; *Soongaria*, *Little Bucharia*, and *Little Thibet*, in the west; *Thibet* being at the south-west. This vast region lies nearly in the latitude of our Middle States and New England.

Manchoos, who went forth as conquerors, and gave its present dynasty to the Chinese empire.

Next west is *Mongolia*, equally unknown to the ancients, and also deriving its name from another conquering tribe, who, at a still earlier period, founded the Mongol empire — the widest ever known.

Western Mongolia is sometimes called *Kalmookia*, from its ruling tribe, the Eleuts, or Kalmucks, from Siberia, who held it in the last century. This country was vaguely known to the ancients, and classical writers represent it as the end of the earth. Here they placed their *Scythia beyond Imaus*, of which they named but one tribe, the Issidons, with their capital near Lake Lop; and beyond it was their Serica, or Western China.

In the northern part of Kalmookia, was *Soongaria*, also named from a Siberian Tartar tribe, who became powerful there.

In the fifteenth century, Kalmookia was shared between the Ouirat horde on the north, the kingdoms of Cashgar and Khamil, or Hami, in the middle, and Khotan on the south, with capitals of the same names. The three last, taken together, have also borne the indefinite names of *Tangoot*, *Turkestan*, and *Little Bucharia*. A little earlier, in Tamerlane's time, all these formed the empire of the Ouigoors of Bishbalik, with the capital of that name, also called Ooroomtsi. Previously, the country was held by the descendants of Zingis, in whose empire it was merged, in the twelfth century.

Kalmookia now forms a part of the Chinese empire, under the names *Peloo* in the north, and *Nanloo* in the south.

West of the Beloor Mountains, the Imaus of the ancients, we find on our maps, Independent Tartary, so called because its tribes are subject neither to China nor Russia. This was the *Scythia this side the Imaus*, of classical writers, who had still another Scythia, called *Scythia Sarmatica*, which was the extension into Central Europe of the Asiatic plains, forming the level mass of European Russia. It was called *Scythia*, because its people were of similar origin and habits with their Asiatic brethren of the same name.

The present political divisions of this part of Tartary, to wit, the Kirghis country on the north, Khiva, Bokhara, and Kokan in the middle, Turcomania, Balkh, and Koondooz on the south, will be more particularly described hereafter, as also their former occupants. Some of the kingdoms, however, occupying the south portion of this interesting region, to wit, Sogdiana, Hyrcania, Bactriana, and Parthia, as forming the connecting link between ancient and modern, classic and Oriental history, have already been treated in chapters immediately previous to this. These details seem intricate from the nature of the subject; but, as the history of this region is one of great interest and importance, we deem it essential to introduce them.

The history of Tartary, then, will embrace the following topics, viz., Scythia and its modern occupants, the Kirghis, or Asiatic Cossacks, with a sketch of the other modern states of Independent Tartary, such as Kokan, Bokhara, Badakshan, Balkh, Koondooz, Khiva, and Turcomania. These states are most conveniently treated of in connection with this our geographical view, with which, also, we shall connect notices of the Usbecks, Kalmucks, and Manchoos. Next we treat of the Alan-Goths, or Indo-Germanic tribes, who gave us our ancestry in part; then of the ancient Tungouse, early conquerors of China; then of the ancient Turks, the most renowned of the Tartar tribes, and most widely spread. These having become merged in the vast Mongol empire, that colossal power, with its divisions on the death of Zingis, and its sequel, the empire of Tamerlane, form our next topics; and the history of Tartary will be concluded with some general views, as usual.

CHAPTER CC.

INDEPENDENT TARTARY — *Physical Geography — The Kirghis and Cossacks — Kokan — Khiva — The Turcomans — Bokhara — The Usbecks — Balkh — Koondooz.*

THE country bounded on the south by the Paropamisan range of North Persia, on the west by the Caspian and Volga, or Ural, on the north by the frozen regions of Siberia, and on the east by Thibet and Mongolia, is a region of the greatest possible variety of surface, soil, and climate. It is variously called *Touran*, *Independent Tartary*, *Turkestan*, *Western Tartary* — and embraces an extent of somewhat less than five hundred thousand square miles, with a population of seven millions.

Mountains capped with eternal snows are here contrasted with plains of burning sand, or broad, level steppes, without visible boundary, covered with coarse bent; here are frozen wastes and rough alpine valleys by the side of charmingly undulating champaigns; vales, lovely as paradise, and salt plains, given over to perpetual desolation; rocky aridity and exuberant fertility; romantic lakes bordered by perennial verdure, and broad salt seas environed by vast marshy flats; wide and copious rivers; regions watered by numerous and perennial streams; and the thirsty beds of rivulets, whose scanty thread of water is soon dissipated in hopeless deserts.

There is little forest, but the soil on the margin of the streams is fertile. Here, grain and the vine remind one of the best portions of our Middle States; there, rice, cotton, and even the sugar-cane carry the fancy towards the "sunny south." This, then, is the appropriate nursery of mankind, and these infinitely varied repositories of great Nature have cradled nations not a few; indeed, some, with much probability, place in these regions the primeval abode of our race, whence it descended west, south, east, and north, to people the world!

The north half of Independent Tartary is occupied by the Kirghis steppes on the east and west, supported by mountains — and between them a desert of sand. The shore of the Caspian is mostly a long and gloomy chain of arid downs and rocks. North of Bokhara is a desert of sand, as also between Khiva and Persia. Some rivers are lost in sands in the Kirghis country, which is not well known. The Jaxartes (Sir, or Sihon,) rises in the lofty Mustag range, and flows in a north-westerly course of five or six hundred miles, by Kokan, Kojend, Tashkend, and Otrar, into the north-east corner of Lake Aral, or the Sea of Eagles — a square body of water, saltish, and abounding in sturgeon and other fish, and also in seals. Into its south-western corner flows the Oxus, Amoo, or Jihon, which rises in a high valley of the Beloor Mountains, and, in a course of nine hundred miles or more, somewhat parallel with the Jaxartes, flows by Badakshan, Termed, Khiva, or Ourgounge, and not far from Balkh. Koondooz

and Fyzabad are near it, on mountain branches; Samarcand and Bokhara are upon a branch coming in on the north. At Termed it issues from the mountains by a defile one hundred feet wide, the sublime horrors of which cause it to be named the "Lion's Throat."

A low range of mountains divides Tartary from the steppe of Ischim and the provinces of Omsk and Tobolsk. On the east, Lake Balkash and the Tabagatai range, connecting the Altai and the Beloor, together with the lofty Beloor and Mustag, — connecting the Thianchan, or Celestial, and the Himmaleh Mountains, — separate Independent from Chinese Tartary. These ranges are very little known.

The *Kirghis Cossacks*, who inhabit the country called by their name, are, as is elsewhere intimated, derived from tribes who dwelt on the Upper Yenisei, and afterwards mingled with the ancient Turks, whose language they adopted. They are a fine race, with Tartar but not Mongol features, flat noses, small eyes — yet not oblique — good complexion, high cheek bones, and a cheerful look. Some of them display the stout forms of the Turks; others the tall proportions of their Haka ancestry.

Frugal and peaceful, they enjoy a long and healthy old age: intermittent fevers, colds, and asthma are their chief diseases. Happy in their freedom, they live on mutton and milk; without being bloodthirsty or quarrelsome, they are arrant plunderers, pillaging, with great address, all the neighboring countries. Hence Russia is obliged to defend her frontier by a chain of strong forts, and even to distribute presents and pensions among the chiefs, and allow them to take a toll of ten or twelve rubles for each camel coming in the caravans to Orenburg. They delight in carrying off the Kalmuck women, who are said to retain the charms of youth longer than their own. They are very friendly to each other, and are served by slaves they have kidnapped. They wear wide drawers, pointed boots, and conical caps; the men shave their heads, the women dress theirs with heron's necks, so placed as to look like horns. Lances and matchlocks, discharged with white powder, are their arms; they are fond of games, exercises, and horse-racing, being valorous and ferocious horsemen. At funerals, horse-races are held, and the heir distributes slaves, camels, horses, magnificent harness, and other prizes among the victors.

Strict Mahometans, they are allowed several wives, but each has her separate tent. Their tents are of felt, larger and neater than those of the Kalmucks, and often accommodating twenty persons. Hitherto plunder has given them foreign luxuries, but they are beginning to purchase them in exchange for furs, hides, and felt. Many of the tribes of the Great Horde, which ranges to the east and south, on the frontiers of Cashgar and Kokan, have abandoned their roving habits, and settled down to agriculture and the town life. Among the high valleys, some fifty thousand are still very wild. Those about Lake Aral, and thence to the Caspian, are entirely pastoral.

This race makes a fine mounted soldiery, and, as such, has traversed Europe in the armies of the czar. The Parisians once saw, with chagrin, these rough troopers encamped in the gardens of the Tuileries, and flaunting their horse-tails beneath the shades of the Champs Elysées. Russia appoints a nominal khan for the lesser horde, on the banks of the Ural, Caspian, and Aral; but his power depends on his wealth and personal qualities. The heads of clans and old men constitute the national assembly.

The Kirghis were converted to Mahometanism from Shamanism about the beginning of the seventeenth century. They occupy the place of the Kipzaks, who were also subdued by Tamerlane. In 1742, a horde of the Kipzaks, (called *Kara Kalpaks* and *Kara Kipzaks*,) of fifteen thousand families, were almost annihilated by the Kirghis, for seeking the protection of the "White Czar," or Russia. Some Kara Kalpaks are still upon the Jaxartes; they continue the agricultural and pastoral life, and have a fixed place for their winter cabins, but their summer ones are movable. They use cattle for the saddle and draught, practise several trades, and sell knives, muskets, sabres, cooking pots, and gunpowder.

The *khanat of Kokan* is under a mild, beneficent, and peaceful government, and its territory, lying along the middle course of the Jaxartes, is as well cultivated as that of Bokhara. Here is found Tashkent, an ancient city, a favorite with Tamerlane, and still containing one hundred thousand people and three hundred and twenty mosques. Here is but three months' winter; and peaches, vines, wheat, cotton, and silk reward the industry of its people. Kokan, in a fruitful and well-watered plain, is a modern town, which, from a small village, has risen to be the capital, numbering fifty thousand people and three hundred mosques. Kogend was a favorite residence of Tamerlane, and has now twenty-five thousand people. Its situation is delightful, and its inhabitants are deemed the most learned and polite of the Tartars. On the north-east side of the river, near this spot, Alexander founded Alexandria, at the extreme northern limit of his empire, to control the Massagetæ and Scythians, and form an emporium for the trade of Tartary. Margilan and Ush are two fine cities; the latter has reclaimed a part of the Kirghis, on whose frontier it is placed, and they are peaceably settled around it. Kokan is the ancient Fergana, of which Baber, the founder of the empire of the Grand Moguls of India, was the hereditary prince. The Usbeck Aralians, on the plains about Lake Aral, have a town, or rather winter encampment, fourteen miles in circumference, defended by an earthen rampart, twelve Russian ells in height. There are other similar towns.

Khiva, lately taken possession of by Russia, was found to hold, in common with Bokhara, some two hundred thousand Persians and fifteen thousand Russians. Its people are addicted to gluttony and kidnapping; man-stealing is their chief source of wealth. The territory, fifty miles broad and extending two hundred miles along the Oxus, not far from Lake Aral, is watered chiefly by canals, and insulated from the civilized world by surrounding deserts. Of its three hundred thousand families, but one third are settled; the rest are nomadic and predatory, usually roaming, under the name of *Turcomans*, through their wide deserts, in a state of wild independence, under hereditary chiefs — but ever ready to join any standard, either of their own sovereign or of revolted Persian chiefs, which promises adventure and booty. They now make petty marauding expeditions into Persia, especially Khorasan, in which they carry off every portable thing of value, taking the inhabitants themselves to perpetual bondage in the heart of their deserts.

Here was the seat of the Usbeck khans of Kharism,

in the early part of the last century: previously it formed a part of the kingdom of Mawarannahar, which included Bokhara, and was itself a fragment of Tamerlane's empire. When conquered by Zingis, it was the seat of the empire of Kharism, whose fate, under the chivalric but unfortunate Jelaleddin and his father, is elsewhere detailed. Its capital was at Ourgounge, a little north of Khiva. This dynasty was founded by a Turkish slave in 1097, and destroyed by Zingis in 1231. It was previously a principality between the Oxus and Caspian, with the Gaznevide empire on the south, both of them fragments of the Samanide empire, from the Jaxartes to South Persia, which flourished in A. D. 912, and long after. In 710, the faith of Mahomet was preached in the mosque of Kharism, and this was the first country of Tartary converted to Islam. The khan, whose capital, Khiva, the Russians lately entered in triumph, is now in alliance, offensive and defensive, with the czar, and ready to forward his vast views in Asia.

The city of Khiva, surrounded with a ditch, clay wall, and rampart, has three gates, a castle, thirty mosques, a college, and ten thousand people. The neighborhood is filled with orchards, vineyards, and populous villages. The citizens have more natural genius than other Tartars, are fond of poetry and music; and it is said that "there seems to be a musical cadence in the very cries of the infants." The Khivans cultivate their grounds carefully, raise silkworms, and make coarse stuffs of cotton and of silk, and mixtures of the two. They are woven by the women in the houses. Their caravans carry to Orenburg wheat, raw cotton, silk and cotton stuffs, robes embroidered with gold, lamb-skins, &c. In return, they get European manufactures from the Russians, and horses, cattle, and sheep from the Turcomans. Khiva is, besides, a great slave market. Its annual foreign trade amounts to several hundred thousand dollars.

The *Turcomans* inhabit all the eastern coast of the Caspian, and are divided into two parties — the Mangishlak — near a fine harbor on the north — of three thousand families; and the Astrabad, on the south, of twelve thousand families. They are more swarthy, smaller in size, but more square in the limbs than other Tartars; live in tents and caves, and are rude shepherds and plunderers. Their hordes are under Kirghis chiefs. They wear a coarse camels-hair cloth, and raise a little grain and rice, with melons and cucumbers. They live in felt tents, and dress in a mixed Tartar and Persian costume. Their chiefs have little authority. These ferocious and wild people have insinuated themselves into every part of Persia, Syria, and Asia Minor, where they may be seen in small parties, like the gypsies in Europe, picking up a precarious livelihood between the cities, and pasturing the vacant spots of soil, which abound in the Turkish and Persian empires. Their incursions have nearly depopulated North Persia, and rendered wide regions, once productive and populous, a desolate waste. It is elsewhere remarked, that the Turkish dynasty originated with Turcoman soldiers of fortune; and this rude race, under Oussun Hassan, founded an empire, which was called the Bayandoorian, or that "of the Turcomans of the White Sheep," and which, at the end of the fifteenth century, stretched from the Caspian to the Euphrates, and from Asia Minor to Beloochistan. Here were the Euthalites, or White Huns, (A. D. 425;) and farther south the Thaherian kingdom, in 865; and previous to the Christian era, the kingdoms of Hyrcania and Parthia, as has been stated in a former chapter.

Bokhara seems at present the most powerful of these independent khanats. Its history is detailed elsewhere. It need only be added here, that its king, by dividing and mixing the various tribes, and keeping the great men from all employments likely to strengthen their hereditary influence, and also by an affectation of superior sanctity, has gained such an ascendency over the Tartars as causes him to be courted by Russia, England, and Persia. He is also an Usbeck, the predominant race in these regions, a sketch of whose history and government may here be appropriately given: their personal appearance and habits are elsewhere described.

The *Usbecks* first crossed the Jaxartes about the beginning of the sixteenth century, and pouring down on the possessions of Tamerlane's descendants, soon drove them from Bokhara, Kharism, (Kowaresm, Chorasmia,) and Fergana. They are of the great Turkish race, as elsewhere noticed. Their division into tribes has no relation to the government; and there are no separate jurisdictions or assemblies, even in the wandering hordes: the country is divided into districts and sub-districts, under officers appointed by the sovereign, who collect the revenue and dispense justice. The heads of villages are appointed by the king, at the recommendation of the wealthy. In the army every thing depends on his appointments. In Bokhara, the men are said to be arranged in messes of ten each, who have a tent, a boiler, and a camel among them. In Bokhara and Fergana, at least, there is no trace of a popular government, and scarcely any of aristocracy.

The Usbecks, having, doubtless, few native institutions, adopted, on their conversion, the Mahometan law in all its details, both in public and private. The revenue is collected exactly as prescribed in the Koran, and one tenth is applied to alms. Justice is administered by the same rule; and the use of wine and tobacco is as strictly forbidden, and almost as severely punished, as fraud and robbery. The king of Bokhara's title is Commander of the Faithful. Part of every day he teaches religion; most of the night he spends in prayers and vigils. He reads prayers in his mosque, and funeral service for the poor.

Bokhara city has colleges fitted to hold sixty to six hundred pupils each, with professors paid by the king or by private donations. It is, indeed, said to have eighty colleges, built of stone, with forty to three hundred pupils each, and a lecturer, who, as well as the students, is paid by funds. It has one hundred and fifty thousand people. For commerce its accommodations are numerous; it abounds in caravanserais, where merchants of all nations meet with encouragement. Though the prince and the people are strictly orthodox Mussulmans, they fully tolerate all religions; they, however, put apostates to Christianity to death.

The towns-people, or *Tajiks*, meaning *tributaries*, elsewhere noticed, seem to be a higher race. They lead a frugal life, living on rice, wheat, millet, and above all, fruits, such as melons, grapes, and apples, using much sesamum oil; tea flavored with anise, and grape juice, are the favorite drinks; and they intoxicate themselves with opium. Their clothes are mostly of silk and furs; the long robes of the women exhibit wide and varied plaitings; their hair is braided with

pearls. As the seat of empire of Tamerlane, to whose capital of Samarcand came ambassadors of all nations, this famed region is elsewhere described. Bokhara now contains one to two and a half millions of people, a large proportion of them farmers or townspeople. The most of these, as over all Independent Tartary, Cashgar, and Cabul, are Tajiks, or Tadshiks. The military force equals twenty thousand horse, four thousand infantry, and fifty thousand militia. The king's troops make forays, or *chepaos*, over the vast plains of Khorasan, often riding several hundred miles without intermission, so as to arrive by night near the town to be attacked. Watching the moment when the gates are opened, early in the morning, to let the people forth to their field labors, they rush in, fire the place, kill all who resist, and carry the rest into slavery. The prince connives at this, because the Persians are heretics. His own territory is well governed, peaceful, and flourishing. Cultivation is only limited by want of water. Much trade is carried on with India, Persia, and especially Russia. From Astrakan come two annual caravans, by way of Orenburg, of four thousand or five thousand camels each; and these often encounter dreadful hardships in crossing the deserts. Sometimes the astonishing number of thirty thousand persons is found in a caravan. Metals arms, cutlery, cloths, &c., are imported, against exports of silk, cotton, hides, rubies, and turquoises.

Balkh and its territory have been frequently an appendage of the Afghan kingdom, or Cabul. The city is described with Bactriana, whose capital it was, in a previous chapter; where also the various events of this territory are detailed. Here, after the fall of the Greek kingdom, was the rendezvous of the Roman trade with China, before the caravans entered upon the dreaded wastes of Tartary. This trade was monopolized by the Parthians. They got the raw silk from China, and then manufactured it, dyed it, and exported it to the Romans, who at last sent an embassy by sea, A. D. 165, to secure this article. The Chinese had the greatest respect for the equity and greatness of the Romans, whose empire they therefore called "Great China." The khan of Koondooz, who is said to command twenty thousand horse, has lately made himself formidable by his active and vigorous policy, which has rendered him master of several mountain districts he has even taken and sacked Balkh.

Ancient Scythians.

CHAPTER CCI.

Early Traditions of Independent Tartary — Scythians — Manners and Customs — Massagetæ — Cyrus — Tomyris.

Next to the scanty and indistinct notices in the first chapters of the Bible, supposed to refer to the south-eastern part of Independent Tartary, are recorded the somewhat similar traditions of the Zendavesta, the Bible of the early Persians, which here places its Eeriene Veedjoo, or paradise of beatitude — the earliest abode of their nation — the people of the Good Deity, and of the golden age. Then come, perhaps equally ancient, the Hindoo accounts, in their Bible, of Mount Meru, the blest abode of the gods, placed in this storied region. Lastly, this is by some deemed to be the locality of the classical traditions as to the Hyperborei, people of an early golden age, who "feed on sweet and fragrant herbs, amid verdant and grassy pastures, and drink ambrosial dew — divine potation: all resplendent alike in coëval youth, a placid serenity forever smiles on their brows, and lightens in their eyes — the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to do what is just, and to speak what is wise. Neither diseases nor wasting old age infest this holy people; but without labor, without war, they continue to live happily, and to escape the vengeance of the cruel Nemesis," — that is, destiny. Thus sang Orpheus, the earliest, and Pindar, the most sublime, of the classical poets. It seems to be the fact, that in these wide and varied regions, men have always been found in every stage of progress, from the godlike sage to the grovelling cannibal — every variety of condition, from the gentleman of leisure, surrounded by all the luxuries, elegances, and appliances of art, learning, and science, to the vagabond savage, burrowing in the snow in

winter, and in summer contending with the beasts of the wild for his bloody and uncooked meal.

The classical writers called Independent Tartary *Scythia this side the Imaus.* The Scythians are described by them as resembling other restless, nomadic people, with some peculiarities. Their laws were not numerous, as their justice, temperance, simplicity of life, and contempt of riches, precluded the necessity of public rewards or punishments. They conveyed their families about in covered wagons, drawn by oxen or horses, and large enough for their housekeeping. Flocks were their chief wealth. Gold, silver, diamonds, and other luxuries were despised. Some tribes were so fierce as even to feast on vanquished enemies. Others, when a father, mother, or near relative was attacked by any disorder which would render his life miserable, feasted on the body; and the sick person deemed this a more honorable burial than to be devoured by worms. Wandering over a wide extent of country, but not tilling it, they claimed no property of land; they held in abhorrence and scorn the confinement of a fixed habitation — roaming perpetually with their families and herds from pasture to pasture. Not to steal from each other was almost their only law. Their ingenuity was chiefly employed in fabricating arms, and sheltering themselves from the cold with the furs of animals. While this condition of society offered little temptation to an invader, it rendered a vagabond people very prone to the invasion of other nations.

This frugal and robust people were extremely prolific — another cause of their migrations. War was singularly their delight, and mercy and humanity were alien to their warfare. The funerals of their monarchs are thus described: The dead body was deposited in a large square, upon a bed encompassed with spears, and covered with timber. A canopy was then spread over the monument, and the favorite concubines, head cook, groom, waiter, and messenger, with some horses, were strangled, and deposited beneath it, for the service of their deceased sovereign. Some golden cups, and other necessary utensils, were also placed in the vacant spaces, and the earth was thrown upon the whole *so as to form a high mound, or artificial mountain.* At the expiration of the year, fifty young Scythians of quality, with an equal number of horses, were strangled, their bowels taken out, and their bodies stuffed with straw; the bodies of the men were fastened upon their horses by an iron stake, and the horses were set upon semicircular boards, and placed at a convenient distance from each other, round the monument.

They sacrificed every hundredth prisoner to Mars; stripped off his skin, boiled the flesh, threw part of it before the altar, and distributed the rest among the worshippers. Dreaded by all around them, they took great pains to keep up a warlike temper. Thus they drank the blood of the first captive taken, and presented the heads of the slain to their king. They were in the habit of flaying the vanquished, covering their quivers, &c., and decking their bodies with the dressed and tanned skins, or hanging them at their horses bridles, where they served both as napkins and trophies: the skulls often became drinking cups. To cross a river, they sewed corks into a water-tight skin, laid upon this float their saddle and weapons, and getting upon it, seized the tail of the horse, which drew them safe over. One of their customs was the *covenant of friendship*, by which two or more persons bound themselves under the severest penalties, to be faithful to each other till death. Pouring some wine into an earthen vessel, and mingling their own blood with it, the parties dipped the points of their weapons into the mixture, and uttered dreadful imprecations against the party that should prove unfaithful. Taking each a draught of the liquor, they desired the bystanders, also, to pledge them, and witness the solemn engagement.

As we have stated, the habits of the Scythians rendered them very prone to invasions; and these invasions, from the multitudes which moved together — carrying along in their vortex tribe after tribe, with which they came in contact — were sometimes very extensive. Generally, however, they were like a devastating storm, transient in their nature and effects. Not so, however, the first extensive one upon record — that which desolated Egypt about two thousand years before the Christian era. These Scythians, called *Hykshos*, or shepherd kings, then held that kingdom under their tyrannous sway for two hundred and sixty years. They destroyed nearly every vestige of the early and high civilization of the country, overturned the temples till scarce one stone was left upon another, and massacred the priests, the men of science, and the literati. Every individual whose education or position made him a mark for their brutal instinct of destruction, was murdered or driven off into the wilds of Nubia and the upper Nile.

The first definite historical notices we have of Western Tartary are from Herodotus, who derived them from the Greek merchants, and from his own Oriental travels. For most of the details of the ancient history of this region, we are indebted to Greek authors. The intercourse of China with Western Tartary did not begin till a later period — about 126 B. C., from which time Chinese writers are chiefly relied upon for the history of the numerous changes which have happened in this portion of Asia.

In 624 B. C., the ferocious Scythians, under their king *Madyes*, broke the power of the victorious Medes as we have stated in the history of Media, and overran a great part of what might then be called the civilized world. They extended their ravages into Asia Minor and Palestine, to the very borders of Egypt; but were bought off from despoiling that wealthy and flourishing kingdom by Psammatichus, who gave them an immense treasure, on condition they would return. During a calamitous period of twenty-eight years, those regions of Syria, Asia Minor, &c., exhibited a melancholy spectacle. The open country was every where exposed to pillage, and strongly fortified cities could alone resist the attacks of the invaders. They held the greater part of Asia in subjection for the period above named. At the end of this time, Cyaxares resolved to attempt their destruction by stratagem. He accordingly invited the greatest part of them to a general feast, which was given in every family, when each host intoxicated his guest, and a massacre ensued, which delivered the kingdom from a long and cruel bondage. What became of those who survived the massacre is not recorded. It is supposed that many of them submitted to Cyaxares; that others enlisted in the service of Nebuchadnezzar, king of Babylon, and that the greater division returned into Scythia.

On their arrival, they found that their wives had taken their slaves for husbands; that a numerous offspring was the fruit of this commerce; and that

was necessary to fight before they could regain their ancient territories. Some skirmishes ensued, and victory seemed to hover over the rebels, till, at length, one of the Scythian lords observed that it was incompatible with their dignity to fight with slaves as equals, and therefore urged his companions to fall upon them with whips. This advice was accepted, and attended with complete success; for the slavish rebels were struck with such a panic, says the ancient story, that they threw down their arms and fled. After this victory, the Scythians enjoyed a long and uninterrupted peace.

Previous to 500 B. C., many of these tribes were driven west of the Volga, into Southern Russia, by the Massagetæ, or Alans, who, at an early period, were found just north of the Paropamisan range. These Massagetæ had weapons of brass, instead of iron, and their armor was ornamented with gold. When a man became aged, his relatives sacrificed him to their god, together with a number of animals; then, boiling the flesh of all together, they served it round, and each partook of the repast. A Massagete congratulated himself on this living tomb—the honor of being thus devoted to his god, and feasted on by his friends! They worshipped the sun alone, and besides men, sacrificed horses to it. Having no agriculture, they lived on fish, milk, and flesh. We have already identified them with the Alans. This region is now occupied by the Kirghis hordes, described in the previous chapter.

It was in a battle with the Massagetæ, that the great Cyrus, king of Persia, was slain. He made two expeditions against them — one on the east side of the Caspian and Aral, where he built Cyropolis, on the Jaxartes, and another on the west of the Caspian, in which he lost his life. He had sent ambassadors to *Tomyris*, the queen of the Massagetæ, asking her hand in marriage; but the Scythian queen, well aware that the king was more anxious for the crown of the Massagetæ than the possession of her own person, interdicted his entrance into her territories. Cyrus, therefore, marched openly against the Massagetæ, and began to construct a bridge over the Araxes. While he was thus employed, Tomyris sent an ambassador, recommending him to desist from his enterprise; but adding, that if he still persisted in his design, the Scythian forces would retire a three days' march, from the river, and thus allow him an opportunity of crossing without the aid of a bridge. When once on the opposite side of the river, he could then try his strength with her subjects. Or, if he did not like this plan, he might withdraw his own army a similar distance from the river, and the Massagetæ would then cross over into the Persian territories, and contend with him there.

Cyrus, accordingly, advanced one day's march into their territory, and then, leaving his camp full of provisions and wine, and his worst troops in charge of it, he returned with his best to the banks of the river. What he had foreseen took place. The Massagetæ came with the third part of their entire force, under the queen's son, attacked the Persian camp, cut to pieces the troops stationed there, and then banqueted on the abundant stores which they found in the camp, and drank to excess of the wine. Cyrus, returning on a sudden, surprised them, slew many, and took many more prisoners, among whom was the queen's son, who, on becoming sober, killed himself from mortification. Tomyris, soon after, assembling all her forces, engaged in battle with Cyrus, whom she totally defeated. The Persian monarch himself was slain. The queen's treatment of his body is related in the history of Persia.

In the time of Darius Hystaspes, when the Persian empire was at its greatest extent, its northern boundary was the Jaxartes, the south shore of Aral Lake, and a line due west from its southernmost point to the Caspian Sea. Along or near this boundary was a line of cities to defend the empire from the incursions of the fierce and restless Scythians, of whom the Massagetæ hordes, or Alans, were all along this northern border. Between this line and the Paropamisus mountain were three satrapies of the Persian empire, in 500 B. C. viz.: on the east, Sogdiana and Bactriana; on the west, Hyrcania, forming with Parthia one satrapy; north of the latter satrapy wandered, in the sandy wastes of Khievan, (Khiva,) a mixed multitude of nomadic tribes, who served in the Persian armies, and paid tribute according to circumstances. Hyrcania, at the south-east corner of the Caspian, was a rough, mountainous country, impracticable for horses, and abounding in wild beasts: though more fertile, it was no better cultivated than Parthia, which was a rude and confined district. Indeed, Parthia was one of the poorest satrapies of the empire: hence the Persian monarchs, with their innumerable suite, were obliged to traverse it rapidly, for it would not feed them. As its rough horsemen came forth from this rugged home to rule Western Asia, we have devoted to Parthia a separate article; and as Bactriana was soon swallowed up in Parthia, its history, with that of Sogdiana, is appended to the same article.

CHAPTER CCII.

CHINESE TARTARY. — *Divisions and Physical Geography — Cities — Soongaria — Cashgar — Kalmucks — Mongolia — Kalkas — Manchoos.*

THIS immense expanse of territory is divided, in nearly the whole of its length, by the Thianchan, or Celestial Mountains, said to be very lofty — some of them twenty thousand feet high. The region north of these is destitute of towns; that on the south is occupied chiefly by the favored country of Cashgar on the west, and the great Desert of Cobi extending over two thirds of the rest. A few towns are found on the north, between the desert and the mountains, on the great route of Chinese trade to the west.

Chinese Tartary, as an appendage to the Chinese empire, in this extended sense, is divided by the Chinese government into nineteen provinces, of which five belong to Thibet; four to Soongaria; four to Little Bucharia, or Nanloo; three to Mongolia, and three to Manchooria.

SOONGARIA, or PELOO. This region, called by the Chinese, *Thianchan Peloo*, or "Province north of the Celestial Mountains," is divided into four governments; that of Ili in the middle, Kour-karavossoc and Tarbagatai on the east, and the Booroot country filled with Kirghis tribes, on the west. Soongaria is apparently a very elevated basin, having lofty mountains on its south, and an alpine region, embosoming Lake Saizan, on the north-east, in one of the most rigorous climates of the old continent. On the west is a range little known, supposed to interpose between it and the Kirghis steppe. Some say, however, that

he mountain plains are unobstructed by any transverse ridge of great elevation.

Some half dozen large alpine lakes occupy smaller basins, and are fed by considerable rivers. Of these lakes, the Balkash is the farthest west, and is said to be a walk of fifteen days in circumference. In these secluded valleys, as in mountain cradles, were nursed several tribes who have gone forth to extensive conquests, and whose historical legends point to the storied shores of the Ili River and Balkash Lake, as may be seen in our chapters upon the several races of Tartary.

The Songars, a tribe of Kalmucks, attracted by exuberant pasture, fixed their seat in the Ili, and here pastured their immense droves of horses, and fat-tailed sheep, with some horned cattle and camels. At the base of Mount Ulugh also spreads an ocean of verdure, which arrested the admiring gaze of the conquering Tamerlane, from the mountain's summit. Amid the sublime solitudes of the Mustag, connected with the Imaus or Belor range, the glaciers give forth streams which form the Jaxartes, or fall into the mountain lake Temoortoo, south of Balkash.

Little Bucharia, Nanloo, or the South Province, includes countries which have borne several names; as, Cashgar, Turkestan, &c. The Kuen lun Mountains separate it from Thibet, and on the east it has the province of Kansoo — belonging to China Proper — which is of very irregular shape, one extremity stretching between Soongaria and Nanloo, so far as to include Ooroomtsi, the other dovetailing into the north-west corner of China Proper. The south-east part of Nanloo is mostly occupied by a part of the great sandy desert of Cobi.

In the north-eastern part are Khamil, Pidjan, Turfan, Jooldooz, Karachar, Kourourgle, Koutche, and Aksou — towns none of which are much off the route from the west to China, across which the beacon fires, lighted at proper distances, telegraph despatches between the extreme western posts of the Chinese government and the capital, Pekin. Ooroomtsi was formerly the seat of empire under the name of *Bichbalik*, which name it gave to the state. Hami, a small canton surrounded by deserts, also once gave its name to a kingdom. Its climate is very warm in summer; its soil produces scarcely any thing but melons and grapes — the former particularly excellent, so that they are preserved during winter, and served up at the table of the emperor of China. The country also contains agate and diamond quarries.

The people, strong and large, are Mahometans, well clothed and fed. Marco Polo describes them as merry and good-natured savages, idolatrous, rich in products, and much employed in singing and dancing. A strange custom exists among them, regarded as a precept of religion, to give up to a traveller, who desires a lodging, house, wife, and family; in fact, installing the stranger in all the privileges of the head of the household, the host quitting the house, and going through the city in quest of aught that can amuse or gratify his guest. Nor does he reoccupy the house till the stranger is gone. This reminds us of similar Babylonish customs — all, perhaps, adopted to entice a concourse of strangers, and thus encourage trade.

Some peculiar customs prevail in this region, such as embalming the dead with spices, till the astrologer determines a lucky hour for the burial. Painted images of men, women, cattle, money, &c., are lodged in the tomb, to be useful in the other world — a relic, probably, of early barbarism, when slaves, horses, and even wives, were actually killed and buried, to pass with the deceased into the next world, to serve him there.

Turfan is a large and strong city, capital of a considerable country, governed by a branch of the royal family of Cashgar. Tangoot, on the north-western frontier of China, was a powerful empire of uncertain extent, but probably included the north-west of China, the Sifan country on its western frontier, and much of Thibet and Cashgar. Koko nor, or the Blue Lake, — its modern name, — is famous in Chinese history; and one of their departments, at the present day, is styled the *Mongols of Koko nor;* the other, lying south-west, and also separating the south-eastern frontier of Nanloo from China, is that of the *Mongols of Khor.*

Cashgar occupies the wide plain forming the west part of Nanloo. In beauty and fertility, it is the garden of Tartary, rivalling the finest tracts of Southern Europe. Watered by numerous streams, its carefully cultivated fields yield large crops of grain, and its fruits are peculiarly excellent. Four of its streams, uniting from all points of the compass, form the Tarim, which runs directly east, into Lake Lop.

Khotan was an independent kingdom of importance. The vine and silkworm flourish here, and it has marble and jasper so beautifully variegated with leaves and flowers, as to be much sought for in China, so that it forms a profitable article of export and exchange.

Previous to the Christian era, Buddhism was planted at Khotan, and the story of its infancy is so like a primitive myth, that some suppose it originated here. This and Mahometanism are equally tolerated under Chinese sway. Aksou, the capital of an extensive district, subject to Cashgar, is the seat of an active commerce, and several caravan routes, in various directions, pass through it.

Yarkand is perhaps the most interesting town of all Asia. It speedily revived, after its destruction by a grandson of Tamerlane, and now has fifty thousand people. Its situation, indeed, seems to insure its continuance as the centre of the inland trade of Asia — a grand medium of communication between the east and the west, the north and the south, of that great continent. It is accordingly a place of immense resort, and filled with numerous caravanserais for the reception of strangers. A handsome street runs the whole length of the city, entirely filled with shops and warehouses, which are kept by the Chinese, who sit on benches in front. There are also many colleges. The country around is unrivalled, particularly for its finely watered gardens and the excellence of its fruits. Cashgar is a handsome and ancient city, the seat of government, and has considerable trade.

The language of this fine country is chiefly Turkish, but the origin of its people is unknown. The dress of the men is bound by a girdle, and goes no lower than the calf of the leg; that of the women is similar, who also wear long earrings and pendants, like the women of Thibet; their hair is equally divided into long tresses, and adorned with ribbons; and they dye their nails with henna juice. Both sexes wear long drawers, and boots of Russia leather; the head dress is like the Turkish. The houses are mostly of stone, and decorated with furniture of Chinese manufacture. Tea is the general beverage of the country, but it is taken with milk, butter, and salt, in the manner of the other nations of Central Asia. The women are pur-

chased; hence handsome girls are a source of wealth to their parents.

These countries being Mahometan, magistrates of that faith administer justice and carry on all the internal affairs of the province; but Chinese military officers collect its revenue and provide for its defence. Strangers seem not so rigidly excluded here as at other parts of the frontier. The boundary line, however, is guarded by a chain of military posts, at which every package brought is carefully examined, and permits are then given to proceed to Cashgar and Yarkand, where light duties are required.

The Chinese, as we have stated, first had connection with these distant countries about the year 126 B. C. Then, in consequence of the resolution of the emperor Woo ti to weaken the power and punish the outrages of the Hioong noo, (or Turks, against whom the wall had been built in 214,) a Chinese general was sent to the Yue tchi, in Transoxiana, who had been driven there by the Turks, from the frontiers of China, in 165 B. C. The general was taken by the Turks, and kept prisoner for ten years, but found means to escape to the Yue tchi, and remained with them more than a year. On his return, he was again taken prisoner, but finally got back to China after thirteen years' absence.

The result of his representations was a Chinese conquest of Cashgar, in 108 B. C., and a confederation of the western tribes against the overbearing Turks. They were thus kept in check on the west while the Chinese gradually broke their power in the east, till on a division of their nation, in A. D. 46, one portion submitted to China. Though afterwards weakened by civil wars, political relations were maintained with the west, and the emperors of the Goei dynasty, of North China, received embassies from time to time from this region.

The Chinese expedition and its consequences made their nation known to the west, and a silk trade commenced. That able general, *Pan tchao*, after nearly thirty years of fighting and negotiating, subdued all the country south of the Celestial Mountains, pushed the Chinese conquests to the Caspian, and in A. D. 102, had sent to China, as hostages or state prisoners, the presumptive heirs of fifty crowns that he had conquered. He even meditated the conquest of the Roman empire, but was discouraged by representations from the Persians of the dangers and difficulties of the enterprise.

This Chinese supremacy was maintained in the west till the beginning of the third century, after which it was confined to tributary embassies. It was partially lost in the fifth century, when the empire of the Getæ included Cashgar. It afterwards returned to China, passed under the Thibetan empire in the seventh century, and under that of the Ouigoors in the ninth; in the twelfth century it was shared between the empire of the Kara kitai, the kings of Khotan, and other sovereignties, till, in the thirteenth, all were swallowed up in the empire of Zingis; after which, Nanlòo, or most of it, fell, successively, to the Zagatai, Bichbalik, and Ouigoor empires; then, at the end of the fifteenth century, it was divided into the kingdoms of Cashgar, Khotan, Hamil, &c.

At the beginning of the eighteenth century, Nanloo formed the southern half of the Kalmuck Eleut empire, though, since 1779, it has acknowledged subjection to the Chinese again, who now hold it; and such is the wisdom of their government, that the inhabitants are very much attached to it, and would defend its authority cheerfully with life and fortune.

The ruling nation is the Kalmuck, and we may here notice the history and condition of that Mongol people who now extend themselves over both Peloo and Nanloo, which have hence been called *Kalmookia*, or included in Mongolia, by some geographers. Its surface is equal to all France, Spain, and Italy, and it has the same latitude with them and with our California and Oregon. It is estimated to have two hundred thousand Kalmuck families. The Kalmucks are generally of a middling height, more of them being, however, under than over the ordinary stature. Left to nature from infancy, their bodies are universally well made, and their limbs free. In the Kalmuck countenance the angle of the eye is directed obliquely downward to the nose, the eyebrows are black and thin, the interior ends of the arches which they form are low, the nose is flat and broad at the point, the cheek bones prominent, the head and face very round, the ears large and prominent. Their teeth preserve their beauty and whiteness to an advanced age. Their skin, naturally white, assumes a brownish yellow from exposure to the sun in summer, and cabin smoke in winter. Many of the women have a handsome figure and white complexion, the effect of which is increased by their fine black hair. The acuteness of the senses of smell, hearing, and sight, surpasses what we should conceive possible. They perceive, by the smell, the smoke of a camp, hear the neighing of a horse, and distinguish a minute object in their immense plains, at an astonishing distance.

The Kalmucks have three orders of society — the nobility, whom they call "white bones," the common people, slaves, called "black bones," and the clergy, freemen, descending from both. The noble ladies are called "white flesh," and the women of the lower orders "black flesh." Their genealogies, of which they are tenacious, are reckoned by the "bones," or male line, not the "flesh," or female. The subjects of each chief form an *ooloos*, which is divided into *imaks* of two hundred and fifty to three hundred families each, commanded by a nobleman. All the men must appear on horseback when summoned for military service by the chief, who sends back those unfit for war. Lances, sabres, bows, firearms are their weapons; and they wear a coat of mail, formed of rings, of that kind called chain-armor, such as was used in Europe in the fifteenth century. Their religion is the lamaic, an account of which will be found in the description of Thibet. Of all nations they are most under the dominion of their priests, who are not ashamed to descend to conjuring and jugglery, to increase their power; in fact, no affair can be undertaken without them. They levy a handsome tribute, live in luxury, and though enjoined celibacy, have a right to a singular license in the house of a hostess whenever they travel, which is not seldom.

The Kalmucks are fond of society, hospitable, and dress like the Poles; the common people are clothed in sheep-skins and felt. In summer, the girls go with the neck bare down to the girdle; the men shave their heads, except a single tuft; the women let the hair hang loose till the age of twelve, when they collect it in braids surrounding the head; when married, they let it hang over the shoulders in two divisions. Their dwellings are a circular frame of hurdles, covered with a top of felt, proof against snow and rain. Hunting, tending flocks, and building tents, are deemed, besides

war, the only occupations worthy of a free son of the desert. Domestic labors fall to the women, who also pitch and strike the tents, and saddle and bring out the horses. As to agricultural labors, the ruggedness of the climate, and the too general aridity of the soil, thwart the wise efforts of the Chinese to change the Kalmuck nomad — who loves his rude and roving life — into the quiet and taxable farmer. Their drink is mare's milk, which, though its alkaline taste is disagreeable to Europeans, they prefer to cow's milk. Indeed, after standing a while in clean vessels, it acquires an acid, vinous, and very agreeable taste. By allowing it to ferment a little further, it is made into a slightly spirituous liquor, called *araka* by the Kalmucks, and *koumis* in Tartar, and prevalent throughout Tartary.

Their language is sonorous, harmonious, and poetical. Their affecting romances and epic poems partake of the sombre magnificence of parts of their country. The rocks, torrents, and meteors of Ossianic poetry figure here with legends and miracles, as wild and absurd as were ever coined in the brain of a Hindoo. Their bards recite from memory, surrounded by attentive and enraptured audiences. They have a Mongolic and an Indian alphabet, the latter used in their magical incantations.

They call themselves "Four Brothers," meaning their four allied nations of Sifans, on the west frontier of China, having fifty thousand families; Songars, near Lake Balkash, with thirty thousand; the Torgots, who, after living on the steppe of Astrakan, in some seventy thousand families, returned in 1770 to their original country, on the east of Lake Saisan; and lastly, the Derbites. In addition to these nomad tribes, the towns of Kalmookia are inhabited by Bucharians, Chinese, stationary Kalmucks, and a mixed people, descended from the ancient denizens of these regions. In the end of the seventeenth century, they had made themselves completely the ruling people, and masters of all Central Tartary, including, as we have seen, both Cashgar and Khotan. Being attacked, however, by the Mongols, their rivals, confederated with the whole force of the Chinese empire, they were unable to sustain the unequal contest, which ended in the subjection of all to China. The Mongols, though sharing this subjection, were preëminent; the Kalmucks, not liking to endure this double servitude, removed into Asiatic Russia. The beneficence of the Chinese sway, however, has enticed them back, so that more than a million now occupy their original seats.

About the Lake Koko nor, the cradle of the Chinese nation, three thousand years before the Christian era, and along the sources of her two great rivers, are found Mongol tribes of the Eleut and Sifan hordes, already alluded to, as included in the province of Koko nor; south-west of these is the province of Khor katchi, also containing Mongols. Of these obscure mountain regions little is known, and we pass to a survey of Mongolia, across the province of Kansou, already described as belonging to China Proper, and stretching far to the north-west into the heart of Tartary, some miles beyond the Celestial Mountains.

Mongolia. The southern half of the *Mongolia* of our maps is occupied by Kansou, a province of China Proper; east of it is the government of the Eleut Kalmucks; east of that, the country of the Karagol, or *Shara* Mongols. North of these is the country of the *Kalkas* Mongols, next to the Hottentots, the dirtiest and ugliest of our race: it is bounded north-west and north by the Russian provinces of Tomsk, Yeniseisk, and Irkutsk, south-west by Peloo and Kansoo; south by Kansoo Eleut, and Karagol; east by Saghalien oula, the northern government of Manchooria. Much of this northern region is covered with rank and luxuriant pastures; the nomads, split into petty tribes, acknowledge subjection to China, who, however, it is said, can neither exact tribute, nor maintain garrisons here, nor prevent these tribes from warring with each other. It requires little more of any of these three provinces than abstinence from aggressive incursions upon Chinese territory. If a war threatens to be serious and extensive, however, China levies a large force, and compels the belligerents to come to terms. She also pays a small salary to the chiefs, who receive investiture from the emperor, and occasionally a wife of the royal family; but are expected to make their visits regularly, with presents, at the imperial court, that they may be duly watched.

The general character, religion, and habits of the Kalkas are similar to those of the Kalmucks, already described. Like the other Mongols, they are rough, roaming, warlike; but in domestic intercourse, frank, cheerful, and hospitable. Their main pride is in the management of their horses, in which they are wonderfully dexterous. They prefer their own swift, hardy, and serviceable nags to the larger and heavier Turkish horses — high and raw-boned. They train them to stop in their fleetest career, and to face, without flinching, the fiercest beasts of the forest. These remarks, indeed, will apply to all the nomadic Mongols.

The Mongols proper have flat noses, small, oblique eyes, thick lips, short chins, scanty beards, large ears, and black hair, which sets off their reddish-brown or yellow complexions. More civilized than the Kalmucks, from their long residence in China, they are more tractable, hospitable, and addicted to pleasure. The women are industrious, cheerful, and more prolific than the Russians. Their religious books are written in the language of Tangoot, or Thibet, and every imak — two hundred and fifty or three hundred families — has a schoolmaster. The priests enjoy great consideration. Polygamy is allowed, but uncommon. They marry very young, and the women bring to their husbands a portion in cattle or sheep. They light their fires in the middle of their tents; and in the deserts cow-dung is used as fuel. The tents of the nobility are hung with silk stuffs in the inside, and the floors covered with Persian carpets. The tents of the common people are made of a kind of felt. Tin, silver, and porcelain vessels are used in the houses of the great. In some places, small temples are erected, round which are built modern houses.

There are no cities in this wide region. Karakorum, the seat of the Mongol empire, was built of earth and wood; its very site is disputed. The camp of Oorga, two hundred and twenty miles from Kiachta, has become a town; its temples, the houses of the priests, and the house of the Chinese viceroy, are the only wooden edifices; the rest are tents. Maimatchin, opposite Kiachta, is the seat of trade with Russia, and at certain stated seasons presents quite a busy scene, and a very interesting one; for here are gathered the representatives of Russia, Siberia, China, Thibet, and all Tartary, to exchange tea, porcelain, silk, cotton, rhubarb, tobacco, and fancy articles, for furs, skins,

coarse cloths, cattle, and glass. Each town is surrounded by its separate fortification, in the midst of a high plain, with lofty granite peaks, rising on every side around it. Forts built on the pinnacles of opposite mountains mark the boundaries of the two mighty empires. Maimatchin is crowded with Chinese merchants, who entertain the Russians very hospitably; but on the tolling of a bell at sunset, every Russian must hastily quit the Chinese soil.

The countries of Mongolia nearest the Chinese wall, have a climate like that of Germany; and their chiefs present themselves at the court of China as its humblest vassals. At Gehol are seen aspens, elms, hazels, and walnut trees, and on the mountains, stunted oaks and pines. This place is the summer residence of the emperor of China, and contains, in the midst of a collection of huts, a spacious palace, extensive and magnificent gardens, and some pagodas or temples.

The middle of the country, like much of that of Kalmookia, is extensively occupied by deserts. There are meadows along the banks of its rivers, however, where the small Mongolian horses wander in large droves, and the wild jiggetai comes to take his rapid meal in the pasture. Russian travellers, who have here crossed the Desert of Cobi, — said to be two thousand miles in length and four hundred broad, — occupied a month in traversing it, and describe it as covered with short, thin grass, which, however, supports vast herds of cattle, owing, perhaps, to the saline quality of the soil. There are numerous brackish springs and lakes, the water of which is so little desirable, that a single pure spring tasted like champagne. For some twenty miles beyond the wall, a shifting and sinking sand, covered with beautiful and valuable pebbles, formed itself into waves some twenty feet high, like the similar sands of the African and Arabian deserts.

When the pastures begin to fail, all the Mongol tribes strike their tents; and this takes place ten to fifteen times a year. In summer, their progress is northward, in winter southward. The flocks, men, women, and children, form a regular procession, followed by the young women singing cheering songs. The amusements of these wandering and happy tribes are horse-races, in which even the young women excel, archery, wrestling, pantomime, and songs of love adventures, performed by girls to the accompaniment of violin and flute.

Manchooria remains now to be surveyed. This the Chinese divide into three governments — that of Saghalien oula comprehends its northern two thirds, and the large island of Saghalien, and has a capital of the same name, in latitude 50°, upon the Amoor, which is navigable for steamboats fifteen hundred miles. On its south is Kara gol, a Mongol country, and the government of Kirin, with a capital of the same name, Kirin oula, in about latitude 44°. The other government, or province, is Ching king, which has a capital of the same name, formerly called *Moukden*, the summer residence of former emperors. This fine province, which has usually followed the fortunes of China Proper, which it resembles in careful culture, is bounded on the north-east by Kirin, on the north-west by Karagol, on the south-west by Petchelee, its gulf, and the Yellow Sea, and on the south-east by Corea, from which the Yaloo River separates it.

The Manchoos, or Mandshurs, are a rather rude people, tall and robust, with a peculiar language, of excessive smoothness and unrivalled copiousness, especially in the nicely expressive inflections of its verbs; in which last respect it rivals the Turkish, and surpasses the classical languages.

Very different from the immense and naked plains of Tartary, the surface of Manchooria consists of rugged and broken mountain ranges, covered with thick forests, and separated by fertile valleys, whose recesses are filled with wild beasts. It presents, therefore, a picture of what Europe was in primitive times. Ginseng, the universal medicine, grows on the mountain sides. Its shores are covered with magnificent forests, whose inhabitants are few and secluded, mostly independent fishermen, though, farther inland, wheat is raised in favored spots, and oats are extensively cultivated. The very few towns are inhabited by Chinese chiefly, who are defended by Tartar garrisons. The Amoor abounds with the finest fish, especially the sturgeon, in matchless perfection. Could it become a Russian river, it would be the avenue of trade to Siberia and Mongolia, and, as it became populous and civilized, would be a valuable commercial neighbor to our Oregon and California brethren. The natives are of a mild and amiable disposition. To the north of the Amoor, they are chiefly Siberian hunters, who take vast numbers of fur-bearing animals, especially sables. The people of Saghalien Island — if it is one — more resemble the Japanese, with whom is their chief intercourse. They are mild, peaceable, and generous.

The history of the early races of Manchooria is given in a subsequent chapter, containing the description and history of the Tungouse, apparently the aborigines of this country. The Manchoos, who appear to be a mixed race, are more robust in figure, but have less expressive countenances than the Chinese. Before the twelfth century, they subjugated the Kitans, to whom they had previously been vassals, and who inhabited Ching king; in 1115, they invaded the north of China, founding the Kin, or "Golden" dynasty. Dispossessed by the Mongols, they returned to their wild mountains, whence they issued afresh in 1640, under the name of *Manchoos*, to conquer Mongolia and all China, — which still yields them an obedience, mingled with hatred, it is said, and interrupted by partial rebellions. They may now be deemed the most advanced in civilization of the three great nations of Central Asia, in consequence of connection with China, especially since a late emperor ordered the best Chinese books to be translated into the Manchoo. This, the most perfect and learned of the Tartar idioms, is said to resemble the Indo-Germanic family of tongues, and may be the one destined by divine Providence to introduce the best of our European ideas to the hundreds of millions of China — a glorious enterprise, which might be deemed hopeless through the clumsy, unplastic, and objective Chinese language.

CHAPTER CCIII.

The Alano-Gothic or Blond Races. — *The Oosun — Cashgar — Goths — Ancient Kirghis — Alans — Indo-Germans of Central Asia — Khotan.*

At the Christian era, the population of all the countries situated north of the Caucasus, the Caspian Sea, the Oxus, and the Paropamisus Mountains, were com-

posed almost entirely of tribes called Indo-Germans, Alan-Goths, or the Blond Races, who spoke languages most of whose roots are still found in the Sanscrit, the Persian, the Teutonic, Slavic, and other idioms belonging to the same stock. Already, at a very remote period, these people had crossed the Don, and extended themselves to the northern banks of the Danube. They formed several nations which it is no longer possible properly to distinguish, one from another. Tribes of this same race were anciently spread as far as the confines of China, and north to the Altai Mountains; they were dispersed among the Turkish and Thibetan hordes. The Parthians, Bactrians, Sogdians, Kharasmians, Getæ, Massagetæ, Alans, Aorses, Roxolans, Jazyges, and a great many others, all belonged to this grand stock.

Some feeble historical indications, a comparison of languages, ancient traditions concealed in the Hindoo mythology, and even some physiological data as to the tribes of East Asia, give rise to the presumption that the centre of this part of the world was occupied, at a very remote epoch, by the ancestors of all the Indo-Germanic people. An event whose causes we know not, dispersed this race toward the south, toward the west, and even toward the east and the north.

One of these nations, speaking Sanscrit, descended the Himmaleh, spread over the plains of Hindostan, whence it chased the Malay and Negro races, or blended with them, and finished its conquests with Ceylon. Another portion, going west, seems to have followed the Jihon and the Sir, spread itself thence to the south-west, in Persia, and on the north-west toward the Volga and Don, whence it entered Europe. These migrations appear to have been several times repeated, and at epochs quite distant one from another; at least, this is the best way of explaining the diversity apparent among the nations and languages called Indo-German.

Their eastern migration is evident from the existence of a blond, or fair-haired people, with blue eyes, — the Oosun — which, in the third century before the Christian era, dwelt on the confines of China. It may be presumed also, from the great number of Indo-Germanic roots which are met with in the Turkish and Mongol idioms, and still more in the Tungouse and Manchoo; which latter is like German. There exist even now, also, among the Manchoos, near the Soongari and the Oosoori tribes, a great number of individuals with blond hair and blue eyes.

As to the northern migration of this same race, we find a people of similar traits dwelling, even down to a very recent epoch, upon the upper Irtish, Obi, and Yenisei rivers. These tribes became blended, at a later date, with a Turkish nation, forming the Kirghis, among whom blue or green eyes and red hair are not uncommon.

The *Oosun* are first noticed in the third century B. C., as commingled with the Yue tchi, on the north-western confines of China Proper. They differed entirely from their neighbors in personal appearance, and Chinese writers describe them as having blue eyes, a red beard, and much resembling the species of large ape, "from which they descend." When the Yue tchi were driven from this region, (Kan tcheoo, Sou tcheoo, and Cha tcheoo,) by the Hioong noo, in 165 B. C., the Oosun followed them to their new residence in Soongaria, pushed them westward, and took their country. Their chief lived in the town of Redvale, on Red or Salt Lake, south of Lake Balkash. They counted one hundred and twenty thousand families, six hundred and thirty thousand individuals, and one hundred and eighty-eight thousand eight hundred soldiers. They seem to have attained a degree of civilization; their two great generals were called Daroo.

In this country formerly lived the *Sai*, of the same race. It is a beautiful plain, covered with excellent pasture for cattle, the chief wealth of these nomads. The climate was cold, and rains frequent; their mountains were covered with firs and larches. Their manners and customs were similar to those of the Hioong noo; they raised many horses, of which a rich man among them would have four or five thousand. It was a hard, wicked people, faithless and inclined to pillage. This character gave it a great ascendency over its neighbors. Chinese history speaks of their princes down to the year 2 B. C. In the fourth century A. D., the Sian pi drove them from their country towards the west and north-west, a part moved into the region of the upper Jaxartes and Transoxiana, and a part into the south part of the Kirghis steppe, near the Irtish. In 619, they became subject to the Turks, with whom they seem to have blended.

Cashgar was also inhabited by a blue-eyed and fair haired nation. It produced grains, rice, red sugar cane peculiar to Central Asia, cotton, silk, iron, copper, and orpiment. After being tributary to the Hioong noo, it was subjected to China nearly a hundred years B. C. About A. D. 120, the Yue tchi deposed its king: his subjects embraced Buddhism. The king wore on his cap a golden lion, which was changed every year. When it submitted to the ancient Turks, Cashgar counted twelve great and some dozens of small cities. In the seventh century, it sent tribute to China; in 677, was invaded by the Thibetans, and remained under them till near the middle of the tenth century, when it became again tributary to China.

The *Houte*, or Khoute, perhaps a detached tribe of *Goths*, was to the north-east of Sogdiana, and west of the Oosun country. The people were nomadic, had excellent horses, and counted two thousand soldiers. The country abounded in the zibeline martens. They were conquered by the Hioong noo, in 177 B. C. In the first half of the third century A. D., the Chinese had some political dealings with them.

Another blond or red nation with blue eyes was the *Ting ling*, — "ancients," "elders," — north of the Oosun and Sogdiana, and touching the west shore of Lake Baikal. Three centuries before the Christian era, they were reduced by the Hioong noo; with whom, in 65 B. C., they began a three years' war. In the latter half of the second century B. C., a part of the Ting ling, living on the borders of the Obi and Irtish, were conquered by the Sian pi, but did not long submit. Since A. D. 507, when the Jooi jooi took back from them their own country, the Ting ling are often named in Chinese history. In the course of centuries, they became insensibly merged in the Kirghis.

The Kian kuen, — called, later, *Hakas*, and finally Ki li ki szu, the Chinese way of pronouncing the word, — or *Kirghis*, were a tall race, with red hair, white face, and the pupil of the eye green. They were found on the upper course of the Yenisei, and east of it, till it meets the Angara. As before remarked, their tribes were mingled with those of the Ting ling. Black hair was considered among them as of ill omen; and black eyes indicated the descendants of Li ling, a Chinese general, from whom their kings originated, who, in 97

B. C., having joined the Hioong noo, was by them made king of the Kian kuen. They numbered some hundreds of thousands, out of whom twenty-four thousand chosen troops could be drawn.

Few males, but many females, were born among them. The nation was proud and haughty; the men were very courageous: they tattooed figures upon their hands; and the women marked their necks after marriage: both sexes wore earrings. Men and women lived undistinguished together, and hence arose much libertinism. Their country was full of marshes in summer, and covered with snow in winter. The cold continued for a long time, so that the great rivers froze to one half their depth.*

As the Chinese say that the Hakas, or ancient Kirghis, had the same language as the Turks, and also that they intermarried with the Turks, it happened, doubtless, as in many other cases, that this Indo-Germanic nation lost its mother tongue, and adopted the Turkish or Eastern Ouigoor. Like all the Turkish race, like the Mongols, Manchoos, Japanese, and Thibetans, the Hakas had a cycle of twelve years, and each year bore the name of an animal; thus — rat, ox, tiger, hare, dragon, serpent, horse, sheep, ape, hen, dog, swine.†

The Hakas country was of great extent. In A. D. 648, having learned that the Hoei he had submitted to China, they also sent ambassadors with tribute, and the chief himself went and was well received in China. The emperor rated his as a jurisdiction of the first order, created him commandant of the guards on the left, and placed him under a Chinese generalissimo, giving him the office of provincial governor. Thus the Chinese ranged under their sway most of the principalities of Middle Asia. In 709, the emperor received presents from the Hakas, remarking that they were his relations, alluding to Li ling, before mentioned. In 759, they were entirely defeated by the Hoei hoo, and cut off from China. They then received the name Hakas — yellow or red face — from their conquerors. In 846, they mastered the Hoei hoo empire, but not long after the Khotan drove them back into political nullity, and they are not spoken of again in history till, under the name of Kirghis, they submitted to Zingis Khan.

The *Alans* are called *Yan thsai* by the Chinese, when they first became acquainted with them, at the time they sent a political expedition into the west, about 120 B. C. They are the same as the Massagetæ, with whom Cyrus, king of Persia, fought, and were found in his day, 530 B. C., round two thirds of Lake Aral, to the Caspian. Their country was two hundred and fifty to three hundred miles north-west of Sogdiana, near a "great marsh, without banks," as the Chinese describe it, probably the Caspian Sea, which once united with Lake Aral, as surmised in the geographical notices in a previous page. They numbered a hundred thousand archers, and resembled, in manners, customs, and dress, the people of Sogdiana. In the first and second century of our era, the Yan thsai were named *A-lan-na:* they were then subject to the Sogdians, and lived in towns. Their climate was hot, and not variable: many and lofty pines were found in their country, and the white grass.

In the first half of the third century, the Chinese call them *A lan*, and they then bordered on the Roman empire upon their west; that is, they had already extended to the Eastern Caucasus. Their country was rich in domestic animals and martens. The people were nomadic, lived near a salt and marshy sea, and had thrown off the yoke of the Sogdians. From 435 to 480, they were called *Sout*, and had frequent relations with the emperors of Northern China. They had excellent horses, cattle, sheep, and, with other kinds of fruits, a great quantity of raisins, with which they made a delicious wine: they harvested crops of a cereal plant, called *ta ho* — perhaps the *djogan* widely spread in Central Asia — which grew one Chinese fathom high. The country was divided into several petty principalities, and counted more than four hundred walled towns. Anciently, say the Chinese historians, the Hioong noo killed their king and took the country. Formerly the Sout merchants carried on a large commerce with Liang, a Chinese kingdom in the west of Chensi, but having committed violent acts, they were treated as banditti, and arrested, but redeemed in 452—465. After 565, the Chinese do not mention them.

A Greek writer, in the last years of Augustus, the Roman emperor, first of the western writers, mentions the Alains. He calls them powerful, and counts the number of their horses. They then lived on the Sea of Azof and Black Sea, between the Don and the Dnieper, in the ancient country of the Roxolans and Jazyges, whom they pushed more to the west. There was an eastern branch, which remained east of the Volga and north of the Caspian, much more powerful than the others, and enriched by a large com-

* East of the Hakas were three Turkish hordes, who had many excellent horses, and lived in birch bark huts. They had sleds, which they pushed with great swiftness on the ice by means of a crooked stick, one shove with which would send them a hundred paces. They pillaged by night, and often kidnapped and enslaved the Hakas.

† Of the Hakas we are told, that they lived on horse flesh and mare's milk, the king alone eating food made of flour and rice. Their musical instruments were the transverse flute, drum, Chinese organ, straight flute, cymbals, and little bells. They amused themselves with combats of animals, and rope-dancing. Their rich people were very fond of garments adorned with marten skins. The lower class were clothed in skins, and went bareheaded; the king wore a cap of marten fur in winter, in summer a pointed one of gold filagree; his subjects wore caps of white felt, and a sabre, with a hone to sharpen it, at their belts; the women clothed themselves in cloth, serge, brocade, and other silk tissues, bought of Arab merchants, who came to Koutsk, east by north of Cashgar, and to Ooroomtsi, in latitude 44½°, on the east-north-east.

Their chief had his camp in the Blue or Little Altai Mountains, and it was surrounded with palisades. His tents were of felt, and larger than those of his people. His subjects paid him taxes in furs of the marten and gray squirrel. Six ranks of officers administered his government. They had letters resembling the Runic, indicating intercourse between Central Asia and Northern Europe; and sent, in the ninth century, for Chinese books and calendars. These facts, and their luxury, show more civilization than we should expect.

The Hakas offered sacrifices to the genii who preside over rivers and prairies. In funerals they went thrice round the corpse, howling, and then burnt it: the bones were kept for a year, and then buried; and friends went from time to time, to weep for the dead, upon their graves. Nuptial presents consisted in horses and sheep; sometimes by the hundreds and thousands. Their laws were extremely severe, and death was the ordinary punishment. If a robber's father was living, the head of his executed son was hung round his neck for life. In winter, they covered their huts with bark. Their tillage furnished millet, wheat, and barley: they ground their meal and flour with a hand mill, or a pestle and mortar; and made cakes and spirits. Horses were their chief wealth, and they had them very large and strong: they had also numerous camels, sheep, fat-tailed sheep, and cattle.

merce.* In fact, they stretched, in time, from the Don to the Jaxartes.

In the second century, the Alans, living in the vast countries between the Don and the Dnieper, attacked the Romans in the neighborhood of the Danube, probably through the plains of Moldavia, for the other roads were shut and well guarded. In the third century, the Goths began to spread themselves in the Alan country: being of the same stock, they allied themselves with the Alans, and accompanied them on their warlike expeditions. After the fall of the Gothic empire, a part of the Alans made common cause with the Vandals, and followed them, in their western migrations, as far as into Spain and Africa, where, after a while, the two people could not be distinguished.

Meanwhile the great mass of the Alans retired to the east of the Don, where it was increased by the union with it of several nations, whose names disappear in the sequel. Thus reënforced, the Alans had their flying encampments in the country between the Caspian Sea and the Sea of Azof, and as far as the Bosphorus, and, like their ancestors, the Massagetæ, commenced invading the northern provinces of the Persian empire. The first mention of the Asiatic Alans is under Vespasian; they then came from Hyrcania, and entered Media, by the Caspian gates. Under Tiberius, they are known as inhabitants of Eastern Caucasus: thence they ceased not to make their forays into Persia, whose monarch asked Vespasian's help against them.

Under Hadrian they devastated the Roman provinces, and the prefect of Cappadocia wrote a memoir on the tactics to be observed against the Alans. Albania is named from them, and the Albanians are the same people, and their name is the same; to Albania alone can be applied what the Chinese say of their grains, wines, the fertility of their country, and its numerous walled towns. The Ossetes of Caucasus, A. D. 948, are the same people, and the Arab writers call the Caucasian pass of Dairan, "the Alan gate."

The Alans were the first nation exposed to the fury of the Hunnic invasion, towards the end of the fourth century: they were defeated, but soon joined their invaders with good will, and the two nations turned their arms against the Goths, who succumbed. Then nothing could resist the impetuosity with which the Huns took possession of half Europe. Since this epoch, history knows no other Alans than those who settled in the Caucasus, have ceased to play a conspicuous part in the affairs of nations.

In Central Asia, — the ancient *Scythia beyond the Imaus* — the desert has now enlarged its bounds at the expense of countries where were anciently populous cities and a happy people; where once were plains smiling with a rich harvest, nothing now is seen but the hunter chasing the wild camel over the sands of the wilderness. The first inhabitants of Central Asia known to history were of the Indo-Germanic stock. The earliest notice of this blond race, in these regions, is at Khotan. In this secluded country, the Sanscrit, or a cognate language, was spoken previous to the Christian era: so that here appears to have been a Hindoo colony. The Buddhist religion even then flourished here, and probably spread hence among the nomads of Asia.

The environs of Khotan were covered with convents, where the Buddhists of the East went to search the sacred books and traditions of their creed, long before this religion penetrated into Thibet. It was principally by Cashmere that the inhabitants of Khotan kept up their intercourse with India; they had imitated the letters, laws, and literature of this country. This imitation had polished them at a very early date, and had modified their manners and language, which differed from that of their neighbors. They honored Buddha to such a degree, and were so attached to his law, that they had more than a hundred convents, in which lived more than five thousand monks: all were devoted to the study of their law and their mysteries.

The first relations that the Chinese had with Khotan, were at the end of the second century B. C. The king of the country then resided in the western city; this numbered twenty-three hundred houses, and nineteen thousand three hundred people, and but twenty-four hundred select troops. There was a prime minister, a general of the right wing, and one of the left, two captains of cavalry, a commandant of the western, and one of the eastern city. Khotan has always been celebrated for the great quantity of Oriental jade which

* In the latter half of the fourth century, the historian, Ammianus Marcellinus, tells us that the Sauromates dwelt between the Danube and Don, beyond which are the Alains — a name gradually adopted from their conquerors by many of the conquered tribes. Among them are the Neures, inhabiting the middle of the land, and crowded by the ice of the north; next the Vidimes and warlike Gelons, savages — clothing themselves and caparisoning their horses with skins flayed from their enemies; then the Agathyrses, who paint the body and hair blue, with smaller or larger spots, according to their class; next the Melanchlenes and Anthropophagi, who live on human flesh, and hence all their neighbors keep at a distance. On the other side, eastwardly, are the Alains, who spread among numerous Asiatic nations, even to the Ganges. In fact, these nomadic nations overran a vast space. In the course of time, all these people have received the name of *Alains*, or *Alans*, beause they are similar in manners, ferocity, and mode of warfare.

Describing them further, he says, they have neither houses nor the use of the plough. They live on flesh and many kinds of food made of milk. They are continually seated on wagons covered with mats made of bark. When they arrive where there is grass, they halt, and arrange their wagons in a circle; they then take their repast like wild beasts. They roll about these wagons like movable cities, for they contain all their possessions; it is in these that both men and women dwell; their children are born, nursed, and bred up in them, for they are their perpetual abode; and wherever they go, they regard the wagon as the house in which they were born, their birthplace. On a march, they cause their larger animals and sheep to precede the wagons; but they pay the most particular attention to their horses, for they prefer these before every thing. With them the country is always verdant, and sprinkled with groves and fruit trees; so that they have no need to carry forage and provisions: this is caused by the humidity of the soil, and the great number of rivers which water it.

All are under military discipline, and are good soldiers. Almost all are handsome and tall. They have hair rather blond; their eyes, though terrible, have sweetness. Being lightly armed, they march rapidly. They are like the Huns, but less rude and better clothed. They enact their robberies on the Black Sea, as well as on the confines of Armenia and Media.

The perils of war have as great a charm for the Alans, as repose for men of a tranquil character. He who dies in battle is deemed happy; he who dies by age or accident is despised and insulted. A man slain in battle is their most glorious object of veneration. They keep as trophies the scalps of their enemies, and make of their skins harness for their horses. They have neither temples nor holy places, but fix a naked sword in the ground, and worship it. They predict the future by willow rods. Anciently they knew no servitude: all were deemed of noble blood. They elect for judges those who have made themselves famous in war.

its rivers roll down. This stone still makes the chief object of the commerce of this country, for it is very much sought after, being highly valued by the Chinese and the neighboring people.

In A. D. 73, when Pantchao was named by China as generalissimo and commandant of the western confederated countries, the king of Khotan submitted himself. There were at that time eighty-three thousand inhabitants in the capital, and thirty thousand soldiers. Some time before this, the prince of Yarkand, becoming powerful, had subjugated Khotan; but the immediate predecessor of the prince of Khotan, who became a vassal of China, revolted, and this latter himself destroyed the power of the prince of Yarkand, and gave back to his country its ancient splendor. Thirteen states to the north-west, as far as Cashgar, recognized his authority. About the same time, the king of the environs of Lake Lop began to be powerful. Ever since, these two states have been the keys of the southern route which conducts from the Beloor Mountains to China.

Since this time, also, the princes of Khotan and the other states of Central Asia have always obeyed the Chinese, the Turkish nations, the Thibetans, or whatever people was dominant in those vast regions between the Himmaleh and Altai Mountains. Buddhism was the prevailing religion, till the Hoei hoo Turks conquered the country, and introduced Islamism. It appears, nevertheless, that the worship of Buddha, preserved itself for a long time after, and did not cease entirely, except under the successor of Zingis Khan in Turkestan.

CHAPTER CCIV.

The Hunnic and Finnic Races.

The history of the Huns and Finns does not properly belong to the annals of Tartary, except as they were pushed westward by Tartar tribes, who occupied their place. We shall therefore dismiss them with but a slight notice here, referring the reader to the history of Hungary for farther details.

Next west of the Mongols, or Tartars, a Siberian tribe, dwelling about Lake Baikal, as already noticed, came the Samoiede races. These were driven north, or occupied, with the Ting ling, as ancestors of the Kirghis, the upper course of the Yenisei. West of these Samoiedes and ancient Kirghis, were the Oriental Finns, or Huns. They occupied the steppe of Ischim, the Irtish and its tributaries, the southern portion of the Ural Mountains, and the Ural River, coming down to the Caspian. This was in the sixth century B. C. Immediately to the south were the Massagetæ, or Alans.

This strange race, the Huns, is described with all the exaggerated coloring of fear and disgust by those who were contemporary with its first irruptions into Europe; and it is the less to be wondered at, as the barbarians they had hitherto seen were of the Indo-Germanic race, resembling the Europeans.

The Huns had small eyes, flat noses, big heads, and a yellow or very brown complexion. The mothers had the habit of flattening their childrens' noses as soon as they were born, and gashing their cheeks. These natural and artificial elements of ugliness were exaggerated by European writers into the most hideous pictures of deformity — each author endeavoring to eclipse his predecessor in the description of the dreaded and hated race.

Their mode of life was like that of most savages. They ate nothing cooked, and were acquainted with no kind of seasoning. They lived on raw roots, or the flesh of animals a little deadened by being placed between the saddle and the back of the horse. They never handled the plough: the prisoners they took in war cultivated their lands, and took care of their flocks Before their arrival in Europe, they had never inhabited either houses or cabins: every walled enclosure appeared to them a sepulchre; they did not think themselves safe under a roof.

Accustomed from infancy to suffer cold, hunger, and thirst, they frequently changed their abode, or rather had none, but wandered in the mountains and the forests, followed by their numerous herds, and transporting with them all their family in wagons drawn by oxen. Shut up in these, their women occupied themselves in spinning or sewing garments for their husbands, and in nursing their infants.

They dressed themselves in marten skins, which they permitted to decay upon their bodies, without ever taking them off. They wore a cap, buckskin gaiters, and a shoe so shapeless and clumsy that it hindered them from walking, and was unfit for fighting on foot. They scarcely ever quitted their horses, which were small and hideous, but agile and indefatigable. They passed days and nights upon these animals, sometimes mounted astride, sometimes sideways: they dismounted neither to eat nor drink; and, when overtaken by sleep, dropping upon the neck of the animal, they slept there profoundly.

The national council was held on horseback. They threw themselves upon the enemy, uttering frightful cries; if they found too much resistance, they dispersed immediately, and returned with the quickness of thought, piercing through and overthrowing every thing on their passage. Their arrows were armed with pointed bones, as hard and as murderous as steel; they shot them, with as much adroitness as force, at full speed, and even in flying. For hand to hand fighting, they held in one hand a cimeter, and in the other a net, in which they endeavored to entangle the enemy. One of their families had the exclusive privilege of first striking the foe. Their women feared neither wounds nor death; and often, after a defeat, women might be found among the dead and wounded. The barbarism of these people was so deeply rooted, that, for nearly a hundred years after their arrival in Europe, they had no idea of the art of writing, and sent only verbal propositions to the princes with whom they treated.

But, the Hioong noo being dispossessed on the east, — as is related more fully in a subsequent chapter — a portion of them crowded upon the Huns, and, in the second century, took their place,* forcing the Huns over the Ural, into Europe, and upon the Alans — who however, after crowding them to the north, along the

* This fact, indistinctly known, has probably induced many, misled by a fancied resemblance in the names *Hioong noo* and *Huns*, to suppose that the Hioong noo are the terrible people, who, under the name of *Huns*, devastated Europe. But the names are of different meaning, and there was little resemblance in the features or habits of the two races; the Hioong noo being Turks, as is shown in the history of the Turkish race, given in a subsequent chapter. Possibly some of them might have mingled with the Huns, and this would partially reconcile the two views.

Upper Volga, mingled with them. The united nations spread the Hunnic, or Avar, empire, in the early part of the fifth century of our era, as far as the Danube on the west, and Lake Aral on the east. The Finns are now found toward Finland. Part of the Lower Volga, and a line drawn south by west from its westernmost bend, separated the Avar empire from that of the Thoukhiu, or ancient Turks, in A. D. 565.

In 679, the Khazar empire, of Finnic or Hunnish origin, beginning with an obscure tribe just north of Caucasus, in the latter half of the second century, spread itself west to the Bog, north to the Finns, and east to Lake Aral, where it was coterminous with the Chinese and Arabian empires. In 745, it was bounded on the east by the Volga; and, in 1000 A. D., nearly all of this was occupied by the grand duchy of Russia. Mingled with other tribes, the Huns originated the modern Hungarians, to whose country they gave name.

We perceive, then, that the countries about the Ural are the gate by which the nomads of Middle Asia have made their irruptions into Europe. Their enterprises were more or less considerable or fortunate. Oftentimes tribes came from the east, stopped on the road for one or more centuries, and did not quit, for generations, the lands which afforded them fat pasturage and abundance of animals of chase. Thus these Asiatic wanderers, settling awhile in the fertile plains of the Ural, blended themselves with the Finnish tribes they found there, who probably extended as far south as the Black Sea. These mixtures produced new languages and new nations, which remained in the country they had adopted, or, pushed by other people coming from the east, advanced towards Europe. Here we have, in a few words, the history of the great migration of nations, which began to be felt, for the first time, by the civilized states of Europe in the passage of the Huns, in A. D. 376. These latter, passing the Sea of Azof and the Don, fell upon the nations of Indo-Germanic origin, who occupied the country situated to the north of the Black Sea as far as the Danube. These fugitives, thrown one upon another, spread themselves over the provinces of the Roman empire, changed its face, and from the chaos thus induced has gradually sprung, in all its still developing proportions, the fair structure of European civilization.

CHAPTER CCV.

1100 B. C. to A. D. 1234.

The Tungouse Race — Y-liu — Moo-ky — Khitans — Ju-tchin, Kin, or Altoun Khan — Chy-goei.

THE Tungouse, or, as the Chinese call them, *Toong-hoo*, that is, "eastern barbarians," although they have so long led a wandering life, without forming either great states or powerful empires, have never passed, on the west, the chain of the Khinggan Mountains, under the meridian of 120°. From these mountains their original seat extended to the Sea of Japan, and occupied the country now called *Manchooria*, watered by the Amoor River and its branches.

Eleven hundred years before the Christian era, the southern part of this country was known to the Chinese, and called by its present name, *Su-chin*, or, as the Mongols and Manchoos pronounce it, *Dzurtchit*. Its inhabitants brought to China arrows made of the *hoo* wood, and arrow-heads of hard stone. For a thousand years this intercourse was uninterrupted: then their name had changed to *Y-liu*, under which name they sent to the emperors of Northern China, about A. D. 263, a tribute consisting of arrows, stone arrow-heads, bows, cuirasses, and marten skins. The country is very cold, and so mountainous that one cannot ride there either on horseback or in carriages. They sowed the five sorts of grain, raised cattle and horses, and made their garments of hempen cloth. The red *yu* stones and zibeline marten skins were found among them.

These Y-liu had neither princes nor chiefs: their villages, situated in forests and on mountains, were governed by elders. They lived in subterranean caverns; those of the rich were deeper than others. They fed many swine, and ate them for food; the skin served them for clothing. In winter, they greased themselves with the fat of animals, the better to endure the cold; in summer, they went naked, except a piece of cloth round the middle. Their smell was offensive, for they never washed, and lived in the greatest filth. They had no writing; their word was their bond. They used baskets for seats. They trampled on their meat with their feet before eating it; if it was frozen, they sat upon it to thaw it. Neither salt nor iron were found in their country; for salt they used leached ashes. They all dressed the hair in tresses: he who wished to contract marriage adorned the head of the female who pleased him with birds' feathers, and paid the dowry. Young people, strong and robust, were alone esteemed among this people, who despised the aged.

The dead were interred in the fields on the day of their death; they were placed in a little bier made of boards: a hog was killed and placed on the grave, as food for the deceased. They were of a wicked and cruel character, and had no compassion on their fellowmen. At the death of a father or mother, the children did not weep, regarding tears as a sign of cowardly weakness. Thieves were killed, whether the value of the article stolen were more or less.

Their weapons were the bow and arrow, and their armor, cuirasses made of skins and covered with bones. They were good archers, and used very strong bows, four feet long. Their arrows, twenty inches long, were armed with poisoned heads, made of a very hard green stone. These rendered them formidable to their neighbors. But they never made conquests, and remained in peaceable possession of their own country.

More to the west dwelt, A. D. 500, another Tungouse tribe, the *Moo-ky*, on the Soongari River. Each village had its chief, but they were not united in one nation. They were brave and warlike, and the most powerful among the "eastern barbarians." Their dialect differed from that of their neighbors, whom they constantly harassed, and inspired with extreme fear. They lived on mountains, and along streams. Their country was poor and damp: they surrounded their dwellings with little mounds of beaten earth, and lived in subterranean excavations, to which they descended by a ladder. They had neither cattle nor sheep, but they raised horses; they cultivated wheat, some other grains, and pulse. The water of their country was saltish, and the salt showed itself in efflorescence, even on the bark of the trees, they had also salt lakes.

This people had many swine; they made spirit of grain, and loved to intoxicate themselves with it. At marriage, the bride had cloth garments, and the bridegroom a dress of swine-skin, and a tiger's or leopard's tail tied to his head. The Moo-ky were excellent archers, and great hunters; they compounded the poison for their arrows in the seventh or eighth month; it was so active that its vapor, during preparation, would kill. When their relatives died in spring, they buried them on heights, and built a little house over the grave, to preserve it from rain and moisture; as to those who died in autumn or winter, they used the corpses to allure martens, and thus caught many.

In the commencement of the seventh century, the Chinese emperor united the seven hordes of this people; and at the end of the same century we find them founding a powerful kingdom, which comprehended part of Corea, and was civilized, having the use of letters, and a regular form of government. This kingdom ended in 925, when it fell under the power of the *Khi-tan*, another Tungouse tribe. These latter had been driven from their own country by the Chinese, but returned, and frequently invaded China, but were sometimes tributary to it. In 553, they invaded it, and a hundred thousand of them were made prisoners, and as many cattle taken from them. After this, they became subject to the Turks, except ten thousand families, who retired into Corea.

Passing through similar and various fortunes, now revolting from the Chinese, now subject to the Turks, the Khi-tan were civilized by their rulers, who established magistrates, and introduced notched sticks for writing; they also gradually learned how to fatten cattle, thus enriching themselves, and acquired the art of forging iron and casting metals. They extended their frontiers, built cities, and fortified them with ramparts and palisades. They devoted themselves also to the culture of silk and hemp, and to weaving.

The Khi-tan attained an extensive empire; and a legend is told of the founder of it, which resembles those frequently told, in Asiatic story, of great men, and reminding us also of the Roman tale about Servius Tullius. The founder of the famous Khi-tan dynasty of Liao was A-pao-khi. His mother, the king's wife, dreamed that a sun fell into her bosom; and when A-pao-khi was born, the house appeared surrounded with a divine light, and was perfumed with an exquisite odor. At his birth, he was of the size of an infant three years old, and was able to creep. His mother, wondering at these prodigies, secreted him, and brought him up very carefully. At the end of three months, he stood alone; at the age of one year he could talk, and predicted the future. He pretended to be surrounded with supernatural beings, who served him as guards.

Being created viceroy, with power to make war and peace, after subjecting the neighboring hordes, he made incursions into China, and succeeded (A. D. 907) to his benefactor, who willed him the imperial dignity. With astonishing rapidity, he extended his conquests to the sea-shore on the east, Cashgar on the west, and Lake Baikal on the north — while, on the south, the north-east part of China was included under his sway, as well as a great part of Corea. He held his court at Pe-kin, and, proud of his conquests, took the name of *Houang-ti*, that is, August Emperor. His successors became so powerful, that they, in a manner, disposed of the throne of China. They reigned two centuries, and their kingdom was overthrown by their rebellious subjects, the Ju-tchin.

The manners and customs of the *Ju-tchin* resembled those of their ancestors of the same name, the Su-chin. They were brave and expert archers. Knowing how to counterfeit the cry of the deer, they collected them thus into one place, to kill them more easily; they fed on their flesh, and made an intoxicating beverage of hind's milk. They had many beasts of chase in their territory, which was on the east of the Soongari River — wild boars, wild oxen, asses, and excellent horses. They rode oxen and mules. During rain, they wrapped themselves in raw hides. Their little houses were covered with birch bark.

The Ju-tchin were governed by different chiefs; one of them, a native of Corea, became rich and powerful; his successors contributed to polish their subjects and to unite them in one nation. One of them, finding himself at the head of all their hordes, revolted against the Khi-tan, or Liao, to whom he was subject, beat them in several battles, took from them a large extent of country, and in 1115 was proclaimed emperor. He gave the name of *Kin* — that is, *Golden* — to his dynasty. The Chinese employed them to destroy the Liao, whom they overcame; and being thus introduced into the country, they were loath to quit it, and, in fact, took possession of the whole north of China, as far as the Hoang-ho, driving the emperor to the south. The Chinese have frequently, by their imprudence, thus invited in strangers, and given themselves masters. The Ju-tchin thus became masters of the eastern part of Asia, from the Amoor, Tula, and Orkhon to the Hoang-ho, — holding, also, the province of Honan, south of the last named river, and several cities beside. It was not till 1119 that they had written characters, at which time they adopted those of the Khi-tan; what these were is not known. This Kin dynasty, called *Altoun Khan*, by Arabic writers lasted till A. D. 1234, when it was destroyed by Zingis Khan.

The last branch of the Tungouse race, known to the Chinese, from whom alone we have these accounts, is that which they named *Chy-goei*. It consisted of several hordes, who had no common bond, and no princes. A feeble and poor people, it had been subject to the Turks, and was of the same origin as the Khi-tan; the most southerly lived at some distance north of them, and in the neighborhood of the banks of the Non. Their country was scantily fertile, very moist, and clothed with grass and forests, which harbored beasts of the chase. It was desolated by clouds of gnats. The inhabitants lived in subterranean excavations.

Dressed like the Khi-tan, the Chy-goei, like them, shaved the head. Like the Turks, they had felt tents, on wagons. They crossed rivers on rafts and skin boats. They tackled oxen to their carts, and made themselves cabins covered with coarse mats. Instead of felt, they put a bundle of grass under the saddle of their horses: cords served them for bridles. They slept on hog-skins. Little bits of wood, arranged in a certain order, reminded them of things they wished to remember. Their climate was very cold. They had no sheep, and but few horses; but swine and cattle were common. They intoxicated themselves with a kind of spirit which they knew how to make. Marriages were contracted by the bride paying a dowry to the family of the bridegroom. Widows could not

marry again. Mourning was worn three months for the rich. Having no iron in their country, they obtained it of the Coreans.

The southern Chy-goei numbered twenty-five hordes. Ten days north of them, the northern Chy-goei formed nine hordes: they lived eastwardly from Lake Baikal, in an excessively cold country, where much snow falls, and were obliged to use sledges. In winter, they retired to the caves of the mountains: they lived by fishing, and made their garments of the skins of fish. Zibelines and other kinds of martens abounded among them; they wore caps of badger and fox skins. From the nine hordes named above, descended the Tungouse tribes that at present inhabit Eastern Siberia; they are subject to Russia.

CHAPTER CCVI.

2200 B. C. to A. D. 460.

The Ancient Turkish Race, or Hioong noo.

The Turkish race was called *Hioong noo* in ancient times, and differs from the Mongols, Kalmucks, and other Tartars, in having a whiter complexion, European features, a taller stature, and a more commanding air. We propose to treat here of the earlier history of this renowned people, and its transactions in Tartary: the history of that more modern branch of it which settled in Turkey, has already been given.

Of all the nations of the interior of Asia, the Turksh is the most numerous. Next to the Indo-Germanic race — treated of in a previous chapter — it is the widest spread of the old world. At the present day, its dwellings are scattered from the Adriatic Sea, in Europe, to the mouth of the Lena, on the Arctic Ocean. It appears that, after the Deluge, its ancestors descended from the snowy mountains of Tangnou and the Great Altai, whence they soon dispersed themselves to the north-east and south-west, settling chiefly to the north of the Chan-si and Chen-si provinces of China, near Mount In-chan.

These barbarians lived chiefly on the produce of their herds, and led a wandering life, following the courses of the rivers, in quest of pasturage. Some tribes, addicted to agriculture, had more fixed settlements, and lands whose limits were established. They were ignorant of the art of writing; their word was a sure guaranty of their contracts. From the most tender age, their children were exercised for hunting and war. They were made to ride on sheep, and taught to shoot at birds and mice with little arrows. As they grew taller, they hunted foxes and hares, whose flesh they ate. At a later age, when able to manage stronger bows, they received a cuirass and a saddle-horse: war then became their chief business.

Their arms were the bow, arrows, the sword, and the lance. When successful, these people advanced; if fortune did not favor them, they sounded a retreat, not regarding flight as having any thing shameful in it. On this account, they were but the more formidable; for ordinarily they returned briskly to the charge, attacking with new vigor and spirit. The agility of their horses was of great advantage in this mode of combat, and regular troops found it very difficult to resist them. Often the innumerable swarms of their horsemen, pursued too closely, dispersed themselves in the deserts, like the dust driven by the wind; and their enemies, enticed and led forward into these frightful solitudes, perished wretchedly. The warrior who could carry off the body of his comrade slain by his side in battle, became his heir, and obtained possession of all his property. These people were very desirous of prisoners, and made the most of the captives they could take, who, in fact, composed their chief wealth: they employed them in guarding their studs of horses and herds of cattle. They were rude and gross, showing no respect to parents or superiors. Many of their traits, in fact, remind us of a similar if not a cognate nation, described by the prophet Habakkuk, in 600 B. C.

They fed on the flesh of their cattle, whose skins served them for dresses and banners; the young people ate the best morsels, and the old were obliged to content themselves with what was left them; for, like all barbarians, the ancient Turks valued none but vigorous men, and despised those whose forces were diminished by age. After the death of the father, the sons often espoused the wives he left; and in case of a brother's death, the survivors married his wives. The name of an individual did not pass to his descendants: thus the use of family names was unknown among them. The domestic animals, next to captives their chief riches, were cattle, sheep, horses, camels, asses, several different species of mules, and also wild horses and asses.*

Northern China has been, from the earliest antiquity, exposed to the incursions of people of this race; and these raids or forays were frequent in proportion to the feebleness of the emperors. Previous to 1200 B. C., their power was not very formidable, as they were not united under one chief, and it was balanced by the Tungouse on the east, and the Yue tchi on the west. But at about that period, a prince of the imperial family of China, having retired among them, founded an empire; which, however, did not become powerful till 200 B. C. At about this time, they overcame the Sian-pi and Oo-hooan, noticed hereafter, extended their power far to the west, and ravaged the northern provinces of China. The Chinese, in 214, had united various walls of petty kingdoms into the present continuous great wall, to repel these barbarians. In 200 B. C., the founder of the Han dynasty marched against them with a numerous army; but, being surrounded, he was obliged to employ a stratagem, and sent a beautiful girl to the chief of the Hioong noo, as they were then called, who persuaded him to make peace. After devastating Chan-si, they went back to their own land, laden with immense booty, and the Chinese emperor returned to his capital.

Notwithstanding the treaty, however, the Hioong

* The general name for the nomads of South Mongolia, among the Chinese, was Ti, which means *great wild stag*, and is supposed to allude to the use of the reindeer; others say it means *dog race*. Another name, used by the Chinese as early as 2200 B. C., to designate the Turks, is Chan-joung, "barbarian mountaineers;" it was afterwards extended to certain Thibetan tribes. Under the first Chinese dynasty, the Turks were called *Hiun-yu;* under the third, about 1000 B. C., it was *Hian-yu;* finally, under the Thsin and Han dynasties, they were called *Hioong-noo;* this means "detestable slaves," and seems to be an intentional corruption of the primitive name, to express the usual horror of settled agriculturists to wandering nomads — a dislike well earned, since such restless, plundering borderers have always been, and are, their greatest bane. As early as the patriarch Joseph's time, we find nomadic shepherds were "an abomination" to the well-ordered and industrious communities of the Egyptians. This Chinese name has nothing to do with the Huns, as has been shown.

noo, naturally restless and greedy of pillage, returned the next year, and violated the Chinese territory. The emperor dissembled; the hostile chief, Me-the, became daily more powerful; the Chinese minister, who knew his wickedness and bad faith, despaired of gaining him by reason or binding him by treaties. One of his counsellors, therefore, advised him to induce Me-the to take a daughter of the emperor to wife, suggesting that if he had by her a son who should inherit his throne, his mother would inspire him with sentiments favorable to the Chinese, and the nation might become civilized. It was hoped also that the ties of relationship would bind him to the emperor. Kao-hooang-ti, the emperor, adopted this sagacious advice, and his daughter was the first Chinese princess who was thus, for political reasons, married to a foreign potentate. In after times, the precedent has often been followed, and it is the present mode of curbing the Tartar subjects of China. But as the infantas of China found themselves very unhappily situated in barbarous countries, far from fashionable life and the amusements of a court, among rude nomads who obeyed the sceptre of their husbands, girls of the palace were often substituted instead of the real daughters of the emperor.

The alliance thus concluded between the two sovereigns, Kao-hooang-ti and Me-the, had, in fact, very happy effects for China; the incursions of the Turks became less frequent, and the peace of the frontiers was rarely disturbed. To protect the northern provinces from the insults of these barbarians, the Chinese had established in them military colonies, which were strong enough to resist the first shock.

After the emperor's death, the invasions re-commenced, and the peace of the frontiers was often broken, till, in 141 B. C., the emperor Hiao-woo-ti, with the design of avenging repeated insults, and destroying the power of the enemy, or at least so weakening it as to render it harmless to China, combated them so vigorously, that he drove them six hundred miles or more from his northern boundary; and further, in order to form a connection with the tribes west of the Hioong noo, their natural enemies, he took possession of the region to the west of Chen-si. He divided the district into four parts, and built cities in it as well as in his northern conquests, garrisoned them with a formidable army, and established Chinese colonies, designed to civilize the barbarous inhabitants in their vicinity.*

To accomplish his purposes the sooner, he sent one of his counsellors into the west, to contract an alliance with the Yue tchi, a people hereafter noticed — and other nations disposed to sustain a war against the common enemy. Although this embassy, which took place 126 B. C., did not attain all the ends proposed, it yet contributed a great deal to render the interior of Asia more familiar to the Chinese, and made way for the establishment of the power which they exercised, at a later date, in the countries situated north of Thibet, and beyond the Jaxartes, or Sihon.

The Chinese, thus becoming acquainted with the condition of the vast territories of the Hioong noo, and that of the countries whence they drew their principal forces, and especially their wealth and arms, resolved to take these possessions from them. The success of their first expedition, 101 B. C., against the Ta-ooan kingdom, was not brilliant; but in the second, they besieged the capital, caused its king to be given up, cut off his head, and put another king in his place. These victories contributed very much to confirm the other kings in their obedience, and obliged those who had not hitherto submitted to declare themselves vassals of China. The emperor even gave his daughter in marriage to the king of the Oo-sun, a nation noticed in a previous chapter, to draw closer the bonds of alliance.

He now established in the centre of Asia, near the present Khamil, or Hami, in about 44° of latitude and 94° of longitude, the seat of a military government. The generalissimo, who resided here, had under his surveillance thirty-six kingdoms, whose monarchs had received investiture at the hands of the Chinese emperor, with the seal which marked the fact and the dignity. This federal system, established to the detriment of the Hioong noo, had all the success anticipated from it; it contributed in a powerful degree to overthrow their dominion: nevertheless the bravery of this people sustained the nation yet a long time, and it was often fortunate in its wars with the Chinese, though it knew not how to avail itself of its successes.

We have dwelt the longer on the above particulars because they give us the simple elements of Chinese and Tartar history — the key to much of Asiatic story, and many centuries of changes. The reader will not fail to be reminded by some of the circumstances of the intercourse between the civilized Pharaohs and the nomad patriarchs, at the other extreme of Asia — a history familiar to our childhood; of Mehemet Ali and the Arabs, in our own times. To avoid monotony, our subsequent narrative of the Hioong noo must be more briefly sketched.

In the year 72 B. C., the king of the Oo-sun implored the help of the emperor against a tribe of the Hioong noo, who had seized a part of his estates. An army of sixty thousand men was sent to his relief. Commanded by five generals, it entered the hostile territory at five different points at once. On their side, the Oo-sun attacked the enemy, who were every where beaten and overthrown. Their chief, however, making one more effort, armed a body of ten thousand cavalry, with which he entered the territory of the Oo-sun; but, when he wished to return, there fell so great a body of snow, that almost all his men and his herds perished with cold and starvation. At the same time, the Tingling, a people north of the Oo-sun, in Southern Siberia, profiting by the weakness of the Hioong noo, attacked them from the north, while the Oo-sun became their assailants on the west, the Oo-hooan on the east, and the Chinese on the south. The Hioong noo lost, on this occasion, multitudes of their people, and vast numbers of their cattle and other animals.

This terrible disaster was followed by a great mortality, which obliged the people to disperse themselves; multitudes who escaped these two scourges perished by a cruel famine. So many woes considerably enfeebled the empire of the Hioong noo. The neighboring kingdoms seized the moment to throw off their yoke. They themselves thought only of peace, the more necessary as there were several disputants for

* These proceedings strongly remind us of the similar policy, a century and a half sooner, of the Grecian conqueror, Alexander, in establishing military colonies, with commercial cities, throughout Northern and Eastern Persia, Bactria, &c., to effect the same purposes for his own empire against the similar rovers of Western Asia. Egyptian conquerors had done the same, long before, both in Asia and Africa; and Russia is doing it now.

the succession to the throne. Five competitors appeared at once; the result was a very bloody civil war, which reduced this wretched people to the extreme of misery.

These national calamities finally forced one of their chiefs, Hoo han sie, to submit himself to the Chinese. He sat out on his march, in 52 B. C., to meet the emperor, then at one of his palaces, near Tchang ngan, or Si ngan foo. Guards and an officer were sent forward to meet and escort the Turkish monarch. He was received with distinguished honors, and considerable presents were made him; he obtained permission to settle himself, with his subjects, on the north of the province of Chen-si. The emperor caused him to be conducted back to his dominions, and gave him auxiliary troops to subdue the rebels who disturbed his states. Presently the other chieftains followed his example, and declared themselves vassals of China. All were well received, and the imperial court was secretly delighted with the discord that reigned among its natural enemies. Nevertheless, the chief who had first submitted found means to rid himself of all his competitors; and, after reëstablishing peace among his subjects, he revisited China, to pay his court to the emperor, who gave him a Chinese princess in marriage. His successors long kept up a good understanding with China, and hostages answered for their fidelity.

In A. D. 9, Wang mang having usurped the imperial throne, the Hioong noo, and several other kingdoms of Central Asia, — ancient allies of China, — threw off their allegiance, declaring their independence, or joining the Hioong noo. Wang mang, with the design to deliver his provinces from the incursions of the latter, had collected immense magazines of warlike stores. He then took the field with an army of three hundred thousand men, and, in A. D. 11, penetrated, by ten different routes, into the very centre of the enemy's country, and advanced as far as the Ting ling. All the empire of the Hioong noo was subdued, and Wang mang divided it among the fifteen sons and grandsons of Hoo han sie, of whom one became head of the nation.

The Hioong noo, however, not long after, commenced and continued their annoyances, and, united with the Sian pi and Oo hooan, regained their ancient power. In A. D. 46, the empire was anew divided into factions. For several years, their country had been desolated by great numbers of insects, which devoured the pasturage and the crops; a great drought finished the destruction of what these creatures left. The famine which ensued was but a prelude to all the misfortunes about to befall this people. The Hioong noo, heretofore so haughty, fearing the Chinese would attack them, now begged for peace. The Sian pi and Oo hooan, their ancient subjects, fell upon them, and drove them farther north, making them abandon to their conquerors all they possessed to the south of the Desert of Cobi. One of two competitors for the throne secretly sent to China a map or description of the Hioong noo country, asking to be acknowledged a vassal. His opponent, getting wind of it, resolved to assassinate him; but the other assembled the eight hordes which he governed, declared himself chief, and took the old name of Hoo han sie, which his successors retained, as the Roman emperors, successors of Cæsar, did his. He reigned on the borders of China, and over the southern division of the Hioong noo, which thus became divided into two kingdoms, one southern, the other northern.

The southern kingdom remained on good terms with China, and was charged to repress the incursions of the other kingdom, and of the Sian pi. The northern kingdom, although endangered by the discontent of many of its tribes, continued to annoy China, which saw no other means to defend itself, than to undertake the famous expedition to the west in A. D. 72, recounted elsewhere, in the history of Thibet. This struck a terrible blow at the power of the northern Hioong noo, whose king found himself obliged to solicit the friendship of the emperor, and obtained, in A. D. 84, permission for his subjects to come to traffic with the western frontiers of the empire. This aroused the jealousy of their bitter enemies, the southern Hioong noo, who fell upon them by surprise, and carried off almost all their cattle and animals. The Oo hooan and Sian pi, the people of Central Asia, and the Ting ling, attacked them on all sides, obliging them to retire farther and farther to the north-west. Their king was killed in a bloody battle with the Sian pi, who pushed the enemy so vigorously, that fifty-eight hordes of them threw themselves on the protection of China, imploring to become its vassals.

The Chinese dominion having been established in Little Bucharia, on the west, in A. D. 89, a Chinese general defeated the Hioong noo in that quarter, obliging eighty-one of their hordes to declare themselves vassals of China. The following year, he took the city of Khamil, and obliged the king of the Ouigoors to give him his son as a hostage. After this, the Hioong noo no longer dared to appear in arms; they demanded peace, and sent an ambassador to render homage to the emperor, who sent an officer to the frontier to receive him. Scarcely was he departed, when an envoy of the southern Hioong noo arrived at court, to demand help against the northern. Regardless of good faith, the emperor granted their request; and, joining his troops with the southern Hioong noo, the allied army gained a complete victory over the northern foe. On learning of this defeat, the emperor, resolving to follow it up by their complete destruction, levied a formidable army, which, advancing to the sources of the Irtish, entirely dispersed the nation, their king being killed in the rout, A. D. 90, 91, 92. The remnants of the nation, reuniting, marched for Sogdiana, but were obliged to stop on the north of Khueithsu, or Koutche, where they settled for some time, under the name of *Yue pan*. Later, they went to the north-west, and, under the same name, inhabited both sides of the mountains which bound the steppe of Ischim on the south. In 448, they sent an embassy to the Goei, to invite them to attack the Jouan Jouan on the east, while they themselves attacked them on the west. After this, the Yue pan are lost to history, becoming mingled, probably, with other Turkish people.

Some other feeble fragments of the Hioong noo remained. The Sian pi established themselves in their country by force, and subjected more than a hundred thousand of them; these, to obtain better terms, amalgamated entirely with their conquerors, who date their greatness from this time. The southern Hioong noo remained quiet for some time; but, in A. D. 109, when a frightful famine desolated China, their king deemed it a fitting opportunity to master at least a part of it. But the Chinese rallied, and beat him completely

so that he was obliged to come and ask pardon, and renew his allegiance. Profiting by a similar disaster, in A. D. 155, they attempted to unite with a Thibetan tribe, on the west frontier, to throw off the yoke. The Chinese general of the border managed to prevent this, cut off all communications, joined the Thibetan troops to his own, and subjugated the Hioong noo. After this, they were sometimes subject, and sometimes at war with China. Finally, the founder of the Goei dynasty, in 216, held their last king prisoner in China, abolished his title, and set another ruler over his people. A part were dispersed on the northern frontiers, and had blended themselves with the natives. They were divided into six cantons, each commanded by a chief of their nation. In the sequel, twenty thousand families, who remained in their old country, came to submit themselves to China; they lived peaceably during the reign of the Goei dynasty, whose emperors had become very powerful, and governed with firmness.

The northern part of China, and chiefly the cantons Chan si and Petchyli, enclosed by the double wall, had been long inhabited by Hioong noo families, mingled with Chinese. Bad policy had placed them there; for it facilitated their acquisition of a part of the territory of the empire. In fact, these Hioong noo, now become numerous and exactly acquainted with the affairs of China, profited by its divisions in the fourth century, and established here their kingdom of Han, or the first Tchao, which lasted from 308 to 329. Its princes had their court in Chan si; they were very powerful, gave a fatal blow to the imperial dynasty of Tsin, pillaged Lo Yang, and took the emperor prisoner. One of their generals, rebelling successfully, formed a petty state. Several generals submitted themselves to him, and recognized him as their sovereign. He destroyed the dynasty of his masters, and founded the second dynasty, Tchao, which subsisted till 351. Another of this race aggrandized himself among the Sian pi, and even took the Chinese capital, Tchang ngan, and here declared himself emperor in 418; but his power was short lived. The last state possessed by a prince of the Hioong noo was called *Northern Liang*, and rose through the subjection of the Ouigoor, in 439. This was put down by the Jeou jan in 460. The nation, dispersed, thenceforth, throughout all Asia, lost its name, and was in part confounded with other people of different origin.

CHAPTER CCVII.

B. C. 460 to A. D. 1257.

The Turkish Race, continued — The Thoukhiu, or Toorks — The Hoei he, or Ouigoors.

Some relics of the Hioong noo, chased from the kingdom of Northern Liang, had retired to the north, and dwelt probably on Lake Balkash. They were there destroyed by a neighboring nation, which, according to the fabulous tradition preserved by the Chinese, exterminated them, without distinction of age or sex. There remained but one individual, a boy ten years old, whose life the enemy spared through compassion, contenting themselves with cutting off his hands and his feet. The child dragged himself to a great swamp, where he lay concealed. A she wolf took care of him, nursed him, and shared her prey with him. Persecuted by their enemies, they were carried by a supernatural being to the east of the lake, and took refuge in a cave of a mountain, to the northwest of the Ouigoor country. Having traversed the cavern, they came out upon a fertile plain, more than sixty miles in circumference, and there the wolf became the mother of ten boys. These, on growing up, carried off women, and took, each of them, a distinct family name. Assena, (wolf,) being endowed with a greater capacity than the rest, became chief of the little tribe, which increased rapidly. To preserve the memory of their origin, he placed heads of wolves at the top of his standards. This legend much resembles that told of the origin of the Mongols, and of the family of Zingis Khan. Perhaps Zingis was descended from Turkish princes, who ruled the Mongols; or the story of Zingis may be borrowed from this fabulous tradition of the origin of the Turkish princes.

The tribe of Assena, having considerably increased, left the plain, which had become too narrow to contain it, and dispersed itself in the valleys of the Altai, or "gold" Mountains. The princes established their residence at the foot of a mountain, which had the form of a helmet. This piece of armor was called, in their language, *thoukhiu*, and it is from this that the nation borrowed the name it has ever since borne, that is, *Turk*, pronounced Toork — the name this famous nation bears in the west, corrupted by Chinese pronunciation into *Thoukhiu.*

The Thoukhiu Turks were subject to the Jeou jan; they excelled in forging weapons and armor. Toward the end of the dynasty of the Goei, their chief called himself *Thoumen;* he combated the Kao tche Turks, and utterly defeated them. Puffed up by this success, he sent an embassy to China. In 546, he had the effrontery to demand in marriage a daughter of the khan of the Jeou jan. This prince, who regarded the Thoukhiu as his slaves, was surprised that the chief of a people whose sole employ was working at forges, should dare to ask of him a princess of his blood. He drove the envoys of Thoumen, with disgrace, from his presence. Thoumen, still more angry than the khan, caused his officers to be killed, broke off all trade with him, and turned to the emperor of the Goei, who gave him a Chinese princess. He then declared war on the Jeou jan, and defeated them in several battles: their khan killed himself in despair.

Thoumen took, in 552, the title of *kakhan*, and caused himself to be called *Il khan.* Thus was formed the empire of the Thoukhiu Turks, one of the most extensive of those that have existed in Central Asia. These people made frequent incursions into China and Persia, and sent ambassadors to the Constantinopolitan emperors. Thoumen's successor crushed the Jeou jan, and transmitted the empire to a brother, *Dizabool*, — written *Disabules* by the Greeks, and *Ti theoo poo li* by the Chinese. He was brave, cruel, and warlike, and dispersed the relics of the Jeou jan. He subjugated all the country from the Sea of Japan to the Caspian, and from China and Thibet, on the south, to beyond Lake Baikal, on the north. He established a stable and well-organized government, and thus gave consistence to his empire.

Under the reign of this prince, Disabules, the Turks had regular intercourse and diplomatic relations with Constantinople, as has been stated. The object of their first embassy, in 632, was to request the emperors to

refuse lands to the Avars, who had fled into Europe from under the Turkish sceptre. This same year, a prince of the Sogdians, also subject to the Turks, was allowed by them to send an embassy to Nushirvan, king of Persia, to obtain of him permission to sell silk to the Medes. The embassy failed in its object, as did also another sent by Disabules himself, to request an alliance. This latter embassy were all poisoned by the Persians; and thus originated the ill feeling which has ever since existed between the Turks and Persians. In the war which now broke out between the Persians and Turks, the former sent to China to ask the Chinese to make a diversion in their favor by attacking the Turks on the extreme east.

Upon this, the Turkish sovereign sought to strengthen himself by alliance with the Greek emperors, and sent the Sogdian prince to Constantinople. He traversed steep mountains covered with snow, plains, forests, and swamps, crossed the Caucasus, and at last reached the capital. Here he was received with distinguished honors, and, in 569, the emperor, Justin II., sent a return embassy, which found Disabules encamped in a valley of the Golden Mount, Altai. The monarch dwelt in a tent placed on wheels, after the national fashion. Justin's messenger now accompanied the Turkish king in his march against Persia, and on the way had his audience of leave, and received a present of a Kirghis slave.

The brother of Disabules succeeded him in 572, and became still more powerful than he. The Chinese dynasties of Northern China exhausted their treasuries in presents, to prevent him from making incursions into their territories. He introduced Buddhism among his people, bringing its priests and books from China, and building several temples and convents.

Under his successor, the Turkish empire was divided into four parts; but Chapolio, whose residence was on the Toula, had the preëminence among the khans. The wife of this prince was a Chinese princess, of a dynasty which had just been dethroned in China. Chapolio, at the earnest solicitations of his wife, attempted to avenge her relatives upon the reigning Chinese dynasty, the Soui. But, on invading the kingdom, he was defeated, and put to flight. His army suffered for provisions, and the plague carried off a great number of his men. Meanwhile the Chinese fomented dissensions in his empire, and detached two powerful khans from his allegiance, who declared themselves vassals of China. In 586, Chapolio was obliged to follow their example.

Under Chapolio's successors, the Chinese, still profiting by the internal troubles among the Turks, attacked the khan, defeated him, and carried him prisoner to China, in 639. The Ouigoor tribe profited by the weakness of their sovereigns to found a new empire, and, in 744, had completely destroyed the authority of the eastern Turks. China exercised great power over the western Turks, who, however, after several vicissitudes fell also under the power of the Ouigoors, in the latter half of the eighth century.

As the Ouigoor tribe was the last of the ancient Turkish tribes that rose to empire, a brief notice of its fortunes will close this part of our subject. Originating on the borders of the Orkhon, the Ouigoors spread west to the sources of the Irtish. That which has made them most famous is their alphabet, which they derived from the Syriac, probably through the Nestorian Christians of Syria, who would seem to have extended their apostolic labors, at a very early period, over Central Asia.

One subordinate tribe of the Ouigoors, the Gouz settled south of the Celestial Mountains, some of them as early as in the second century B. C., and renounced the nomadic life. They lived about Khamil and Turfan, and in 640 were subjugated by the Chinese. Turfan, their capital, was called *Sitcheou*, or City West, by their conquerors, who placed here a military chief and civil tribunals. It passed next under the sway of the Ouigoor empire, after which it became independent, but only to fall into the hands of the Khitan, whose empire yielded to Zingis, in 1209.

In the tenth century, there were in this Ouigoor capital, situated in the very heart of Central Asia, some fifty Buddhist temples, most of them built by Chinese emperors. In them were preserved the Buddhist scriptures and several Chinese works. Public libraries also existed, in which, among other writings, were to be found the edicts of the emperors. Here were also temples of the religion of Manes, priests of Persia, followers of Zoroaster and other sectaries, each observing his own ritual of worship. The language was Ouigoor, and they had annals, which the learned Arabs were in the habit of consulting. Thus their civilization was made up of mingled elements — Chinese, Indian, and Occidental.

The other and principal branch of the Ouigoor nation led a nomadic life, pasturing with its numerous herds the country to the north of the Celestial Mountains, and between the green banks of the Irtish and Orkhon. This branch was called in the third century *Kao tche*, that is, "high wagons," probably because the wheels of its tent-carts were higher than those of other Turkish tribes. They claimed a legendary origin similar to that of the Turks — from a wolf: hence they imitated, it was said, in their drawling utterance, the howlings of those disagreeable animals.

The Kao tche were a barbarous and cruel people; they thought of nothing but pillage; in their wars with their neighbors, they observed no military rule; flight had no dishonor with them; they were ignorant of the laws of hospitality, and in sitting down, crouched on their haunches like animals, placing their hands on their knees. They knew not the use of wheat nor of spirits. When they took a wife, they paid her dowry in cattle or horses, seeking to distinguish themselves by the number given. The day on which the husband received his future spouse into his house, the men and women assembled, regaling themselves with clotted mare's milk, and roast meat; the master of the house invited the poor and the passers-by to sit down at the door, and all drank till the end of the day.

The Kao tche never washed themselves. They rejoiced in lightning and thunder, and when the lightning struck, they uttered frightful cries, shot their arrows toward the sky, quitted their camp, and transported it elsewhere. The following year, when their horses were well fattened, they returned to the place in great numbers, and made a ditch in which they burnt a ram: the sorcerers then executed their conjuring tricks. For the rest, their manners and customs resembled those of the other Turkish tribes.

Little by little they multiplied, and extended to the south: becoming quite powerful, they made incursions upon the Jeou jan and Goei. An emperor of the latter approached their dwellings, defeated them again and again, plundered all their hordes, took more than

fifty thousand prisoners, and drove off a million head of cattle and two hundred thousand wagons. Afterwards, having vanquished the Jeou jan, he sent troops against several bands of Kao tche, who were encamped on the east, and forced a large number of their families to recognize his authority. He made them remove to the south of the great desert, and placed them on the frontiers of China, where they became agriculturists. At the beginning of the seventh century, the Kao tche adopted the name of *Goei he*, which was that of one of their chief hordes.

In 606, the Turks subjugated them, despoiled them of all their wealth, and as a security against their resentment, assembled their principal chiefs, and put to death a great number of them. The Goei he revolted, defeated the Turks, and on the destruction of the latter power, became the preponderant nation of Central Asia. In 629, they sent an embassy to the emperor of China, and soon after declared themselves vassals of the Thang dynasty of that empire. In the seventh century, the most westerly of the Goei he reached the frontiers of the Roman empire, while the most easterly pastured the luxuriant banks of the Amoor river, which runs into the Pacific Ocean.

Intercourse with China, its presents, and the plunder drawn thence, corrupted the primitive simplicity of the Goei he, or *Hoei he*, as they were now called. One of their princes, abandoning the ancient manners, built magnificent palaces, and clothed his wives with superb dresses. This displeased his people, and occasioned his death. An usurper mounted the throne, and demanded the daughter of the emperor in marriage, which the latter was inclined to refuse, but finally gave him, on the representation of his prime minister, that the Chinese cavalry needed to be mounted anew, and horses were to be procured only of the Hoei he. He further advised his emperor to make alliance also with the king of Yunnan, with the Arabian khalif, and with the kings of Hindostan, who might all aid him in destroying the colossal power of the Thibetans.

Asia, we ought to remark, was divided, at this period, A. D. 787, into six great empires: on the east that of China, governed by the Thang dynasty; on the south, the kingdom of Yunnan, which, independently of that Chinese province, comprehended also a great part of Farther India; then the kingdom of Maghada, the most powerful of those of Interior Hindostan; on the west, the empire of the khalifs; in the middle of Asia, that of the Thibetans, still enlarging; and on the north, that of the Hoei he, or Ouigoors, which extended to the Caspian, and recognized the supremacy of China. As the Thibetans and Arabs were continually at war, it was the interest of the Chinese to be on good terms with the khalifs, so as better to repel the Thibetans, who were continually invading the empire.

The kakhan of the Hoei he received a Chinese princess for his wife, and treated her with all imaginable respect. He promised troops against the Thibetans, and had leave to call the name of his nation *Hoei hoo*. His death, and that of his son and successor, delayed the promised troops; but his grandson, on ascending the throne next, sent an army to the help of a Chinese fortress, besieged by the Thibetans, but could not raise the siege. Then all that the Chinese had possessed in Central Asia, except the Hoei-hoo country, fell under the power of the Thibetans. In 791, the kakhan of the Hoei hoo defeated them in Chen si, and sent the prisoners to the emperor But the power of the Thibetans still increased, while that of the Hoei hoo continually diminished.

In 840, the Hakas, ancestors of the Kirghis of our day, had become powerful. Their chief camp was north of where Turfan stands, and of the Celestial Mountains. At this time, their prince, at the head of one hundred thousand cavalry, attacked the Hoei hoo, killed their chief, and dispersed the nation, a good part of whom came to the frontiers of Chen si, and put themselves under the protection of the emperor. In 848, the Hakas entirely dispersed the nation. But, in 1001, we find a king of the Hoei hoo sending an embassy to China, and that his kingdom contained more than a hundred petty principalities. It was bounded east by the upper branches of the Hoang-ho, and west by the Celestial Mountains.

The ever-increasing power of the Khi tan forced the Hoei hoo to retire insensibly to the west, and they thus lost the position they had occupied on the frontiers of China. They, however, maintained themselves at Cha tcheou, — in about latitude 39°, longitude 94°, — and thereabouts, till, in 1257, they submitted to the Mongols. These call them *Ouigoor*, their true name, which, as we have seen, has been corrupted by the Chinese into *Oui-ke*, or *Goei he*, *Hoei he*, and *Hoei hoo*.

Zingis Khan.

CHAPTER CCVIII.

A D. 1000 to 1226.

The Mongol or Tartar Race and Empires.

Nearly all the nations of the middle and north of Asia, and some, indeed, of North America, have what the geographer calls Mongolian features; but the historian is obliged to confine the name of *Mongol race* to those communities derived from the same stock as that of the Mongols of our day. These are the Kalkas and Sharra — that is, Black and Yellow — Mongols, the Kalmucks, and a nation in Siberia, the Booriats. The Mongols are often called *Tartars*, and, indeed, the name of *Tartars* is often applied to the inhabitants of any part of Tartary.

Even as far down as A. D. 1000, we find Mongols still dwelling about Lake Baikal, northerly, from the

Angara on the west, to the Daourian Mountains on the east, about two thirds of the circuit of the lake. Three small communities of them are also found farther south, at that period, one of them within the Chinese wall.

The Mongols were originally a tribe of the nation of *Tatars* proper,* or, as it has been corrupted, *Tartars*. They spread themselves south and east of Lake Baikal, and between the rivers forming the Upper Amoor. Even in Zingis Khan's time, they numbered but about four hundred thousand tents. After his time, many nations, who had previously despised it, adopted the name he had made illustrious. The most ancient mention of this name is by the Chinese historians, and in the tenth century of our era. The name *Mongol*, in the language of Mongolia, means "brave and proud."

A portion of the Mongol Tartars retired into the mountains of Inchan, where the Hoang-ho bends farthest north, and into Tangoot. It retained the name of Tartar, spread itself, and was soon known to the Chinese. A Chinese general took refuge among this people in 880; three years after this, he reëntered China, at the head of an army composed of Tartar troops, and defeated the rebel who had driven him from his country. He afterward settled himself and his Tartars in the north of the province of Chan si, where they lived on the produce of their animals, which were chiefly horses. Their compatriots outside the wall kept on good terms with several Chinese dynasties for a long time, sending embassies and tribute. After having been successively subject to the latter Tang dynasty, and to the Khitan, they became vassals of the Kin empire. This empire included Northern China, and the country toward the Selinga and Amoor, in the twelfth and early part of the thirteenth centuries.

Thirteen of the Mongol hordes, — thirty or forty thousand families, — subjected to this empire, obeyed the father of Zingis Khan; but, on his death, two thirds of them refused to obey the son, then thirteen years old. He fought them, and reduced them to their allegiance. This was the first exploit of Zingis, destined, one day, so rapidly to conquer five or six millions of square miles of territory. But, though this exploit gained him fame, respect, and influence, he was afterwards obliged to seek assistance from the great khan of the empire, who was under obligations to his father. The khan, in gratitude to his father, and esteem for Zingis, then called *Temugin*, reinstated him in his paternal dominions, and gave him his daughter in marriage.

Temugin had been educated with the greatest attention, and the care of his childhood was confided to a very able minister. He was well versed in all the exercises which belong to a Tartar education. He could shoot his arrow or strike his lance with unerring aim, either when advancing or retreating, — in full career or at rest. He could endure hunger, thirst, fatigue, cold, and pain. He managed his fierce and heavy war-horse, or his light and impetuous courser, with such consummate skill, by word, or look, or touch, that man and beast seemed but one animal, swayed by one common will.

Having gained some military successes for his father-in-law, his high favor at the court excited jealousies both in his family and in the empire. He had further rendered himself unpopular by inducing the khan to assume more authority than the subject princes could willingly accede to. The princes therefore rose against the khan, and defeated him in battle; but his son-in-law replaced him on the throne, by winning for him a brilliant victory. This victory was tarnished, however, by cruelty; for Temugin scalded seventy of his enemies to death, by flinging them alive into seventy caldrons of boiling water.

Envy and revenge did not cease their machinations, but at last means were found to render his father-in-law jealous of so famous a son. Temugin, after exhausting every conciliatory method, thought himself obliged to build up a party of his own, in self-defence. Recourse was at last had to arms, the khan was slain, and Temugin, after some further struggles with his enemies, one by one, succeeded to the empire.

He was now forty years old, and, wishing to secure himself in his extensive dominions, by legitimating his authority, he convoked all the princes of his empire at Karakorum, his capital — in latitude 47° — to do him homage. They all met here on the appointed day clothed in white. Advancing into the midst, with the diadem upon his brow, Temugin seated himself upon his throne, and received the congratulations and good wishes of the khans and princes. They then confirmed him and his descendants in the sovereignty of the Mongol empire, declaring themselves and their descendants divested of all rights.

After some further victories, he renewed the ceremonial in a still more simple and signal manner. Standing on a plain mound of turf, near the banks of the Selinga, he harangued the assembled princes with an eloquence natural to him, and then sat down on a piece of black felt which was spread upon the earth. This felt was revered for a long time afterwards as a sacred national relic. An appointed orator then addressed him in these words: "However great your power, from God you hold it: He will prosper you if you govern justly: if you abuse your authority, you will have become black as this felt, a wretch and an outcast." Seven khans then respectfully assisted him to rise, conducted him to his throne, and proclaimed him lord of the Mongol empire.

A relative, a saint and prophet, naked, like the marabouts of the present day, approached.

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* This name, *Tartar*, like the name *Mongol*, has been unwarrantably extended, and confounded with that of *Turks*. The reason is, that, when the son of Zingis conquered the north-west of Asia and the north-east of Europe, it was filled with Turkish tribes; their conquerors were Tartars, that is, Mongols. But the armies these conquerors brought from the interior of Asia no longer existed; even the Mongol khans appointed over the khanats of Kazan, Astrakan, and the Crimea, no longer used the Tartar language, and were surrounded by Turkish soldiers. Yet these khanats, after they submitted to Russia, were called *Tatar*, and their language too. But ask a so-called Tartar of Kazan, or Astrakan, of the present day, if he is a Tartar, and he will tell you no; he will call the idiom he speaks Turk, and not Tartar. Remembering that his ancestors were once subjugated by the Mongols, or Tartars, he regards the latter name as an insult, as much as if you should call him a robber or a pirate.

The first mention of Tartars in Chinese history is in A. D. 880, and their name is pronounced *Ta ta*, or *Ta dshi*. These were a tribe of the Mohos, mentioned in a previous chapter, but was dispersed by the Khitans, in 824, and became mingled with that Tungouse people. Possibly, the northern Mohos were ancestors of the Mongols, while the southern were ancestors of different Tungouse tribes, which, later, formed the Ju tchin, from whom are derived the Manchoos of the present day.

come," said he, "with God's order that you henceforth take the name of Zingis Khan," that is "greatest khan of khans."* The Mongols ratified this name with extravagant joy, and considering it as a divine title to the conquest of the world, looked on opposing nations as enemies of God. Thus early was the intoxicating cup of power drugged with fanaticism!

Nothing now was impossible to Zingis. By a rapid succession of victories, he found himself, in the year 1226, master of a broad belt of the world reaching from Corea to Hungary.† We have space for but a few of the most interesting incidents of his conquests. The sovereign of North China, the Kin empire, had demanded of him the same tribute as had been paid by the princes whom Zingis had dethroned. Irritated by the demand, he poured his well-disciplined armies across the wall, undeterred by fortifications, though ignorant of the arts of siege, routed the Chinese, desolated the country, and amassed immense spoils. Cities and royal residences fell into his hands, often unexpectedly. Dissensions arose among the Chinese nobles, who deserted or betrayed their emperor, and he was slain. Thus, in the space of five years, this most warlike and powerful of the nations was subdued, as far as the middle mountains.‡ (A. D. 1214.)

On the west, Zingis had determined to make the territories of the mighty sultan of Kharasm his boundary. The conqueror made a treaty to that effect with this sovereign, though the sultan was rather ungracious. But the sultan's enemy, the khalif of Bagdad, desirous of engaging Zingis against him, sent a messenger to the Mongol khan, upon whose shaven crown was tattooed his message, now overgrown with hair. On causing his head to be shaved, the document appeared, and Zingis sent for answer that he would quarrel with the sultan on the first opportunity. He added also the remark, with full experience of its truth, that "between two great contiguous empires, a cause of quarrel will not long be wanting."

Nor was it: the sultan's subjects plundered some Tartar merchants, and the empires made great preparations for war. Zingis collected seven hundred thousand men, and, ordering recruits to be raised throughout the empire and sent after him, advanced upon the enemy. During this march, he disciplined and regulated his army in the most efficient manner, and gave the following despotic general orders: "If a soldier fly without having fought, whatever the danger or resistance, he shall die; if from a company of ten, any one or more shall separate, he or they shall die without mercy; if any of the company see their comrades engaged, and do not try to succor or rescue them, they shall die."

The sultan of Kharasm was master of Great Bucharia, Kharasm, Persia, Persian Irak, and much of India On his side he marched an army of half a million; but should these be destroyed, he could not recruit them again, for Armenia and Georgia, his tributaries, took this occasion to relieve themselves of tribute, Egypt and Syria were desolated by the crusaders, and the khalif who held Arabian Irak, Chaldea, and the three Arabias, was his personal enemy: finally, the Seljuks of Asia Minor and the Greek emperors were at war with each other, and could give him no assistance. This great contest has been already alluded to.

* "Brethren," said he, "I have seen a vision. The great God of heaven, on his flaming throne, surrounded by the spirits on high, sat in judgment on the nations of the earth. Sentence was pronounced, and he gave the dominion of the world to our chief Temudsin, whom he appointed Zingis Khan, or Universal Sovereign." The Mongols then held up their hands, and swore to follow Temudsin, the Zingis Khan, in all his enterprises. (A. D. 1206.) — *Muller*. Zingis promulgated at this time his famous civil and military code of regulations for his empire, under the sanction of monotheism, and in perfect toleration of all religions. He also, subsequently, caused the best Arabic, Persian, Chinese, and Thibetan books to be translated into Mongol, which must have had a powerful tendency to elevate his people above their ancestral barbarism.

† The Pacific Ocean, Corea, and the relics of the Kin empire, which he had crowded across the Hoang-ho (in its old channel) into the north-east corner of China, limited his empire on the east. On the south, it had the Chinese empire of the Song, from which it was separated by the Peling Mountains; the Kuen lun Mountains, separating it from Thibet; the west branch of the Indus to 32°; Beloochistan; the little kingdoms of Fars, about Shiraz, and Irak Araby, along the Euphrates and Tigris; the Caucasus, Black Sea, and Danube to the Preuth.

On the west, his empire was bounded by the small districts of the attabegs of Irak, of Armenia, Georgia, and Caucasus, and the Carpathian Mountains, separating it from the kingdom of Hungary; on the north, by a line from the Carpathian Mountains drawn to include the junction of the Kama and Volga, leaving beyond it the grand duchies of Kiew and Wladimir, — thence, the deeply waving northern line of his empire crossed the Ural, excluding the steppe of Ischim, then trended just north of Lake Baikal, excluding most of Siberia, to meet the Pacific in latitude 56°, where it had the Chygoei (all but the southern division) to the north. This was a wider realm than Assyrian, Egyptian, Greek, or Roman conqueror ever knew!

On the banks of the Orkhon, Onon, and Selinga, the royal or "golden horde" exhibited the contrast of simplicity and greatness. Roasted sheep and mare's milk were their frugal banquet; yet in one day were distributed five hundred wagon loads of gold and silver. The great dukes of Russia, the sultans of Iconium, the kings of Georgia and Armenia, the emirs of Persia, and various other potentates of Europe and Asia, were obliged to take the long journey to the royal village of Karakorum, in person, or by their ambassadors, in order to retain their thrones, or even their lives!

‡ Gibbon gives the following account of this conquest: "His ancestors had been the tributaries of the Chinese emperors, and Temugin himself had been disgraced by a title of honor and servitude. The court of Pekin was astonished by an embassy from its former vassal, who, in the tone of the king of nations, exacted the tribute and obedience which he had paid. A haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were starved or stormed by the Mongols. Ten only escaped. And Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents — an unworthy, and by degrees a fruitless abuse of the virtue of his enemies. His invasion was supported by the revolt of a hundred thousand Khitans, who guarded the frontier. Yet he listened to a treaty, and a princess of China, three thousand horses, five hundred youths, and as many virgins, and a tribute of gold and silk, were the price of his retreat.

"In his second expedition, he compelled the Chinese emperor to retire beyond the Yellow River, to a more southern and eastern residence. The siege of Pekin (a capital some furlongs south-east of the present) was long and laborious. The inhabitants were reduced by famine to decimate and devour their fellow-citizens. When their ammunition was spent, they discharged ingots of gold and silver from their engines; but the Mongols introduced a mine to the centre of the capital, and the conflagration of the palace burned above thirty days." After the Mongols had subdued the northern provinces, it was seriously, in calm, deliberate council, proposed to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle. Such was the purblind barbarism of these stupid devastators. The design was given up upon the suggestion, by a patriotic mandarin, that the country, left as it was, would yield a far larger revenue to the conquerors in rice, silk, and taxes.

The destructive conqueror rushed on all parts of Kharasm at once. One hundred and sixty thousand Kharasmians were slain in the first battle. Like a devouring conflagration, the invaders swept from city to city, leaving behind them only heaps of cinders. A body of Chinese engineers, skilled in mechanics, and perhaps acquainted with the use of gunpowder, assisted the destroyer. Samarcand, Balkh, Bokhara, and many other cities, which flourished with the wealth and trade of centuries, now underwent a pitiless ruin, from pinnacle to foundation. The sultan's armies were almost uniformily defeated. He himself, driven to miserable extremity, came to the shores of the Caspian, and embarking in a boat, amid a shower of arrows, escaped to an island only to die of sickness and despair; yet not till he had enjoined his son, *Jelaleddin*, to avenge him. Tossed by every wave of fortune, this dauntless and persevering man did all that man could do to perform the injunctions of a dying father; but hemmed in by the loss of city after city, he was at last driven to an island of the Indus.

Here he burned his ships, except one for his family. His soldiers died around him, defending themselves like tigers at bay. The Kharasmians now took refuge in the rocks where the Tartar cavalry could not penetrate; but being reduced to only seven hundred men, the sultan disbanded them. The unfortunate Jelaleddin, having embraced his family, and torn himself away from them, now took off his cuirass, stripped himself of all his arms but his sword, quiver, and bow, mounted a fresh horse, and plunged into the river. In the midst of the stream, he turned round and emptied his quiver in defiance against Zingis, who stood on the bank. The ship in which the family of the dethroned monarch had embarked, split as it left the shore, and they fell into the conqueror's hands, who afterwards murdered them.

The fugitive prince passed the night in a tree, from fear of wild beasts. On the next day, he met some of his soldiers. He now collected all the fugitives he could muster, and, being joined by an officer of his household, with a boat laden with arms, provisions, money, and clothing, he established himself in India. But, unable to endure exile, he returned to his country, and after many misfortunes, died in obscurity, shortly after his conqueror. A Turkman horde of his army engaged in the service of the sultans of Iconium, and from it sprung Othman, founder of the Turkish empire. Five centuries, it has been remarked, have not been sufficient to repair the ravages of the four years of this Kharasmian war.

Zingis, in his camp on the Indus, at last yielded to the desire of his soldiers for repose, and the enjoyment of the wealth they had gathered with so much toil and blood. Returning slowly, encumbered with spoil, he cast an eye of regret around him, and intimated his intention of rebuilding the cities he had swept away. As he passed the Jaxartes, there came to meet him two of his generals, whom he had sent round the southern shore of the Caspian, with thirty thousand men. They had fought their way through the passes of the Caucasus, traversed the marshy regions near the Volga, crossed that and the desert, and come back by the north of Lake Aral — an unexampled feat, in ancient or modern times.

As soon as the princes and generals were returned from their several expeditions, Zingis assembled them together in a large plain, which, though twenty-one miles in extent, scarce furnished room for the tents and equipages of his countless hosts. His own quarters occupied six miles in circuit. A white tent, capable of containing two thousand persons, was spread over his throne, on which lay the black bit of felt used at his coronation. But now, instead of the primitive simplicity of the vagabond Tartar, all the luxury of Asia glittered in the dress, horses, harness, arms, and furniture of the vast assemblage. The emperor received the homage of his powerful vassals with majesty, and that of his children and grandchildren, who were introduced to kiss his hand, with tenderness. He graciously accepted their presents, and in return distributed among them magnificent donations. The soldiery also partook of the liberality of the great robber of robbers.

The mighty khan, who was fond of public speaking, now pronounced an oration, commending his code of laws: to these he attributed all his success and conquests, which he minutely enumerated. The ambassadors from the several countries subjected to his dominion, were then admitted to an audience, and dismissed well satisfied. The whole ceremonial was concluded with a grand festival, which lasted many days. At the daily banquets were served up every thing most exquisite — in fruits, game, liquors, and edibles — to be had in any part of his boundless dominion.

Such festivals were followed by new triumphs, and prosperity seemed always to attend the conqueror's enterprises. He died A. D. 1226, at the age of seventy, having reigned twenty-two years, and preserved to the last his complete ascendency over the surrounding nations and his own. His magnificent funeral was unsullied with the human sacrifices which desecrated the obsequies of his ancestors. His simple sepulchre, beneath a tree whose shade he had loved, became an object of veneration to his people, who were wont fondly to embellish it.

This famous man was characterized by qualities fitting him for a conqueror — a genius capable of conceiving great and arduous designs, and prudence equa to their execution; a native and persuasive eloquence a degree of patience enabling him to endure and overcome fatigue · an admirable temperance; a superior understanding; and a penetrating mind, that instantly seized the measure proper to be adopted. His military talents are conspicuous in his successfully introducing a strict discipline and severe police among the Tartars, until then indocile to the curb of restraint.

Every thing was regulated, whether service, recompense, or punishment. Wine was no excuse, neither were birth and power a palliation, for error. The religion he professed was deism, but his subjects were individually permitted to embrace that which they preferred, provided they believed in one only God; and no one was suffered to be persecuted for his faith. Some of his children and the princes of the blood, were Christians, some Jews, and some Mahometans. without his expressing any disapprobation.

His code of laws was simple: death was inflicted for adultery, murder, perjury, the theft of a horse or ox, or the making of a Mongol his servant by another Mongol. No Tartar must give a slave meat or drink without his master's leave. Every one must serve the public according to his ability. All servile labor was prohibited to the victorious nation, and abandoned to slaves and strangers; every labor was servile except that of arms. The service and discipline of the troops

were the institutions of a veteran commander.* They were armed with bows, cimeters, and iron maces, and divided by hundreds, thousands, and tens of thousands.

After the example of their chief, all the chieftains who served under Zingis were sanguinary and inexorable; not fewer than two — some say six or seven — millions of men fell beneath their murdering sword, without reckoning the number that affliction and the horrors of slavery, consigned to a premature grave. It has been estimated that there were, probably, fifty thousand cities and towns demolished!

CHAPTER CCIX.

A. D. 1226 to 1294.

The Sons of Zingis — Octai, his Successor — Batou's Conquests and Kingdom of Kipzak — Anecdotes of further Conquests in China — Yelu, the good Minister — Kayuk — Mangou — Kublai.

Zingis left a numerous offspring; and during his lifetime, four of his sons, illustrious by birth and merit, had held the principal offices under their father. Of these four, Toushi was his great huntsman, Zagatai his judge, Octai his minister, and Tuli his general; and their names and deeds are often conspicuous in the story of his conquests. Firmly united for their own and the public interest, the three brothers and their families were content with dependent sceptres; and *Octai*, by general consent, was proclaimed great khan, or emperor of the Mongols and Tartars. Tuli held the empire as regent, according to his father's direction, while his brother was absent on an expedition; and two years elapsed before Octai was confirmed by a couroultai, or general diet.

His father had selected his ministers and generals with so much judgment, that the son found any change to be unnecessary. The new emperor placed his chief confidence in Yelu, who also had enjoyed the implicit confidence of the deceased sovereign. He was a man of integrity, learned in the laws, of consummate prudence, and wholly devoted to the good of the empire. Octai placed his brother Tuli, whom he tenderly loved, at the head of his armies, and never had reason to repent his choice.

Northern China had been already subdued, as we have stated,† and Octai now resolved to carry his arms to the remotest west. A comprehensive writer thus describes his awful swoop upon Europe: fifteen hundred thousand Mongols and Tartars were inscribed on the military roll; of these the great khan selected a third, which he intrusted to the command of his nephew Batou, the son of Tuli, who reigned over his father's conquests to the north of the Caspian. After a festival of forty days, Batou set forward on this great expedition; and such were the speed and ardor of his innumerable squadrons, that, in less than six years, they had measured a line of ninety degrees of longitude — a fourth part of the circumference of the globe.

The great rivers of Asia and Europe — the Volga and Kama, the Don and Borysthenes, the Vistula and the Danube — they either swam with their horses, or passed on the ice, or traversed in leathern boats, which were also used to convey across their wagons and artillery. By the first victories of Batou, the remains of national freedom were eradicated in the immense plains of Turkestan and Kipzak. In his rapid progress, he overran the kingdoms of Astrakan and Cazan; and the troops which he detached towards Mount Caucasus explored the most secret recesses of Georgia and Circassia.

The civil discord of the great dukes, or princes, of Russia betrayed their country to the Tartars, who spread from Livonia to the Black Sea. Both Moscow and Kiev, the modern and ancient capitals, were reduced to ashes. After the permanent conquest of Russia, they made a deadly though transient inroad into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated: they approached the shores of the Baltic, and, in the battle of Lignitz, defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order of knights. After this battle, nine sacks were filled with the right ears of the slain, that the number of victims might be counted, in barbarous triumph. The invading army of half a million turned to Hungary; the Carpathian Hills were pierced, and the whole country north of the Danube, "lost in a day, was depopulated in a summer." The ruins of cities and churches were overspread with the bones of the natives, who thus "expiated the sins of their Asiatic ancestors." Wretched fugitives, allured from the woods under a promise of peace and pardon, were coolly slaughtered as soon as they had performed the labors of the harvest and vintage.

Passing the Danube on the ice, the Mongols besieged Grau. They planted thirty engines against it, and filled the trenches with sacks of earth and corpses. On its capture, after a promiscuous massacre, three hundred noble matrons were slain before the conquer-

* Zingis could neither read nor write, and most of his Tartars and Mongols were as illiterate. Neither he nor his captains have written any memorial of their exploits, and the traditions of these were not collected and transcribed till sixty-eight years after the death of Zingis. Yet such was the destructive energy of their daring, that the Mongols were mingled in the destinies of all nations, and, as has been well observed, the brevity of their domestic annals may be supplied by the Chinese, Persians, Armenians, Syrians, Arabians, Greeks, Russians, Poles, Hungarians, and Latins, and each nation will deserve credit in the relation of their own disasters and defeats.

† Several anecdotes of Chinese magnanimity are related, which took place during the subjugation of the remaining possessions of the Kin, or North China dynasty, by Octai — an enterprise left unfinished by his father. Chin in, governor of a town of importance, which had bravely held out — as it was on the point of being stormed, and defence was now hopeless, urged his wife to save herself. "I have shared with you the honors of life; I will share your tomb," she replied, and took poison, giving it to her children: her husband then killed himself.

Prince Hoshang came forward from his hiding-place, after a defeat, and requested to die, as he could serve no new master. "I will have my fidelity known; posterity will be just to my memory." The brutal Tartar, however, abandoned him to his soldiery, who first tortured and then massacred him. Some among them, of a more generous nature, poured camel's milk on the earth, entreating him, should he ever revive, to return and live with the Mongols.

The Chinese used bombs and other explosive artillery. This fire penetrated the soldiers' breastplates, and consumed all within the distance of two thousand feet. To dislodge the sappers beneath the walls, the besieged let these bombs down into their holes, and scattered destruction among them: the Chinese also used halberds of fire. In the short

ing general. Europe feared that her cities, arts, and institutions would be extinguished. The pope sent to the invaders monks to convert them, but was answered, to his astonishment, that the sons of God and of Zingis had a divine right to subdue and extirpate the nations, — and he was invited to submission, with threats. Frederic II., the emperor of Germany, endeavored to confederate Germany, France, and England against the common enemy. The fame and valor of the Franks awed the Tartars: Neustadt, in Austria, was intrepidly defended by fifty knights and twenty cross-bows; but, on the appearance of a German army, the siege was raised.

After wasting Servia, Bosnia, and Bulgaria, Batou slowly retreated from the Danube to the Volga, to enjoy his victories at Serai — in about latitude 48° — a city which started from the desert, as it were, at his command. This was the origin of the Kipzak empire, under the descendants of Zingis, and whose capital was Serai. A brother of Batou, in 1242, led a horde of fifteen thousand families into Siberia, and his descendants reigned at Tobolsk more than three hundred years.

At Octai's death, his wife, setting aside her grandson, whom the late emperor designed should succeed him, contrived to keep the regency. In two years she procured the nomination, by the couroultai, of her own son, *Kayuk*. Her conduct displeased the good minister *Yelu*, and she found means gradually to deprive him of power. It is said he died of grief. Leaving the pictures of violence, devastation, and carnage, it is pleasant to dwell a moment upon the character of this sage. He seems to have been a perpetual good genius to his court, ever ready to suggest or forward aught that might tend to elevate the views of the barbarian, or soften the heart of the conqueror — in short, to civilize or humanize the rough natures with which he was associated. Yelu was extremely learned in Chinese science, and wrote many volumes on history, astronomy, agriculture, government, and commerce; he had also a taste for collecting antiquities and curiosities.

He was, in fact, eminently endowed with all the qualities of a great minister — an inflexible steadiness, extraordinary presence of mind, a perfect knowledge of the countries under his master's authority, discernment in the choice of persons he employed, and certain resources, on emergency, both of money and provisions. He expended large sums to draw artificers, officers, engineers, and learned men, from all parts to the Mongol dominions. He was constantly laboring to inspire the princes with a love for the people, and the people with an abhorrence of carnage and rapine. At the sacking of Pekin and the palaces, he took only some maps, books, paintings, and a few parcels of rhubarb, the last of which he employed in curing the soldiers of a malignant epidemic fever.

Yelu was the first teacher of the Mongols, and, by his advice to Zingis, their first legislator: he arranged a calendar for their use, and instituted salutary regulations respecting the finances, commerce, duties, the public granaries, and the subordination of officers, civil and military. The natural ferocity of the Mongols, their ignorance, and defective early education, opposed his designs; but his energy overcame all obstacles.

The reign of Kayuk continued eight years, but was marked by little except his conquest of Corea and some countries on the Caspian — by his being somewhat priest-ridden, and by his excessive prodigality. The people complained of having to furnish horses to the nobles, who were ever riding post. They were also vexed at the sums paid by the court for jewels and precious stones, while the soldiers were scarcely paid at all, or their dues were left long in arrears.

At his death, his mother and wife attempted to put Octai's former choice upon the throne; but the diet elected Mengho, or *Mangoo*, a grandson of Zingis, but not of the reigning branch. His firmness and celerity, and the well-appointed army he kept at Karakorum, quelled any tendency to disturbance. This prince adopted the lamaic religion, and became somewhat of a devotee. He portioned off the well-deserving of the royal family with fiefs in China, among which the largest and best was given to *Kublai*, his brother, who succeeded him. These Tartar lords had Chinese ministers, or stewards, who essentially modified and softened the barbarism of their government.

Yansheu, the minister of Kublai, was one of the best of these useful officers, and suggested many wise and profitable measures for repairing the devastations of war in his fief; so that Tartars and Chinese became well pleased with each other. It was this sagacious prime minister who, on Mangoo's jealousy of his brother, followed by injustice, advised Kublai to go at once, throw himself on his brother's neck, and disabuse him of his suspicions. The sequel evinced the common sense of the Chinese — a possession for which that nation has ever been famous. Mangoo's tenderness revived: he repeatedly embraced his brother, while tears flowed down his cheeks; and the result was, that he increased his authority by still more important trusts.

Mangoo fell in the siege of a city of the Song, (A. D. 1259,) and left his brother Kublai the grand khanat, and the legacy of a war with South China, which Zingis Khan, almost with his dying breath, had urged upon his successors. But Kublai was obliged first to put down another brother, who aspired to the crown. Having defeated his army and put him to flight, Kublai assembled around himself wise and able counsellors, who assisted to render his name illustrious to posterity.

The chief exploit of *Kublai Khan's* life was the conquest of the rest of China. In this he used the services of European and Mahometan engineers. The engines of antiquity, as the balista and catapult, for flinging stones and darts, the battering-ram, &c., were employed, together with Greek fire, gunpowder, can-

space of sixteen days, the number of slain amounted to a million.

After the loss of Pekin, the emperor had fixed his residence at Kai fong, a city many leagues in circumference, and containing fourteen hundred thousand families of inhabitants and fugitives. He escaped thence with but seven horsemen, and made his last stand in a third capital. Here the besieged endured the most dreadful extremes of famine, — eating horses, boiled leather of their saddles, boots and drums, and finally the old men, the infirm, prisoners, and wounded; pounding human and animal bones with dried herbs, to make a horrid pottage. In view of these sufferings, and the hopeless condition of his country, the emperor, protesting innocence and accusing fortune, ascended a funeral pile, stabbed himself, and was consumed. Thus ended the Kin dynasty of North China, A. D. 1234. The Song dynasty of Southern China endured for forty-five years longer, till it fell under the Mongol, Kublai, who, uniting all China, founded the Yuen dynasty, A. D. 1279.

non and bombs. The troops, drawn along canals, invested Hantcheoo, or Quinsay, on the coast, in latitude 30½° — the most delicious climate of China. The emperor, a mere youth, surrendered, and, touching his head nine times to the earth, in token of homage, went into exile in Tartary. The last champion of the Song attempted escape by sea, but being surrounded by the enemy's fleet, exclaimed, "It is more glorious to die a prince than live a slave," and leaped into the waves with his infant emperor in his arms. A hundred thousand Chinese followed his example, and Kublai reigned over all China, founding the *Yuen* dynasty, as before remarked.

He now desired to conquer Japan; but having lost one hundred thousand men by shipwreck and other disasters, he abandoned the fruitless task. Pegu, Tonkin, Corea, Cochin China, Bengal and Thibet, were reduced to different degrees of tribute and obedience by his arms. He explored the Indian Ocean with a fleet of a thousand ships, for sixty-eight days, visiting and subduing parts of Borneo and Java, but finding nothing worth retaining in these distant islands. Under Kublai, letters, commerce, peace, and justice were restored; the great canal of five hundred miles was opened from Nankin to his capital, Pekin — where he displayed all the magnificence of Asia.

In a spotless administration of thirty years, Yelu, the Chinese mandarin, minister and friend of Zingis and his sons, had continually labored, as already noted, to mitigate or suspend the horrors of war; to save the monuments, and to re-kindle the flame of science; to restrain the military commander by the restoration of civil magistrates; and to instil the love of peace, industry, and justice into the minds of the Mongols. He struggled with the barbarism of the first conquerors; but his salutary lessons produced a rich harvest in the second generation.

Kublai, having been educated in the manners of China, inspired the loyalty of his subjects by restoring the forms of her venerable constitution,—for it was easier to adopt than invent,—and the victors, as has often happened, gradually submitted to the customs, laws, fashions, manners, and even prejudices of the vanquished. Such were the numbers, servitude, steady sense, and impregnability of character of the Chinese, that their conquerors seem again and again to have been, as it were, absorbed and dissolved in the immense homogeneous mass of her teeming millions.

CHAPTER CCX.

A. D. 1294 to 1716.

Mongol Chinese Emperors — Manchoo Tartar Emperors — Grand Hunting Expedition — Kipzak Empire — Zagatai Empire — Mongol Persian Empire.

After the death of Kublai, the khans of Kipzak and Russia, the khans of Zagatai or Transoxiana, and the khans of Iran or Persia — although receiving investiture from the Mongol Chinese emperor — threw off the supremacy of the degenerate race of Zingis, who, however, ruled at Pekin for one hundred and forty years after the conqueror's death. The dynasty of Yuen, founded by Kublai, was then expelled from China by the natives.

After a rapid review of the annals of the Mongo. Chinese empire, and of the Manchoos, we will glance at the Mongol kingdoms of Russia, Transoxiana, and Persia. Then, after a more particular account of Timour, or Tamerlane, his empire and its fragments, we shall detail the imperial splendors of the Moguls in India, the longest surviving relic, with the exception of Turkey, of the immense empires of the Tartar princes

Kublai left his throne to *Timour*, the youngest of his brother's three sons, A. D. 1294. His clemency and love for his subjects endeared Timour to the Chinese, who extol him as a model of perfection. He not unfrequently visited the necessitous and miserable in person, and often sent his agents and almoners into the provinces to search out objects of charity. Never prince displayed greater judgment in the choice of his ministers and generals, and none ever showed a more marked contempt for flattery and luxury. He died childless, without naming a successor.

The Mongols and Chinese desired that *Hayshan*, Timour's brother, should take the throne. Another brother claimed it against a faction, as if for himself, and then resigned the sceptre to Hayshan, surprising his brother with the grateful assurance that he had only acted in his interest. Hayshan was fond of the writings of Confucius, and had them translated into the Mongol language. He was, however, licentious and intemperate, though equitable, generous, and warlike Hayshan died after reigning three years.

His noble-minded brother, *Ayyulipalipata*, succeeded him; but the virtues of the new emperor were rather of the passive than the active cast. Drought famine, inundations, earthquakes, and malignant disorders afflicted the empire during his reign, to which were added eclipses, which became, from the anxiety and terror of the people, real afflictions. He revived the literary examinations for office, and associated Tartar mandarins with Chinese. He attempted to resign his throne to his son, but the latter would not allow it.

The next emperor, *Shotepala*, (A. D. 1320,) governed with consummate wisdom, though but nineteen years old. He reformed the luxury, debauchery, and avarice of the court, but at the end of four years was assassinated by the friends of a wretch he had justly punished. The next emperor was indolent, but punished the assassins who had elevated him. He was exhorted to banish from the palace the crowds of eunuchs, astrologers, physicians, women, and other idlers, whose maintenance cost exorbitant sums. Plots, murders, and cabals succeeded his death, in 1322, and continued through several short and worthless reigns. An empress, being allowed to choose, set up *Touhan*, grandson of Hayshan, who combined in himself the flagrant disqualifications of luxury, indolence, dissipation, timidity, and cruelty — a load of vices fitted to weigh down any dynasty. But, as if these were not enough to ruin the dynasty of Yuen, this its last emperor had also an artful minister, who persuaded him that every official duty was too great a burden for his august majesty. To crown all, he had an ambitious and licentious wife; and while the minister embroiled him in a thousand blind cabals, his wife engaged him in an unfortunate war with Corea, which completed the disasters of the empire.

While he was attacked on every side, (A. D. 1336,) while all subordination was destroyed among the troops, and the people, reduced to distress by the fail-

ure of the harvest, were groaning under the weight of taxes, a man named *Chu* appeared in the south, an ex-servant of a monastery of bonzes, turned robber. By restraining his bandit companions from pillage and massacre, by applying himself to the study of the Chinese laws, by his successes, and, above all, by having on his tongue the phrase, "It is the Chinese who should govern the Tartars, not the Tartars the Chinese," he aroused the nation. Placing himself at the head of the movement, he found himself able to grasp the sceptre and ascend the throne,—thus finishing the Yuen and founding the Ming dynasty, in A. D. 1364. "My dear companions," said he, amid the universal joy, to his confederates, "we must establish good laws, and never lose sight of virtue."

He based his government on the best precedents of antiquity; admitted none to office without the ancient rigorous literary examinations; sought out genius in war, navigation, arts, sciences, or mathematics, and rewarded it like a prince. In his palace at Nanking, he lavished no sums on costly furniture, and curious foreign trifles, and inflexibly banished indecent statues and paintings. He won the hearts of mechanics, peasants, and laborers, by his affable interest in their concerns, often indemnified their losses and assisted their enterprises. Chu was indeed a superior genius: valor, piety, military science, greatness of soul, equity in the distribution of favors and employments, are the virtues and accomplishments ascribed to him; and China, spreading to her ancient boundary, saw herself once more disinthralled, and the Mongol chased back into his native wilds of Tartary.

Thither Touhan fled, and it is said "the serenity of his retreat was not disturbed by the regrets of his former subjects." Two years after, he died, having reigned thirty-five years in China and two in Tartary. His son and successors sustained many wars with the Ming dynasty, who still thought them too near neighbors, while the Tartars were stimulated to aggression by the prospect of recovering the beautiful and wealthy country they had so ignobly lost. Their territory, at first extending to the wall, was gradually narrowed to the space between the Inchan Mountains and Lake Baikal, till we find it swallowed up at length in the Manchoo empire.

The *Manchoos* seem to have originated by the commingling, ages ago, of the Mongols and Tungouse, in what became Manchooria, a country north of China, and somewhat similar to it in shape and size. A Chinese general, having rebelled, about A. D. 1640, subdued all the country except one province, where remained a prince faithful to the Ming dynasty. This prince, occupying one of the extreme north-eastern provinces, invited the Manchoo Tartars, his neighbors, to his assistance, and their king joined him with eighty thousand men. The rebel general fled, after burning the palace, and plundering Pekin of immense treasures. The Tartar king died immediately. His youthful son was declared emperor, under the name of *Shun-chi*, and commenced the Manchoo dynasty, in A. D. 1644. The frontier prince, who had engaged this formidable ally, soon found, as he expressed himself, "that he had let in lions to drive out dogs;" and after a fruitless insurrection, being deserted by his confederates, he died of chagrin. His son, after vainly endeavoring to make head against the Manchoos, committed suicide.

In 1682, *Kanghi*, the next emperor, found China so fully subdued that he determined to visit his native Tartary, which he did with seventy thousand men, and diverted himself with hunting; thus giving origin to the custom of hunting on a scale unknown before, and which still continues to be practised in those countries.* He was a great encourager of learning and Christianity, in favor of which latter he published a decree, in 1692. Europeans were at his court, and attended him in his yearly hunt. But in 1716, in consequence of mandarin slanders, say the Jesuits—but others think from their political intrigues—Kanghi revived some obsolete laws against the Christians, and the Jesuits could not keep their footing in China. But these details belong to the history of China, which will be found in another place.

The *Kipzak Empire*, which the Volga divided in the middle, now claims a passing notice, as one of the huge fragments of the colossal empire of Zingis. It included Russia in Europe, taking tribute of the republic of Novgorod. It was bounded south by the Danube, Caucasus, and the Zagatai empire, and had the republic of Novgorod, and the kingdom of Sibir, upon the Irtish, on the north. It extended but a little way into Tartary. At first a subordinate government of one of the grandsons of Zingis, it soon became independent, as before noticed. Some seventeen, or twenty-one warlike princes are enumerated as its sovereigns. At the end of the thirteenth century, it was

* These hunts serve to exercise the troops in winter, and are of great antiquity among the Tartars. They were practised by Zingis, and are still by the Chinese emperors. The emperor commands the huntsmen to trace out a vast circle, of perhaps thirty miles in circumference. The officers then station their troops, enclosing it around; the soldiers begin their march to the sound of martial music, and continue gradually to advance towards the centre, keeping the ring unbroken, and thus driving before them the wild animals within the circle; but they are forbidden to kill or wound any of them, however ferocious they may be. They encamp every night, when all the manœuvres are punctually executed The march lasts many weeks; the space lessens; and the creatures, finding themselves closely pressed, flee to the mountains and forests, whence they are soon dislodged by the hunters opening their dens and kennels with spades and mattocks, and even searching them out with ferrets.

As the narrowed ring brings the bewildered animals together,—the strong, growing furious, devour the weak, and the air is rent with horrid howlings, yells, and screams of ferocity or agony. The soldiers are scarce able to drive the beasts forward by incessant shouts. At length, when they are pent into so small a space that they can all be seen, the drums, cymbals, and other music set up a deafening clangor. This, joined to the fierce cries of the hunters and soldiers, so terrifies and astonishes the beasts, that they lose all their ferocity; lions and tigers, bears, wolves, and wild boars crouch subdued, and endeavor to skulk one behind the other.

The great khan, accompanied by his sons and chief officers, first enters the circle, holding his drawn sabre, and bow and arrows, and begins the terrific slaughter by striking the most savage of the animals. Many of these, at their last extremity, on being wounded, resume their ferocity, and struggle hard for their lives. The sovereign now retires to an eminence, where a throne has been raised, whence he views the fight, from which no one shrinks, however great the peril. When the princes and nobles have sufficiently displayed their prowess, the youths continue the carnage.

"What yet remain
Alive, with vain assault, contend to break
Th' impenetrable line. Others, whom fear
Unnerves, with self-preserving wiles, beneath
The bodies of the slain for shelter creep. * * *
When, lo! the bright sultanas of the court!—
Suppliant they bend, and humbly sue to save
The vanquished host. * * *
At beauty's high behest, the khan commands,—
Opening to right and left, the well-trained troops
Leave a large void:—impetuous forth the foe
Fly frantic, on the wings of fear upborne"

converted from Deism to Mahometanism. The last relic of this empire was the khanat of the Crimea, or Crim Tartary.

A son of Zingis, named *Zagatai*, founded the *Zagatai Empire*, or Transoxiana. He had received the government of a territory, which, in 1290, included Independent Tartary north of the Oxus, Balkh, the five streams of the Indus, Cashgar, and Khotan. A portion of these took the name of *Usbeck*, from fondness to their khan of that name. One of these Usbeck khans invaded Persia, and carried off four hundred camel-loads of gold and jewels, besides other valuables, all which he gave to his soldiers. In 1368, the Indus was lost to the empire on the south; and there was a correspondent gain on the north. Twenty-five princes, descended from Zingis by Zagatai, his eldest son, have reigned over Transoxiana. Their empire continued a hundred and seventy years, till 1402, when it terminated, through dissensions among relations whose ambition was active in expelling each other from the throne. The last sovereign was only a nominal prince, who commanded some battalions of troops in the army of Tamerlane.

The conversion of one of the dependent khans of this empire, *Tagalak*, to Mahometanism, is amusing, and is thus told: While hunting one day, he met a Mahometan trader, whom he treated most brutally. The good Mussulman's patience affected the prince, who promised to embrace a religion capable of inspiring such virtue — a resolution soon forgotten. The efforts of the Mussulman to remind him of his promise were futile, and, being about to die, he left the completion of the deed in charge to his son.

The latter had no better success, and his endeavors to enter the palace being always frustrated, he hit upon an expedient. Ascending a neighboring acclivity, he there repeated his morning prayers, and so audibly as to wake Tagalak, who sent for the devotee, to know his reasons for this strange conduct. The prince's promise was now recalled to him, and conversion was but the affair of a moment. The courtiers of the khan followed his example, except one, who promised to become a convert on one condition. "Here," said he, "is a Mongol of extraordinary strength; if the Mahometan throws him in wrestling, I will embrace his religion." Being as well gifted with sinews as with lungs, the missionary threw the Mongol upon the floor, at the first onset. The efficacy of this instruction instantly converted both the Tartar and his champion.

The *Mongol Persian Empire* commenced with *Hoolagoo*. He was brother of Kublai, and was sent thither by their common brother, Mangoo, the great khan, in 1251. Hoolagoo cleared North Persia of the Ismaelians,* alluded to in a previous chapter, by exterminating those pests of mankind, in 1255. He subjected Iconium, took Bagdad, capturing the khalif, and possessed himself of Aleppo, Mosul, Damascus, and part of Syria. He threatened to march on Constantinople with four hundred thousand men, but was turned aside by the siege of Bagdad. In 1290, the empire extended from Sind to Ionia — from Syria and the Persian Gulf to the Oxus.

Bagdad, when taken by Hoolagoo, was the richest city in the world. The Tartar, having plundered every part of Persia and Babylon, hovered round this devoted city, like a hunter around his prey. The weak khalif, *Mostasem*, was betrayed by his own vizier, who encouraged him in a preposterous confidence, grateful to his avarice and indolence, till — a hastily collected army having been lost in an inundation caused by the enemy — the city was taken by assault. The khalif presented himself to the Tartars with the vases containing diamonds and jewelry of inestimable value, amassed by his ancestors for a long period of years. Hoolagoo immediately distributed them among the principal officers of his army.

Mostasem, the most ostentatious and inaccessible of khalifs, and most chary of his august presence, was in the habit of appearing veiled — deeming the sight of his countenance too great a boon to his people. On such occasions the abject multitude so thronged the streets that the windows and balconies were hired, at an exorbitant price, to see him pass. Through those same streets which witnessed his insane pride, exposed to the view of that same populace, did the cruel Tartar drag the fallen khalif, confined in a leather sack, till he expired. Thus fell the last of the khalifs; and Bagdad was given up to pillage for seven days.

Ahmed, who came to the throne in A. D. 1282, was chosen by the grandees, but lost their esteem by embracing Islamism. He was killed, and his nephew usurped the sovereignty. *Aljaptu*, (1303,) of all the princes of the race of Zingis, was the most distinguished for his love of justice and religion, which he caused to flourish throughout his dominions. He built Sultania, and made it his capital. His son *Abusaid's* reign (1313) was disturbed by love intrigues and court cabals. A certain nobleman, Hassan, had married the beautiful Khatun; the enamored king demanded her, for Mongol law obliged any individual to divorce his wife if the sultan wished to espouse her. Khatun's father, the general-in-chief, would not consent to her repudiation, and removed her and her husband from court. Being much beloved in Khorasan, the general was able to raise a formidable army, with which he resisted the king — but unsuccessfully. He took refuge with one who had formerly been his pupil, but who, not able to withstand the dazzling bribes of Abusaid, sent him his tutor's head. But what was the traitor's surprise, when, on coming to receive his reward, he found that Hassan had surrendered his wife to the king, and that she had acquired an unlimited ascendency over her new spouse. Instead of reward, he was well pleased to return home with his life.

The king becoming jealous of Khatun, she poisoned him, in A. D. 1337. Abusaid's death gave occasion for the ripening of disturbances — already but too common — and the breaking forth of plots and conspiracies on every side. The nobles fortified themselves in the different provinces they ruled, or plundered and took up arms against each other. But all these petty sovereignties were absorbed in that of Tamerlane, which we proceed to sketch in the next chapter.

* Commonly called Assassins; they inhabited mountains south-east of the Caspian, from Rhages to Khorasan; their lives were devoted to the behests of a sheik, or old man of the mountain, who sent them far and wide to assassinate whom he would. His chief abode was the Castle of Alamont. Secure in the fastnesses of Mount Demavend, and in the devotion of fanatic followers, these chiefs were long the terror of Europe and Asia. An offset of forty thousand families, colonized on Mount Lebanon, of similar tenets and habits, were destroyed by the Mamelukes. See the History of the Assassins, p. 240.

CHAPTER CCXI.

A. D. 1336 to 1369.

Tamerlane — His Birth, Childhood, Education, and Early Exploits.

"The father of Tamerlane, or, as he is called by his countrymen, *Timour*," says a Persian author,* "was the wise and virtuous prince Emir Tragai, and his mother the chaste and beautiful Tekine Khatun, the lawful wife of the emir." He was born near his father's capital, Kech, (Tashkent,) called by his biographer, a "delicious city," in A. D. 1336, under the reign of the Sultan Cazan, king of Zagatai.

"Prince Timour's birth had been predicted to one of his ancestors, in a dream, wherein eight stars seemed to shoot out of the sleeper, and the eighth cast so great a splendor, that it enlightened the four quarters of the world; which was interpreted to mean that a prince of his race should be born in the eighth generation, who should fill the world with the splendor of his virtues and conquests. Timour's horoscope, which was drawn at the moment of his nativity, predicted to him the crown and empire, with all manner of prosperity, and a numerous issue."

"This prince," adds the same writer,* "from his childhood showed himself likely to accomplish the predictions of his horoscope; for as soon as he attained to the age of reason, something might be seen, in all his actions, which showed an air of sovereignty. He would talk of nothing but thrones and crowns; his favorite diversions represented the military art, in which he disposed of the youth who attended him as a prince disposes of his subjects, raising to the highest dignities those who appeared most deserving, and giving to others the bare title of soldiers: he made figures of canes to represent the armies of the enemy, and then attacked them with his troops, among whom he observed a military discipline."

When he was more advanced in age, and capable of applying himself to the sterner exercises of the body, "far from choosing those pleasures which most young persons fall into, as dancing and the like, which rather effeminate than ennoble the mind, he gave himself up to the science of arms." His chief diversions were riding, racing, fencing, and such exercises. He was likewise often at the chase — the only recreation he took after his continual fatigues.

In these "noble exercises" Timour passed that part of his life which preceded his great and wonderful actions, that is, from his tenth year till his twenty-fifth, or thereabouts; for at that age, "ambition having got possession of his heart, he began to despise dangers, to gain victories, and acquire the name of a great conqueror and intrepid hero."

Being driven from his inheritance, the principality of Kech, while yet a youth, Tamerlane distinguished himself by his intrepidity in several petty encounters as an adventurer, following his fortunes from place to place. He did his country good service by expelling from it a powerful army of the Getes, who invaded it from the north. With a mere handful of valiant men, aided by the stratagem of numerous camp fires on the mountains, he defeated their vast army in a desperate onset. On another occasion, he struck a panic into his foes, and took a fortified city with a small troop, whom he had ordered to tie long branches to the sides of their horses. The dust thus raised gave his enemies the idea that his troops were numerous, and he availed himself of the terror thus excited, and made a bold and victorious charge. This fertility of expedients won confidence, and with his other qualities gained him the strong personal affection of his followers.

To secure his inheritance, he was obliged to make alliance with Hussein, a neighbor chief. Both encountered extreme perils in the perpetual wars which harassed the empire through the feuds and ambition of the several chiefs. Timour bravely exposed himself in every engagement, but knew as well how to command as how to fight. He experienced every variety of fortune, — a conqueror, defeated, a prisoner, released, wounded, fleeing almost alone through deserts,* reappearing with a few vagabond troops, augmenting his forces, received in the great cities, or shut out with indignities, now on friendly terms, now at bitter feud with Hussein, his ally. In one of these contests he was wounded severely in the hand, and in another in the foot, which gave him the sobriquet of *Timur Lenk*, that is, *Timour the Lame*, corrupted into *Tamerlane*. At length, he grew to be more powerful than his colleague, whose jealousy, avarice, and bad qualities estranged the affection both of his troops and generals, while Timour's valor, affability and equity captivated every heart.

Hussein, becoming jealous, attempted in every way to put Timour in the wrong, and adopted such unjustifiable measures, that Timour felt obliged to declare war against him. Being taken prisoner in Balkh, and led to Timour, the recollection of their ancient friendship melted his rival to tears, and he could only say, "I renounce my right to his life." At despotic courts there are always those ready to execute the wishes without waiting for the words of a king; some of these followed Hussein out and killed him. Tamerlane was at last confirmed, by the khan of Zagatai, in his hereditary principality of Kech, and intrusted with a battalion of ten thousand horse. Not long after, by an election to the office of khan, he found himself at the head of an empire which he afterward augmented by victories that placed him among the most renowned of conquerors.

Like all semi-barbarians and great conquerors, Tamerlane presented the loftiest virtues in close proximity to the most horrible vices; sublime justice side by side with atrocious oppression; winning and simple-hearted benevolence with cruelty worthy of a fiend; the tenderest natural affection with the most revolting and unfeeling disregard of all domestic and social ties; a deep sense of humility, dependence, and piety, in the same heart with the most self-sufficient arrogance toward his fellow-creatures, — trampling on every thing they held dear, and causing, by his flagitious ambition, the violent deaths, with more or less of misery, of millions of the human race. Such "scourges of God"

* *Sherefeddin Ali*, of Yezd, and a contemporary.

* It is told of him, that once, after three times suffering most disastrous defeats, fleeing for bare life, and abandoned by all, he had taken refuge, almost broken-hearted, in a ruined building. Sunk in despondency, he was brooding over his desperate fortunes, when his eye rested on an ant who was laboring to carry a grain to her magazine, up the opposite wall. Ninety-nine times had she essayed the labor in vain, but at the hundredth persevering effort, she accomplished her endeavor. The indomitable patience and perseverance of so trifling an insect for a paltry grain, shamed the discouragement of him who had empires at stake. He rose from the ground, braced to new energy, a new man, hazarded the fortune of another battle, and was victorious.

have not orderly, proportionate, and harmonious characters — and their mission is to reduce to chaos, not to evolve order; to destroy, overturn, and unsettle, that the foundations of future progress may be laid broader, deeper, and better. The elements being more diverse, and embracing a greater multitude of particulars, may thus contribute to a wider harmony and a higher order of things.

The philanthropic mind needs some such consoling views to enable it to wade, with less disgust, through the seas of blood and misery with which these fierce and countless nomads of Asia have repeatedly flooded the earth. Tamerlane entertained, and actually expressed, the idea, that it was "neither consistent nor proper that the earth should be shared between two monarchs." His first object, therefore, was universal dominion. To live in the memory and esteem of future ages was his second wish; and this seems to have been associated in his half-enlightened mind, with the purpose of propagating what he conceived to be the true religion.

Among the early exploits of Tamerlane, it is related that once, after waiting in vain for confederates who failed to join him, he fled from the hills of Samarcand into the desert, with only sixty horsemen. He was overtaken and attacked by a thousand Getes, whom he epulsed with incredible slaughter, and forced from his enemies the remark, prophetic of the future, "Timour is a wonderful man: fortune and the divine favor are with him." Reduced to ten, his little band lost three more by desertion: he wandered in the desert, was plunged sixty-two days in a dungeon, swam the Oxus, and led the life of an outlaw; but adversity taught him valuable lessons.

Returning to his native country, certain partisans eagerly sought him, to join him in the desert. He presented himself as a guide to three chiefs, and he thus describes their recognition: "When their eyes fell upon me, they were overwhelmed with joy; and they alighted from their horses; and they came and kneeled; and they kissed my stirrup. I also came down from my horse, and took each of them in my arms. And I put my turban on the head of the first chief; and my girdle, rich in jewels and wrought with gold, I bound on the loins of the second; and the third I clothed in my own coat. And they wept, and I wept also; and the hour of prayer was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and I collected my people and made a feast." The touching simplicity and natural pathos of this narration is only equalled in Scripture. The scene reminds one of Esau, Jacob, and Abraham, or of David and Jonathan, in its patriarchal and primitive tone.

Bajazet and Tamerlane.

CHAPTER CCXII.

A. D. 1369 to A. D. 1405.

Tamerlane's Conquests — His Government and Death.

TAMERLANE placed twenty-seven crowns upon his head successively, and made thirty-five campaigns. On the death of his khan, he was elected, as before remarked, to the empire, by the couroultai or diet. He soon united to the patrimony of Zagatai, previously described, the dependent countries of Kharasm and Kandahar, and then turned to Persia. Since Abusaid's death, that unhappy land had been without a lawful sovereign; indeed, for forty years, peace and justice had been banished from its borders. Its petty tyrants were conquered in detail. One of them brought his peace-offering of silks, horses, and jewels, composed, after the Tartar custom, each of nine pieces; there were but eight slaves in the present. "I myself am the ninth," said the servile prince; and Tamerlane rewarded the orientalism with a smile.

The valiant prince of Fars, in a battle under the walls of Shiraz, broke the main body of the emperor's horse, thirty thousand strong, with three or four thousand soldiers. Tamerlane remained near the standard with but fourteen or fifteen guards, where he received on his helmet two weighty strokes of a cimeter; but he was not beaten down. His Mongols rallied, and after a severe struggle were victorious. The head of the brave prince of Fars was thrown at Tamerlane's feet, who afterwards took care to extirpate the prince's family — every male of so formidable a race! Advancing to the Persian Gulf, the conqueror compelled Ormuz, the island

queen of commerce, to pay annually six hundred thousand dinars of gold. The plains and valleys of Tigris and Euphrates were subdued, and the rest of the country as far north as Caucasus, and west to Lebanon and the Othmans.

On the side of Tartary, Tamerlane passed the Jaxartes, adding a broad strip of territory, north of it, to his domains, by conquering a large part of Kipzak. On the side of Cashgar, he subdued that kingdom, marching seven times into the heart of the country, and once nearly fifteen hundred miles to the north-east of Samarcand. On this side lay the Ouigoor kingdom, which, with that of Thibet, south of it, separated his empire from the Ming empire of China, and the remnant of that of the Mongols to the north of China.

The contest with the Kipzak empire is interesting. Tamerlane had protected its fugitive prince, and restored him to his throne; but the prince, after ten years, forgot these benefits, and marched against the "usurper of the rights of the house of Zingis," as he called his benefactor. On the west of the Caspian, he entered Persia through the gates of Derbend, with ninety thousand horse. On the east of that sea and the Aral, gathering together the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Jaxartes, burned the palaces of Tamerlane, and compelled him, amid the snows of winter, to contend for Samarcand and his life. After a mild expostulation, continues a historian, and a glorious victory, Tamerlane resolved on revenge; and by the east and the west of the Caspian and the Volga, he twice invaded Kipzak with such a mighty army, that thirteen miles were measured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chase.

At length, the armies met: the standard-bearer of Kipzak treacherously reversed the imperial standard, thus discouraging his troops, and Tamerlane was victorious. Thus, in the words of the conqueror, did the Kipzak prince give the tribe of the son of Zingis "to the winds of desolation." After burning several capitals, taking prisoner a duke of Russia, terrifying Moscow and Novgorod, and reducing Azof to ashes, the Mongols returned loaded with an immense spoil of precious furs, linens, and ingots of gold and silver. (A. D. 1383.)

In 1398, Tamerlane proposed to invade India. His soldiers murmured against the dangers and hardships of such a campaign; and talked with fear of the "rivers, mountains, deserts, soldiers in armor, elephants, destroyers of men." But the frown of their emperor was more terrible than all these, and he knew the real weakness and anarchy of Hindostan. The invading army had ninety-two squadrons of horse, and moved in three divisions. In crossing the Hindoo Mountains, at their terrible pass, multitudes of men and horses perished in the snow. At five several places, the emperor was let down a precipice on a portable scaffold, by ropes one hundred and fifty cubits long.

Crossing the Indus at Attok, he advanced by a circuitous route to Delhi, a great city, which had flourished for three centuries under Mahometan kings. The weak sultan was inveigled from his strong castle and city, and came out into the plain with ten thousand cuirassiers, forty thousand foot guards, and one hundred and twenty elephants, whose tusks were armed with sharp and pointed daggers. Against these, Tamerlane employed fire, a ditch of iron spikes, and a rampart of bucklers, to allay the uneasiness of the troops; but the Mongols soon learned to smile at their own fears, and as soon as these unwieldy animals were routed, the men disappeared from the field. Delhi was given to pillage and massacre; Tamerlane advanced one hundred miles to the north-east, and passed the Ganges; his return route was along the northern hills.

Among the incidents of this wanton inroad, in which millions perished, it is related that a city of the Ghebers, or fire-worshippers, was bargaining for its ransom; but during the delay, a breach in the walls was effected, through which the ruthless troops entered. The dispersed Ghebers themselves set fire to their houses, threw their wives, their children, and all their wealth into the flames, and perished to the last man, bravely defending themselves on the smoking ruins. Such was the fanatical butchery practised upon these ancient sectaries, the Ghebers, that it seemed a hunt, rather than a war. Those who fled to the mountains and caverns, where they thought themselves inaccessible, were dismayed to see wooden trunks suspended to iron chains at the entrance of their retreats, pouring forth fierce soldiers, who pursued them into the darkness of their caves with relentless carnage.

Previous to the battle at Delhi, Tamerlane was told that his camp was filled with prisoners, chiefly Ghebers and idolaters, — the garrisons of the cities he had taken, — who, during the engagement, might escape to the enemy. "Let them be put to death," said this devout butcher of his race; and in less than an hour, upwards of one hundred thousand wretched victims were massacred. It is scarcely possible to conceive of the prodigious booty amassed by this uninterrupted plunder and devastation of the richest country in the world. Every soldier was loaded with diamonds and jewels, and dragged in his train a multitude of slaves, of which the meanest in the ranks claimed some scores.

Insurrections in Persia called Tamerlane away from the further prosecution of this *ghazi*, or "holy war," as he termed it, his antagonists being chiefly non-Mahometans. After quelling the disturbances in Persia, he marched to other religious massacres in Georgia. Here his conscience did not oblige him to make nice distinctions, as all were Christians, and therefore proper victims. His soldiery scoured the rocks and caverns of Georgia, in chase of the Christians, as they had already hunted down the Ghebers, and with the same success. Tired with murderous brutality, the devastators at last accepted tribute, instead of exterminating their opponents. The whole territory of Georgia would have bowed to the yoke, had not a quarrel, rather of pique than interest, made Tamerlane turn his banners against *Bajazet*, emperor of the Turks.

He first, however, entered Syria, and, with the slaughter of hundreds of thousands of human beings, destroyed Damascus, and made himself master of Bagdad. These transactions we have elsewhere alluded to. The soldiers were commanded to bring each of them a head: towers of human heads were then constructed here, as had been the barbarian's custom elsewhere. At one time, he precipitated four thousand soldiers, together with their horses, into the moat of a city he had taken, who were all buried alive. In an expedition against the Getes, he once took two thousand prisoners, and had them piled upon one another alive, with bricks and mortar between, to construct

towers. This horrible species of cruelty was not infrequent with him.

Ispahan, in which were reckoned a million of inhabitants, having rebelled, he issued a mandate, ordering the massacre of all the population, except those who had saved the lives of some of his soldiers. To insure the execution of this sanguinary edict, each company was obliged to furnish a stated number of heads. The troops bought them of each other to complete their contingent. So many were slaughtered, that at last, heads were sold for a trifling sum.

According to the register of the divan, seventy thousand heads were thus procured, and were employed with stones and mortar, as building materials for towers in various parts of the city. At the taking of Aleppo, the tale of heads for building towers was required; the streets streamed with blood, and reëchoed to the shrieks of violated maidens, and the cries of mothers and children. All but one family, and a colony of artificers sent to Samarcand, were massacred at the taking of Damascus, through shameless perfidy; ten millions of gold were exacted, and the city reduced to ashes. On the ruins of Bagdad a pyramid of ninety thousand heads was erected.

Yet Tamerlane was not all savage. An historian remarks of him, that he took great delight in seeing his army recreating themselves in games and festivals, for whole days together, after victory. He then would reward his generals with vests of honor and jewels, warmly interest himself in their happiness, be present at their weddings, and in any prosperity attendant on himself, receive their felicitations with marks of sensibility. On his sister's congratulating him at the birth of a grandson, he gave a splendid feast at his capital, Samarcand. The tents occupied a space of six miles; his pavilion, placed beneath a canopy supported by forty columns, was as spacious as a palace. When all was prepared, the emperor advanced, with the crown encircling his brow, and the sceptre in his hand, and seated himself, on a throne raised in the middle of his tent, and ornamented with precious stones.

A great number of the most beautiful females of Asia, shaded with veils of gold brocade studded with jewels, filled the two sides of the throne. The musicians occupied two rows: nine stewards holding golden maces, preceded the courses, and were followed by cupbearers, holding decanters containing red wine, white wine, wine of Shiraz, Mazanderan, and Kozroan, and brandy as clear as rock water. The multitude of lovely women, whose braided hair reached the ground, gave additional lustre to the assembly. The festival ended with shows and dances.

During the diversion of the Mongol arms — after the destruction of Bajazet's city of Siwas — toward Syria and Arabia, the Turkish emperor, who had been besieging Constantinople, had two years to collect his forces for the final encounter. In Tamerlane's first expedition, he and Bajazet had addressed to each other a great deal of imperial billingsgate and bravado, in which the Mongol calls the Ottoman "nothing but a Turkman," and himself, a Turk; bids him "be wise in time, reflect, repent, and avert the thunder of our vengeance. Thou ant," he exclaims, "why wilt thou seek to provoke elephants? They will trample thee under their feet." Bajazet replies still more indecorously, and makes domestic allusions, which are considered the most degrading insult and unpardonable offence. Both these victorious barbarians were but too much alike in arrogance and ruthless ambition.

The forces of Bajazet consisted of four hundred thousand horse and foot, among whom were forty thousand Janizaries, a large body of national cavalry, twenty thousand cuirassiers of Europe, clad in black and impenetrable armor; the troops of Anatolia, and a colony of Tartars driven from Kipzak by Tamerlane. The army was posted in the plain near Siwas. Tamerlane moved from the Araxes through Armenia: his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers were diligently explored by the flying squadrons, who marked his road, and preceded his standard. He avoided Siwas, and, marching to the heart of the Ottoman empire, invested Angora. Bajazet hastened to meet him, and the impatient rivals joined battle in the plains around the city.

The result of this mighty contest we have already stated, in another place. Tamerlane triumphed, and for this signal victory he was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners of his nation, whose force still consisted in the missile weapons and rapid evolutions of a numerous cavalry. From a single troop to a great army, the mode of attack was the same: a foremost line first advanced to the charge, and was supported, in a just order, by the squadrons of the great vanguard. The general's eye watched over the field, and at his command, the front and rear of the right and left wings successively moved forward in their several divisions, and in a direct or oblique line; the enemy was pressed by eighteen or twenty attacks, and each attack afforded a chance of victory. If they all proved fruitless or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person. But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Tamerlane.

"In that day, Bajazet displayed the qualities of a soldier and a chief; but his genius sunk under a stronger ascendant;" and from various motives the greater part of his troops failed him at the decisive moment. In his right wing the cuirassiers of Europe charged, with faithful hearts and irresistible arms; but these men of iron were soon broken by an artful flight and headlong pursuit, and the Janizaries alone, without cavalry or missile weapons, were encompassed as by a circle of Mongol hunters. Their valor was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate Bajazet, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken, as we have elsewhere related in the history of the Turks.

The kingdom of Anatolia submitted; the usual scenes of rapine and destruction were enacted on all sides. The spoil of the palace and city of Brusa was immense; the royal treasure was carried into Europe by Bajazet's son: the inhabitants had fled. The buildings, mostly of wood, were burnt. Smyrna, obstinately defended by the knights of Rhodes, was taken by storm, by Tamerlane himself. All that breathed were put to the sword, and the heads of the

Christian heroes were launched from the engines on board two great ships in the harbor. Turks and Christians combined to hold the Straits of the Dardanelles and Bosphorus against the passage of Tamerlane ; but from the Irtysh and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in his power.

Some assert that Bajazet was put into an iron cage, and thus carried round in triumph, wherever his conqueror marched. This opinion has been already alluded to. Others profess to record the high respect, kind treatment, and soothing words of Tamerlane to him, with a promise to reinstate him in yet ampler dominions — a purpose frustrated, it is said, by Bajazet's untimely death. The conqueror seems at first, in the complacency of victory, to have uttered noble sentiments and made magnanimous promises ; but the unreasonable arrogance of Bajazet appears to have alienated him — united, as we have elsewhere related, with the complaints of the princes whom he had oppressed, and whom Tamerlane restored to their lawful sovereignties. The captive's attempt to escape by mining under the tent, might, in their constant march, have seemed to require even an iron cage, or a wagon, for security.

Solyman, son of Bajazet, — at this time king of Romania, in Europe, — and the Greek emperor, both paid tribute, took investiture from, and swore allegiance to Tamerlane. The sultan of Egypt submitted, and coin was struck and prayers were said for the conqueror, at Cairo. This indefatigable man now meditated, in his camp at Smyrna, the conquest of China, at the other end of Asia ! By filling that empire with mosques, and drenching it with heathen blood, the fanatical hero hoped to atone for the Moslem blood he had shed, and smooth his path to heavenly bliss. While he was still in Asia Minor, he sent forward pioneers beyond the Jaxartes, to subdue the pagan Kalmucks and Mongols, found cities and magazines in the desert, and prepare his road through Central Asia.

After the war with Bajazet, Tamerlane returned once more to his capital, Samarcand. Here he displayed, in a short repose, his magnificence and power ; listened to the complaints of the people ; distributed a just measure of rewards and punishments ; employed his riches in building palaces and temples ; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, A. D. 1404, 1405. The emperor now occupied himself with the marriage of six of his grandsons ; and this being esteemed an act of religion, as well as of paternal tenderness, the pomp of the ancient khalifs was revived in their nuptials. On this occasion, the nobility and people of Asia crowded to its centre — the city of Samarcand.

The nuptials were celebrated in the gardens of Carighul, decorated with inumerable tents and pavilions, which displayed the luxury of a great city, and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens ; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited ; the orders of the state and the nations of the earth, including the ambassadors of Europe, were marshalled at the royal banquet. The public joy was testified by illuminations and masquerades ; the trades of Samarcand passed in review ; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of its peculiar art.*

After the marriage contracts had been ratified by the cadis, the bridegrooms and their brides retired to their nuptial chambers : nine times, according to the Asiatic fashion, they were dressed and undressed ; and at each change of apparel, pearls and rubies were showered on their heads,† and abandoned, with magnificent indifference, to their attendants. A general indulgence was proclaimed ; every law was relaxed, every pleasure was allowed. The proclamation of the emperor went forth — " This is the season of feasts, of pleasure, and of rejoicing. No one is allowed to dispute or reprimand. Let not the rich exult over the poor, nor the powerful over the weak. Let no one ask his neighbor, Why hast thou acted thus ?" The festival continued two months ; the people were free ; the sovereign was idle ; and after devoting fifty years to the attainment of empire, the only happy period of his life was, probably, these two months, in which he suspended the exercise of his power.

But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China ; the emirs made their report of two hundred thousand troops in arms, the select and veteran soldiers of Persia and Turkestan. Their baggage and provisions were transported by five hundred great wagons, and an immense train of horses and camels. The troops were prepared for a long absence, for it was a six months' journey of a caravan from Samarcand to Pekin ; and it is said that an army of one million two hundred thousand men was gathered for the mighty enterprise.

Neither age nor the severity of winter could retard the impatience of Tamerlane ; he mounted on horseback, passed the Jaxartes on the ice, marching three hundred miles from his capital, and pitched his last camp in the vicinity of Otrar, " where he was expected by the angel of death." Fatigue and the indiscreet use of iced water, accelerated the progress of a fever, with which he was seized, and the conqueror of Asia expired, in the seventieth year of his age — thirty-five years after he had ascended the throne of Zagatai, A. D. 1405. His designs were lost, his armies were disbanded, China was saved.

As to his personal habits, Tamerlane was fond of chess, and invented a new game. He was also fond of reading, especially history. His custom was to converse for a while, every evening, with men of literature and information, whose company he prized. He saw to all details, and left nothing to others that he could attend to himself. His memory was so retentive, that his minute questionings, as to different

* Shops were erected, furnished with whatever was most rare ; and amphitheatres, covered with brocades and Persian carpets, were filled with dancers and musicians. Every trader appeared with the attributes of his profession, and in suitable disguise. Butchers were dressed in the skins of beasts ; and under a farcical accoutrement — furriers as leopards, lions, tigers, foxes, &c., each aiming to excel in his peculiar way. The upholsterers appeared as painted calicoes ; the cotton-workers as a minaret extremely lofty, which might have been taken for a building of bricks ; saddlers as litters ; the fruit-sellers as portable gardens, abounding with pistachio nuts, almonds, pomegranates. There was not any animal, not even the elephant, which was not imitated by machinery.

† This sprinkling of jewels over the person was an act of respect usual on the return of a prince, to give him welcome. It was also practised as an act of homage, on visiting a superior, and at the coronation of sovereigns.

circumstances and persons,—on revisiting the great variety of places that he passed through,—astonished those who knew the vastness of his affairs. He omitted no opportunity of doing honor to the tomb of a saint, or a relic, either from policy to secure to himself the veneration of the masses, or—which is quite as probable—from a strong native tinge of superstition in his own mind.

In person, Tamerlane was corpulent and robust, of an advantageous height, and well made. He had a high forehead, large head, and an engaging air; a ruddy, fair complexion, a long beard, broad shoulders, "thick fingers," and long legs. He was lame, both in his right hand and foot, from wounds. His eyes, though not brilliant, were full of fire. His voice was loud and piercing. "Never a prince," says his biographer, "carried a more majestic and terrible air in his wrath, nor yet a more sweet and agreeable one when he was pleased to bestow his favors."

Even in old age, he retained a sound mind, a strong body, a great share of firmness, and an unshaken constancy. The judicial formula he adopted was, "By virtue of the laws of Zingis Khan:" for him he had the greatest veneration. He loved the truth without disguise, even though it were to his disadvantage. The motto of his seal was, "I am simple and sincere." "His equality of soul was undisturbed either in prosperity or misfortune." But it requires a larger compass than this succinct history, to do justice to this extraordinary man, painted in such contrasted colors by friendly or hostile hands, and whose career involved the violent death, it is believed, of ten or twelve millions of his fellow-beings. Of one thing, it is asserted, he might boast—that, at his accession to the throne, Asia was the prey of anarchy and rapine; while, under his prosperous monarchy, a child, fearless and unhurt, might carry a purse of gold from the east to the west.

Whatever were the blessings of Tamerlane's administration, they ceased with his life. Among his thirty-six sons and seventeen daughters and their children, not one was found equal to the task of governing the empire. His son *Charoc* alone upheld its glory for a time; but on his death, scenes of darkness and blood were renewed, such as from time immemorial have involved the destinies of Tartary. Before the end of a century, Transoxiana and Persia (Touran and Iran) were ravaged by the Usbecks from the north, and the Turcomans of the Black and White Sheep. Tamerlane's race would have been extinct, if a hero—his descendant in the fifth degree—had not fled before the Usbeck arms to the conquest of Hindostan. The successors of this individual, "the Grand Moguls," ruled from Cashmere to Cape Comorin, and from Persia to Farther India. Their annals form the subject of succeeding chapters.

CHAPTER CCXIII.

General Views of Tartary.

On a retrospective view of Tartary and the Tartars, a broad distinction strikes the mind at once. South of a line drawn from the Yellow Sea, along the Chinese wall, and extended to the Caspian, we find the nomadic mingled with the agricultural and city life; north of this line, all are nomads; there is little or no culture and but two towns appear. After a few general remarks upon these two modes of Tartar life, the settled and the pastoral, noticing some peculiarities of each, we shall glance at the government, religion, and commerce of Tartary. A tabular view of the migrations, empires, and position of the various tribes who have figured on this broad theatre will then be presented; and our history of Tartary will be concluded with some general reflections on the past and future of that important, though neglected, portion of our globe.

The settled Tartars are found chiefly south of the Jaxartes and of the Celestial Mountains, beside those south of the great wall, who, having become Chinese, are sufficiently described elsewhere. We have seen that towns and settled agriculturists have characterized these regions from the earliest ages. Submerged for a time, by each successive wave of barbarism, these communities have raised their heads again after the flood has passed. But so many have been these conquests, that the inhabitants have become a mingled race, who, as a conquered people, have been named, in general, *tajiks*, that is "tributaries,"—a name which has become equivalent to *burgesses* or *citizens*. As a race, all these nations have some common characteristics, and there seems to have been as the basis of all the communities a peculiar and almost aboriginal people.

This peculiar people—sometimes called *Bukhars*, and who, unlike the rest of the Tartars, are not divided into tribes—are characterized as of good stature, and rather fair for the climate. The generality have large, sparkling, black eyes; an aquiline nose; a well-formed countenance; very fine, black hair; a bushy beard; in fine, they are quite exempt from the deformity of the Tartars, amongst whom they live. The women, for the most part, are tall, and have beautiful features and complexions. The difference between the dress of the two sexes is inconsiderable: they both wear long robes; but those of the females are always the most ornamented. Their religion is the Mahometan. They chiefly subsist by commerce and trade. They never embarrass themselves either with war or politics, but leave those points to the Usbecks and Kalmucks, contenting themselves with paying their taxes; on which account the Tartars despise them, and treat them as a simple, pusillanimous people. Their origin is unknown: they report themselves to have emigrated from a very distant country. Hence they might be thought to be the descendants of captives transplanted to these regions by primeval conquerors beyond the reach of tradition. The superior intelligence of the race is indicated by the fact that their cities, from time immemorial, have been the resorts of Turks and Tartars for instruction, and the foci of Asiatic learning.

The eastern Tajiks, or Bukhars, are no less interesting. Something has been said of their manners and dress; and of their cities of Cashgar, Yarkand, Khotan, &c. The roving conquerors, become peaceful governors and magistrates of these towns, learned that other arts were of value besides those of war, and turned their energies into new channels. Thus have the Bukhar, the Chinese, the Hindoo, the Arab, the Syrian and the Greek, elevated and civilized the Turk, Scythian, or Tartar, of whatever name; while the latter have inoculated the antiquated and worn-out or effeminate framework of southern society—stiff-

ened by age or corrupted by luxury — with the free-born pulses of the wilderness.

The true Tartar countenance — Mongol, Kalka, Eleut, or Kalmuck — has a national character distinguishing it from every other. A middle stature, but thickset and robust; a long head; flat visage; an olive or copper colored complexion; animated black eyes, extremely sunk, and by much too far asunder; a well-formed mouth; small teeth, of an ivory whiteness; a crushed nose, almost on a level with the rest of the face, showing only two immensely wide nostrils; large flat ears; black hair, coarse as a horse's mane, which is kept close shaved, except one lock on the top of the head that is suffered to grow; — these features, softened in the female, constitute what is considered a handsome Tartar couple.

The pastoral life is the one most characteristic of Tartary. Of the purely nomadic tribes, the Turcomans and Kirghis, on the west, have been sufficiently noticed, (pp. 378, 379,) as also the Usbecks — the latter chiefly settled as rulers over the southern countries of Independent Tartary. Some few Usbecks, we believe, must still be classed among the nomads. Whether stationary or roving, the Usbecks are esteemed the most civilized of the Mahometan races of Tartary, though still addicted to their ancestral practices of robbery and slave trading.

For the true picture of nomadic life, however, we must pass into Mongolia, where it is seen in all its unsophisticated freedom. The Kalmucks, who, in the time of their empire, ruled in the cities of Peloo and Nanloo, as they still do under the Chinese, have already been sufficiently noticed, at pp. 384, 385. They seem to have been undergoing, for some ages, the civilizing process, through the influence of the conquered nations, and intercourse with the two great empires of Russia and China. Their two chief cities are Ooroomtsi and Goulja; the latter is the Chinese capital of the whole of this western country, called *New Frontier*, by Kien-long, emperor of China, after he had conquered it in 1758.

Among the Kalka and Shara Mongols, travellers show us pleasing pastoral scenes, which rival the descriptions of the poets. The tents of the patriarchs are seen upon the broad plain, or the sunny slope, which is enlivened by herds of camels, horses, oxen, sheep, and goats. The camp of the chief, intersected like the different quarters of a town, and formed of tents, overspread with a strong, close kind of cloth, variegated with the most lively tints, presents a very agreeable spectacle. The women are sometimes lodged in small wooden houses, which, in a few minutes, may be taken to pieces and packed in a cart, whenever they wish to decamp. The Tartar of the desert has many pleasing traits of manners. The mode of salutation among the wild horsemen of the steppes is singular and striking. As he approaches, he alights, bends his left knee, sets his right arm akimbo, and touching the elbow with the left hand, exclaims, *Amour*, that is, "peace," "tranquillity." The appearance of a chief of two thousand families, travelling from the banks of the Selinga, is a fine picture, as described by a traveller. He was surrounded by the Mongols of his chieftaincy — armed with bows and arrows — and was accompanied by his mother, wife, and younger brother, his sisters, and a numerous suite, all mounted on fine horses. This troop was distinguished by its splendid appearance; the women, in particular, were remarkable for their rosy countenances, and the richness of their dresses. Their robes were of beautiful blue satin, their caps of sable, and their silken zones were interwoven with silver, and adorned with large cornelians, with which even their saddles were decorated.

The chief and only city of a vast extent of country is Ourga, which has already been described. Like the ancient capital, Karakorum, it is a village of tents, with a few wooden buildings. In literature, the Tartar has little or nothing but songs, and the theological books of Thibet. As to government, the best idea of the political constitution of the Mongols, Kalmucks, and Kirghis is given to the reader, when he is told that it resembles that of the kingdoms of Europe in the middle ages.

Like most barbarous tribes, the Tartars had — and some of the ruder hordes have still — a religion, which, like the Fetishism of Africa, worships remarkable objects in nature, such as kindle affection or excite fear. Sometimes horrible rites form part of the worship. The priests, who are conjurers and jugglers, are called *Shamans*, and pretend to magic. The Tartar religion, called *Shamanism*, is said to be a modification of Buddhism. Lamaism is, however, the chief religion of the Mongols: this is described in our history of Thibet. The faith of Independent Tartary is chiefly Mahometanism, and its professors are quite bigoted.

In most parts of Tartary, plundering forays have been exchanged for the peaceful march of caravans. Russia and China are putting the restless nomads to their best use, by making them carriers of merchandise. The caravan trade of Tartary is very active. Its great routes are from Orenburg, through Bokhara, to Persia and India; from Bokhara, through Yarkand, to China; from Goulja to the north and west; and also south, through Aksou to Khotan, and thence to Thibet and India. In short, caravan routes cross Tartary in every direction. Chinese custom-houses, provided with revenue officers, collect the duties on the Chinese frontier. Beside the moneys of Russia and China, Tartary has a currency of its own. This consists of brick-shaped bundles of tea, made by mixing the sweepings of the tea factories of China with a glutinous substance pressing them into shape, and drying them in ovens Pounded to powder, and mingled in boiling water with salt, flour, and milk, it is a universal beverage of Tartary. Hence its use as currency.

To conclude our history of the Tartars, it only remains to give a rapid sketch of the conquests lately made and still held by the Chinese. In 1410, Younglo, emperor of China, marched, at the head of five hundred thousand men, against Oloutai, who had assassinated the khan of the Mongols, taken his place, and defeated a Chinese general commanding one hundred thousand horsemen. These Mongols were the same nation that had lately been expelled from the government of China. This prince, Oloutai, gave name to the Eleuts, and, on becoming khan, took the name of *Bouniachiri*. The Chinese emperor defeated his enemies, and drove them far west; but, attempting to cross the desert in pursuit of a division of them, he lost many troops, and was unable to find the foe.

In 1449, Esen, a Mongol, defeated five hundred thousand Chinese, led by the emperor, whose ministers and generals all perished in the battle. Invasions, with various success, make up the Mongol annals of this period. The several tribes successively

submitted to Veu-ti, emperor of the Manchoos, about the year 1634. In 1677, Galdan, prince of the Eleuts, pillaged and laid waste the north-west countries. Khanghai, emperor of China, under pretence of reconciling the tribes, interfered in their disputes, and in 1691, the Kalkas submitted, and every tribe paid the tribute of the *nine whites*, as they called it, namely, eight white horses and a white camel, which has been paid ever since. This commences a new epoch for the Mongols, who gave in their adherence to the empire, one tribe after another, and were located with fixed boundaries by the court of Pekin. The Mongols are thus divided into one hundred and forty-one banners, which are now supposed to number two million souls.

After Eastern Turkestan had been conquered by Kien-long, in 1757, the Soongarians were exterminated; no less than a million being put to death during the war. Their province was now called *Ili*, and, being inhabited partly by agriculturists, removed from China and Eastern Turkestan, it serves as cantonments for the Manchoo soldiers. These, united to the Solons and Mongols, under the command of a general-in-chief, form the Chinese army of observation against Russia and the Kirghis hordes.

In order to give the reader, at a glance, a key to the foregoing history of Tartary, we have prepared the following table of its various tribes, empires, and nations, at several different epochs.

Historical and Ethnographical Table of Tartary.

Districts. Present Names.	*People. Present Names.*	A. D. 1725.	A. D. 1479.	A. D. 1404.	A. D. 1368	A. D. 1294	A.D. 1226.	A. D. 1125.	A. D. 1000.	A. D.	A. D. 635.	A. D. 565.	*Anciently.*
KIRGHIS	Kirghis, Cossacks	Kirghis	Usbecks	Kipzak empire		Kipzak empire.		Polowtzes and Kara-kitai	Independent tribes, and Hoei-hoo	Chinese in 865.	Finnish tribes, Chinese empire		Huns, Alans, and Massagetæ.
KHIVA	Usbecks and Turcomans	Zagatai Mongols, Mongols Kharismians	Kingdom of Mawarannahr	Kipzak and Zagatai		Mongols of Persia		Kingdom of Kharism	Kharism	Samanite Empire in 912, Arabs 679.	Fins	Sassanide Empire	White Huns and Yuetchi,
BALKH	Persians	Persians	Khorasan	Two kingdoms				Kingdom of Ghizne	Kingdom of Ghizne		Sassanide empire		Bactrians and Sogdians. Sogdians and Parthians.
KHOTAN	Sogdians and Kirghis	Mongols, Turks, Kalmucks	Fergana	*Empire of Tamerlane* Zagatai empire				Kara-kitai empire	Hoei-hoo empire				
GREAT BUCHARIA	Bukhars, Usbecks, and Turcomans	Khanats of Bokhara, Badakshan and Bolor	Kingdom of Mawarannahr or Transoxiana, Badakshan	Zagatai empire	Zagatai empire		Mongol Empire of Zingis Khan.	Empires Kara-kitai and Ghizne	Empire of Hoei-hoo Ghizne				Yeta empire, and Yuetchi, or Indo-Scythians; Bactrian empire; and Parthian empire.
SOONGARIA or PELOO	Kirghis, Kalmucks, Chinese, and Mixed tribes	Eleut Empire.	The Ouirat tribes, Kingdom of Cashgar	Ouigoor Bishbalik empire, tributary to Tamerlane	Zagatai empire and Eleut tribes	Kdm. of Kaidon		Kara-kitai empire	Kirghis and other tribes		Chinese empire of the Thang dynasty	Ancient Turks	Jouan-Jouan and obscure tribes. Nations at times in alliance or tributary to China. Various kingdoms.
LITTLE BUCHARIA, or *Eastern Turkestan*, or *Chinese Turkestan*, or *Nanloo*	Ancient Persians or Bukhars, Turks, Kalmucks, Chinese, Mongols		Kingdoms of Cashgar, of Khotan, of Hami	Ouigoor tribes	Kdm. of Hami	Kdm. of Hami or Ouigoor		Kara-kitai. Kirghis tribes					
								Kingdom of Khotan Ouigoor kdm. and tribes	Hoei-hoo, Ouigoor empire	Thibetans 679 and 745 Chinese emp. in 865			
MONGOLIA	Kalkas, Sharas, Kalmucks	Manchoo empire.	Mongol tribes	Mongol tribes	Northern Yuen empire; Exp. from China	Mongol Chinese or Yuen, Empire of *Kublai*		Empire of Kin, or Altoun Khan	Khitan or Liao empire				Jouan-Jouan.
MANCHOORIA	Manchoos		Tungouses, Manchoo tribes	Tungouse and Manchoo tribes	Tungouses, Northern Yuen, and Aquatic Tartars						Chy Goei and Mokhy tribes		Tungouse tribes.

We have thus given the history of Tartary with some minuteness of detail, because this wide region has been at all times the great nursery of nations — the armory of divine Providence, whence were drawn the weapons for the destruction of corrupt, worn-out, or imbecile nations — the great store house of materials for the reconstruction of new empires, nations, or communities, who should carry forward the progress of the human race to higher and still higher standards of character, activity, and usefulness. Here originated the destroyers of the African, Assyrian, Indian, Grecian, Roman, and Chinese civilizations, and the regenerators of China, Hindostan, Persia, and Europe. Here we perceive, at one view, nations in all stages of progress, from the savage to the Christian. It is particularly interesting to behold here the prototypes of the Indians of the United States, whose manners bear so strong a resemblance to those of the ancient and present ruder tribes of Tartary. Looking forward into the future, we may anticipate the time when, through Russian power, European civilization shall be extended to Eastern and Northern Tartary, and, through the channels of trade, pervade all the countries lying between the empire of the czar and the vast Oriental possessions of the English. Our own frontier, too, has been removed two thousand miles nearer to Asia, and the power of steam has shortened the distance one half to Siberia, Tartary, Japan, and China. With the coming age, then, what a glorious field for American enterprise may we not anticipate will be opened upon the western shores of the Pacific, to our brethren of that part of our empire which lies on the eastern shores of that boundless sea! Placed as we are, the central nation between the two populous and wealthy extremes of the old world, the relations of our country, we may readily perceive, are attaining a breadth and grandeur capable of tasking the mightiest intellect and the widest philanthropy.

The Mogul Empire.

CHAPTER CCXIV.

A. D. 1413 to 1555.

The Mogul Empire — Baber — Humaioon — Shere — Selim — Death of Humaioon.

During the fifteenth century, a brilliant offset from the widely-scattered fragments of the Tartar empires transplanted itself upon the genial soil of Hindostan, occupying very nearly the whole peninsula. Here it long attracted the admiring gaze of the Western world for its grandeur, magnificence, and power; at a time, too, when all eyes were turned to India and the 'gorgeous East," by the maritime discoveries and nautical enterprises of Portugal and Spain.

This empire, the best consolidated, best regulated, and most politically perfect of all those the Tartars ever founded, was called the *Empire of the Grand Moguls*, because its rulers were descended from a Mongol, or Mogul,* ancestry, and appointed Moguls to office. In a similar manner, the Turks now have power over Syria, Egypt, and Asia Minor, as the ruling caste. The empire was, in fact, so isolated — in position, date, and character — from the empires already described, that it forms a history by itself, of which we shall treat in the following chapters.

Tamerlane's influence in India did not immediately disappear after his conquest of it; but the kingdom he founded there soon became thoroughly disorganized. *Chizu*, in 1413, held the throne in Tamerlane's name, but really exercised the sovereign power himself. He brought the kingdom into a degree of order and dignity. But, after him, it gradually declined, under five or six kings, till the time of *Ibrahim II.* During his reign appeared one of the most extraordinary men the history of India exhibits — *Baber*, who contested the throne with him.

* As *Moguls* was, and has continued to be, the name by which the rulers of India were first called in Europe, we use it hereafter instead of *Mongols*.

Baber was the son of the sovereign of two kingdoms in Western Tartary, called *Fergana* and *Indija*. This sovereign was great-great-grandson of Tamerlane. He called Baber to the throne at the age of twelve, and the history of this prince's youth is extremely romantic. At his father's death, which happened soon after, Baber's uncles besieged the capital, to take it from him; but a pestilence broke up their army. Having subdued several rebellious governors, the boy king took Samarcand; but as he would not allow his army to pillage it, half of them deserted him and went over to his brother, who usurped the throne, while Samarcand itself revolted. Only forty horsemen remained with Baber. He was now fourteen. With unconquerable buoyancy he set himself to making friends, and in two years was again a king.

His retaking of Samarcand, at the age of sixteen, is a singular instance of audacity and good fortune. From desertion and other causes, he found, on approaching the city, that he had but two hundred and forty men. Yet he boldly entered the place at dusk, and went to the house of a friendly chief; but, finding little encouragement, he fled from the city amidst the uproar the news of his arrival had caused. Encouraged by a dream, he came back at midnight, with a few followers, and sent them to scale a low part of the wall, by the aid of a hook rope. They did so unperceived, and, passing round, opened the gates, after killing the guard.

The party now ran through the streets, shouting, "Baber! Baber!" His friends, little dreaming that his force was so small, flocked to his standard; and, though there were thousands of soldiers in the city, under the orders of an able and enterprising Usbeck governor, Baber became master of Samarcand a second time. Here he was besieged for four months, and sent to his kinsman for help in vain: at last, he fled from the city at midnight, with a hundred followers, throneless and homeless.

When twenty years old, finding himself at the court of a certain prince, he said to him, "I have long been the football of fortune, and like a piece on a chess-board, moved from place to place, vagrant as the moon in the sky, restless as a stone on the beach. Give me now your friendly advice; my own resolves have been unsuccessful." He was advised to push his fortune in Cabul, then in a state of anarchy. Baber sat out immediately, and in two years was firmly seated on the throne of that kingdom, where he made himself much beloved by his unwearied care and extensive benevolence to his people on the occasion of a destructive earthquake.

But it was not long before he was shut out of his capital by a revolt, and deserted by most of his army. He, however, boldly advanced, with five hundred men, against the usurper, who was at the head of twelve thousand troops, and challenged him to single combat. This was declined. He then challenged five of his chiefs, one by one, and slew them. The soldiers of the enemy then declared they would not fight against such a hero, but joined him, and carried the usurper back in chains to the capital, where he was forgiven. Baber took Samarcand again, and Bokhara, but did not keep them long.

With the example of Tamerlane and the wealth of Hindostan before his eyes, the distracted state of that country invited Baber, now in his thirty-sixth year, to its invasion; and he had acquired the only quality his youth lacked — generalship. Ibrahim II., emperor of India, was able and energetic, but unpopular with his people for his cruelty, and hated by his nobles for his arrogance. In several partial invasions, and victories, (1514 to 1523,) Baber showed himself magnanimous, even to traitorous foes; but in one instance, conforming to the sanguinary custom of the Tartars, he was guilty of putting his prisoners to death. At last, fifty miles from Delhi, Ibrahim met him with one hundred thousand horsemen and one thousand elephants. Baber had only thirteen thousand horse; but he marshalled them so well, that the unwieldy mass of the enemy was put to flight, with great slaughter, and Baber found himself emperor of Hindostan.

The allegiance of the princes was easily assured to the victor; indeed, there was no public spirit left. According to an Oriental author, it was then "no shame to fly, no infamy to betray, no breach of honor to murder, and no scandal to change parties." As to the mass of the people themselves, a change of governors was generally but a change of oppressors, and there was a chance that a new tyrant might be of a better disposition than the old one; so that they generally looked forward to a conquest of their country with about as much hope as fear: indeed, the idea of patriotism is said not to exist in the Hindoo mind.

Baber distributed the immense riches of the treasury of Delhi wholly among his nobles and troops, his subjects in Cabul, and his other territories, and in charities, "reserving not a single dinar to himself." But his difficulties were not ended. The native princes combined together, and assembled a large army: one of his own Afghan chiefs deserted to them, with the forces under his command. Provisions were scarce in Baber's army; the heat of the climate was daily killing the men; and, more than all, his chiefs begged him to return to Cabul.

Acting somewhat as the English king Henry V. did in France, under similar circumstances, Baber issued a proclamation, announcing his own determination to remain in India, but giving leave to return, to whoever preferred "safety to glory, ignoble ease to the manly toils and dangers of war." He added, that after these had left his ranks, he should then have about him only those "whose valor would reflect honor on themselves, and glory on their king and country." The chiefs, ashamed, smote their breasts, and swore never to forsake him. Many of the influential natives, too, who had hitherto kept aloof, or opposed him, thinking he would but pillage the country and quit it, like Tamerlane, — now joined him.

After some reverses, however, his chiefs in council still advised a partial retreat. Baber fixed his eyes discontentedly on the ground, then sternly asked, "What would the world say of a king, who, from fear of death, abandoned such a kingdom? The voice of glory," continued he, "is loud in my ear, and forbids me to disgrace my name by giving up what my arms have with so much difficulty acquired. But as Death is at last unavoidable, let us rather meet him with honor, face to face, than shrink back to gain a few years of a miserable and ignominious existence; for what can we inherit, but fame, beyond the limits of the grave?" The whole assembly, as if inspired with one soul, cried out at once, "War! war!"

The force of his opponents, led by a claimant to the throne, amounted to more than one hundred thousand: the number of his own army was small. The battle that followed, was well contested. The Indians' left brigade drove back the right brigade of the Moguls, but were themselves driven back by the next brigade. The Indians then surrounded the Moguls, who, forming into a solid circle, resisted, without yielding an inch, till the enemy were weary. Baber, seeing the decisive moment had come, now placed himself at the head of the central brigade, and rushing "like a lion from the forest," as the native historian expresses it, drove all before him, and, in spite of a most obstinate and bloody resistance, put the whole Indian army to flight.

Baber died in 1530, at the age of forty-nine. His brilliant character forcibly reminds us of the knights paladins of chivalry. Judged by the standard of that age, we see much about him that is admirable and pleasing. He was brave to imprudence, and merciful to a fault, and thus endangered, not unfrequently, his own safety. "He so often pardoned ingratitude and treason, that he seemed to make a principle of returning good for evil."

Though stained with a massacre, in one instance, yet this was the common practice with Mahometan conquerors, and he does not appear to have been bloodthirsty or cruel, like them. Those who were about him were ever eager for plunder, but he often retarded his own success by checking their ruthless appetites; yet he ever shared with them freely what wealth he had. Once, when a certain fort was taken, the soldiers entered at the gate, and began an indiscriminate pillage: he rode amongst them, and restrained them by his voice, and by actual force; thus saving the honor of the commandant's family and his noble library.

Though nurtured and living amid scenes of violence, he still had time and taste to cultivate his mind, and heart to honor literature in others. During a sickness of eight months, not long before his death, he whiled away the tedium of confinement by composing a poem in honor of one of the saints. He was master also of the art of music, and wrote annals of his wars in a style of great elegance and spirit.

The following anecdote is told of his sense of justice, and it also shows his policy in encouraging commerce. When he was prince of Fergana, in West Tartary, a rich caravan of Chitta and China, which was crossing the mountains, was buried in the snow. He had all the goods well taken care of, and sent messengers to China for the owners. On the arrival of the owners, or their representatives, at the end of two years, he entertained them hospitably, and gave them all their goods, not even accepting a present, or payment of expenses.

In person, Baber was a little above the middle height, well made, and vigorous. His habits were luxurious; though once, on the occasion of his last great battle, he vowed never more to drink wine, should he gain the victory. He improved the public roads, built resting-places for travellers, had the country measured in order to tax it equitably, and planted extensive gardens.

Humaioon, the son of Baber, succeeded to a precarious sovereignty. He was of quiet tastes, an astronomer and astrologer, preferring to be an observer rather than an actor. He fitted up seven reception halls, dedicated to as many different celestial bodies: he received his military officers in the hall of Mars, his judicial in that of Mercury, whilst ambassadors, poets, and travellers were accommodated in the hall of the Moon. Rather than quarrel with his brother, *Camiran*, he gave him up the Punjaub, the country on the five rivers which form the Indus. But his most formidable enemy was an Afghan regent called *Shere*, "the lion," who received this name from his having killed an enormous tiger in presence of his king. Shere entertained the idea of driving the Moguls from India by uniting the Patans, or Afghans, with the natives. Dining one day with Humaioon, his plate was unprovided with a knife; whereupon he drew out his dagger and carved his meat. Humaioon observed, "That Afghan is not to be disconcerted with trifles; he is likely to be a great man." Shere, thinking he had been betrayed, withdrew, and opposed the emperor in arms.

Humaioon was unable to drive him from his fortress, being occupied with the king of Guzerat, who had commenced hostilities. To complete his perplexities, a conspiracy was formed to place another of Tamerlane's family on the throne. His vigor and skill soon overcame the king of Guzerat, and he displayed, in several instances, all his father's nobleness of character and brilliant courage. At one time, he would not attack the king at advantage, because the latter was engaged in holy warfare — that is, besieging infidels. A romantic exploit, in taking the king's treasure fort, is related of Humaioon, which would have made the chivalrous heart of his father leap for joy. The emperor, having discovered that the fortress was supplied with daily provision through a wood, which covered a part of it, visited the place in disguise. He then came to the wood at midnight, with three hundred men, all provided with iron spikes: these they fixed in the wall, and ascended by them. Before sunrise, the whole were within the walls; and on their displaying a signal to the army outside, a general assault was commenced. Meanwhile, Humaioon and his three hundred fought their way, step by step, to one of the gates, which they opened, and thus immediately gained the fort.

Recalled to Agra by the treason of his brothers, whom he had in vain warned against disunion, which would inevitably deprive the Tamerlane family of the throne, Humaioon was returning to his capital. On his way he was met by Shere, with a numerous army, who cunningly detained him with negotiations, till the armies had been allowed to mingle together, and then, basely attacking the unprepared emperor, gained a complete victory, and compelled him to fly. His brothers now gathered round the emperor, who might have retained his throne but for the desertion of one of them, Camiran, which occasioned a second defeat from Shere. He now fled, without a throne or home. Hindal, another brother, deserted him; frequent plots were laid to betray him and deliver him up to Shere, and he was reduced to great straits. During this time, his son, the famous *Acbar*, was born. Camiran took this son from him, and drove Humaioon to Khorasan; thence he went to the Persian court, where he was received in the noblest manner.

Shere was now sovereign of India. He took the title of shah, and busied himself in improving his dominions — but his character is stained with treachery. He reduced the power of the governors, and regulated the finances and the military. He built caravanserais at every stage from the Indus to Bengal, and dug a well at every two miles. He reared magnificent mosques, planted rows of trees along the high roads, and established horse posts for the quicker conveyance of intelligence. He devoted one fourth part of his time to administering justice, a fourth to the care of his army, a fourth to worship, and a fourth to rest and recreation. Such was the public security, that, says the native historian, "travellers and merchants, throwing down their goods, composed themselves to sleep, without fear, upon the highway." Shere was killed by accident, in 1545, after a reign of five years.

Selim, his son, succeeded to the throne, and reigned quietly, after subduing with difficulty the usual rebellion. He appears to have been, on the whole, an able and moderate prince. He displayed a taste for magnificence in building, and erected an intermediate caravanserai between those his father built. He died in 1553. The kingdom was now again plunged into disorder, and Humaioon was entreated by some parties to resume his authority. Humaioon, having excited the sympathy of the sister of the Persian shah, and some of his nobles, was allowed a troop of ten thousand horse to recover Cabul from his brothers. His chief obstacle to success was Camiran, whom no treaty could bind, and no kindness or generosity improve.

On one occasion, this wretch exposed Acbar, his own nephew, Humaioon's son, upon the wall, to deter the father from an assault; but being told that if harm happened to Acbar every soul in Cabul should die, he gave up the miserable design. Camiran soon after fell into his brother's power, who, in spite of all the mischief endured from him, received him with kindness and respect, only to be repaid, however, at the first opportunity, with perfidy of the blackest kind. Hindal supported Humaioon nobly, and died in his service.

At length, Camiran having fallen again into Humaioon's power, all the Mogul chiefs demanded his death for his repeated crimes: this demand was denied them by the king, and a revolt had nearly resulted from the refusal. Humaioon at length agreed, reluctantly, that, to prevent further mischief, Camiran should be blinded by means of antimony. A few days after, the king went to see his blinded brother. Camiran rose to meet him, exclaiming, "The glory of the king will not be diminished by visiting the unfortunate." Hu-

maioon burst into tears, and wept bitterly, although Camiran endeavored to console him by acknowledging the justice of his punishment. Requesting leave to proceed to Mecca, to expiate his crimes, this restless man there spent his last days.

When Humaioon was invited back to India, having no army fit for the undertaking, he fell into a profound melancholy. But his chiefs, making out some favorable omens to act on his mind through his superstition, he consented to cross the Indus with a small force, and took Lahore. His vizier defeated one army sent to oppose him; his son Acbar overcame another, of eighty thousand horse, many elephants, and a large train of artillery. The Moguls were so animated by the behavior of the young hero, says the Oriental historian, that they seemed even to forget that they were mortal men.

The victorious Humaioon reëntered Delhi, as emperor, in 1554, but died, the next year, from a fall. The circumstances were these: one evening, he walked out upon the terrace of the library, and sat down there for some time, to enjoy the fresh air. When he began to descend the steps of the stair from the terrace, the crier of the mosque, according to custom, proclaimed the time of prayers. The emperor, conformably to the practice of those of his religion, stood still, and repeated the creed,—he then sat down till the proclamation was ended. When he was going to rise, he supported himself upon a staff, which unfortunately slipped upon the marble step, and the king fell headlong from the top to the bottom of the stairs. About sunset, on the fourth day after, "his soul took her flight to paradise," says the Persian historian, who gives us the above narration. He afterwards sums up the character of Humaioon, in one phrase—"Had he been a worse man, he would have been a greater monarch."

The Emperor, Acbar.

CHAPTER CCXV.

A. D. 1555 to 1559.

Acbar — Byram — The Ayeen Acberry — Jehanghire — Noor Mahl — Shah Jehan — Aurungzebe.

Acbar, the Louis XIV. of the Mogul empire, was only in his fourteenth year when he succeeded his father, who had appointed his vizier, *Byram*, regent. Several highly popular measures favorably introduced the new reign; such as prohibiting the usual exaction of presents from the farmers, allowing all goods to pass toll free, and the abolition of the practice of pressing laborers to the wars.

Himu, vizier of one who held power during Humaioon's absence, on hearing of his death, marched to Delhi, and through the imprudence and cowardice of its governor, captured it. Acbar, seeing such a portion of empire rent from him, called Byram, addressed him by the name of *father*, and placed the entire management of affairs in his hands. As Himu's force was five times greater than Acbar's, the council of war of the latter advised a retreat to Cabul. This Byram opposed, and was so heartily seconded by the boy, Acbar, that the chiefs, delighted with the gallant alacrity of the young king, unanimously cried out that their lives and fortunes were at his disposal.

The armies met near Delhi, and the Moguls received the troops of elephants so resolutely and skilfully—galling them with arrows, lances, and javelins—that they became unmanageable, and did as much harm to friends as foes. Himu, on a huge elephant, pushed four thousand horse into the very heart of the Mogul army. Being wounded in the eye, he pulled out the arrow, and with it the eye, and, though thus horribly wounded, continued the battle. Through the treacherous cowardice of his driver, who, to save himself, pointed out his master, Himu was taken prisoner, and conducted to Acbar's presence. Byram told the king it would be a good action to kill "that infidel" with his own hand. Acbar drew his sword, but, bursting into tears, only laid it on Himu's shoulder. The minister sternly reproving this untimely clemency,—a weakness or generosity which had been the ruin of the emperor's family,—beheaded the prisoner at a blow.

This imperious disposition of the prime minister, and his severity, soon created dissensions between Byram and his emperor, and resulted in the banishment of the faithful vizier, who then turned all his thoughts to

rebellion. But he now exhibited the most pitiable weakness and irresolution; for he had swerved from duty. He was soon defeated by Acbar's generals, and sent a slave to represent his wretched condition to the emperor, and implore mercy. It was now that the greatness of soul of Acbar manifested itself. He received him with marked kindness and distinction. This met the nobler part of his repentant vizier's nature: he burst into tears, and threw himself at the foot of the throne.

Acbar, stretching his hand to him, commanded him to rise, and replacing him at the head of the princes, thus addressed him: "If the lord Byram loves a military life, he shall have the government of Calpi and Chinderi, in which he may exercise his martial genius; if he chooses rather to remain at court, our favor shall not be wanting to *the great benefactor of our family;* but should devotion engage the soul of Byram to perform a pilgrimage to Mecca, he shall be escorted in a manner suitable to his dignity." Byram chose the last offer, but on his way to the holy city, was basely assassinated by the son of an Afghan chief whom he had slain in battle. Thus died a brave warrior and enlightened statesman, whose inhumanity, partially the result of natural severity of disposition, was doubtless confirmed to a principle by repeated experience of the unfortunate effects of the clemency of the sovereigns he served.

In pursuance of his purpose to recover the ancient limits of the empire, Acbar conquered the Deccan. He was also repeatedly engaged in wars with rebels. Two things are noticeable in his military character — rapidity and decision of attack, before the enemy could collect or concentrate his strength; also personal courage and audacity, even to imprudence. For instance, the governor of Guzerat was besieged; the speedy march of a large army was impracticable, on account of the season. Acbar hurried to the beleaguered city, with but three thousand horse and three hundred camels, travelling eighty miles per day.

Crossing the river, so as to put retreat out of the question, he was attacked by an army of seven thousand horse. His little band, feeling that their emperor was sharing their danger, and had risked his life and empire on their valor, fought with superhuman bravery, and repulsed the enemy. In the eagerness of pursuit, Acbar was left with but two hundred horsemen, on a rising ground. A large body of fresh soldiers of the enemy suddenly marched upon the little party. It was one of those moments when men win or lose all by their conduct.

Acbar charged at once upon the enemy, who retreated in the greatest haste, thinking that the whole of the emperor's troops must, of course, be coming up on the other side of the hill to support the attack. Other instances are noted, when he would risk his life in the thickest of the fight, like a common trooper. His good fortune and valor, which brought him triumphantly out of every danger, added to the unequalled vigor and skill of his government during a long reign of fifty-one years, impressed his subjects with an idea that his powers of mind and body were supernatural.

Acbar's reign indeed has, not inappropriately, been called the *Golden Age* of India. He was one of the best and wisest sovereigns that ever adorned or dignified a throne. In a work — the *Ayeen Acberry*, the "Mirror of Acbar," — written under the immediate direction of the emperor, by his distinguished literary vizier and friend, Abul Fazil, is detailed the comprehensive and excellent system of administration which he put in practice. These "Institutes" show him to have been, preëminently, a statesman. Besides a great amount of financial and statistical matter, and sagacious observations upon men, politics, and government, the "Mirror" furnishes the regulations of the different departments, and the domestic economy of the empire, — from the collecting of the revenues and the care of the army, down to the stipends of the ladies of the harem, the daily food of the king's camels, and the mode of serving up his dinner.

With respect to Acbar's personal habits — he spent the greatest part of the night in business, and in listening to the discourses of philosophers and historians, whom he delighted to collect around him. About three hours before day, musicians were introduced, who performed vocal and instrumental music. After that an hour was spent by his majesty in silent prayer. Just before daybreak, people of all ranks were in attendance, waiting the emperor's appearance. Beside the opportunities of audience regularly afforded to all, the emperor occasionally appeared at a window, when petitions might be offered to him without any intervention whatever. He abolished the immemorial custom of prostration. He took but one meal daily, and that so simple, that for months he did not taste animal food. He slept but little, and that chiefly in the forenoon and evening.

His principles of government were, to gain and secure the hearts of all; to prevent not only all injustice, but all delay of justice; to be tolerant in religion — and it is said he never even laughed at or ridiculed any sect; and to be sparing of the lives of offenders. The whole country was divided into provinces, the governors of which were changed every three years. Taxes must be demanded in an "affable" manner, and the collector is to consider himself "the immediate friend of the husbandman," and to lend him money when he needs it, to be repaid at a favorable time. His remarks on the administration of justice are peculiarly admirable, for their clear, searching, and impartial character.

Acbar removed a great number of vexatious and injurious taxes, substituting one broad, equitable levy upon the land of the country, which he procured to be carefully measured, and the tax fixed. He remitted the navigation duties, and reduced those on manufactories. The coin was enhanced in value by improving its fineness. Literature and the arts were never better encouraged, and the education of the people was made more universal, and its quality incalculably improved. He was not only the first man of the empire in station, but in accomplishments, intellect, and virtue. He possessed that rare and fortunate combination of qualities for rule, remarks an author, by which he was enabled not only to project, or to appreciate when others had projected, some of the loftiest principles of government, but to carry them himself into practice by his practical skill, and by an unwearied and personally laborious attention to the details.

Jehanghire, that is, "lord of the world," was the title chosen by Selim, the son of Acbar. This prince ascended the throne at his father's death, in A. D. 1606. The assumption of so arrogant a title betrays the weakness of the man — a character sufficiently dis-

played in the sequel. The nobles attempted to place Jehanghire's son on the throne; but the result was the execution of many of them, and the confinement of the king's son. One of the first acts of the king involved his whole life in remorse. The romantic story is thus told: —

A poor Tartar, named *Chaja Aiass*, whose imagination had been kindled by the reports of Indian magnificence, left his native country, in the hope of bettering his fortunes in that land of promise. His whole property consisted of a sorry horse, and a very small sum of money, which had proceeded from the sale of his other effects. Placing his wife upon the horse, he walked by her side. Their scanty pittance of money was soon exhausted; they had even subsisted for some days upon charity — when they arrived on the skirts of the great solitudes which separate Tartary from the Mogul dominions. No house was there to cover them from the inclemency of the weather, no hand to relieve their wants: to return, was certain misery; to proceed, apparent destruction. They had fasted three days.

In this distressing situation, the wife of Chaja Aiass gave birth to a daughter. They tarried for some hours, in the vain hope that travellers might pass that way; but they were disappointed: human feet seldom tread these deserts. The sun declined apace; they feared the approach of night; the place was the haunt of wild beasts; and should they escape these, they must die of hunger. In this extremity, Aiass, having placed his wife on the horse, found himself so much exhausted that he could scarcely move. To carry the child was impossible; the mother could not even maintain herself upon the horse. A long contest began between humanity and necessity; the latter prevailed, and they agreed to expose the child on the highway. The infant, covered with leaves, was placed under a tree, and the disconsolate parents proceeded in tears. As long as the tree, at the foot of which the child was lying, remained in sight, they persevered in their resolution; but when that disappeared, the heart of the mother failed her, and she refused to proceed without her babe. The father returned, and beheld, with horror, an enormous black snake coiled above and around the infant. His cry of anguish alarmed the reptile, which slowly uncoiled itself, and glided away, leaving the destined victim unhurt.

This almost miraculous preservation instilled fresh hope and energy into the hearts of the parents: they struggled on, and at last were relieved by some other travellers. They reached the court of the Grand Mogul, and Aiass was admitted into the service of an omrah, or prince. Here he soon attracted attention by his abilities, and was at last noticed by the emperor, Acbar, who gradually raised him to high favor and distinction. The daughter, who had been born in the desert, received the name of *Mher-ul-Nissa*, or the "sun of women." She had some right to the appellation, for in beauty she excelled all the ladies of the East. She was educated with the utmost care; in music, dancing, poetry, and painting, she had no equal among her sex. Her disposition was volatile; her wit lively and satirical; her spirit lofty and uncontrolled.

Selim, the prince royal, afterwards called *Jehanghire*, paid a visit one day to her father. When the public entertainment was over, when all except the principal guests were withdrawn, and wine was brought on the table, the ladies, according to custom, were introduced in their veils. The ambition of Mher-ul-Nissa aspired to a conquest of the prince. She sang — he was in raptures; she danced — he could hardly be restrained in his place. Her stature, her shape, her gait, had raised his ideas of her beauty to the highest pitch. When his eyes seemed to devour her, she, as by accident, dropped her veil, and shone upon him at once with all her charms. The confusion, which she could well feign on the occasion, heightened the beauty of her face. Her timid eye fell, by stealth, upon the prince, and kindled his soul into love. He was silent for the remaining part of the evening; she endeavored to confirm, by her wit, the conquest which the charms of her person had made.

Selim, bewildered with his passion, knew not what course to pursue. Mher-ul-Nissa had been betrothed by her father to *Shere Afkun*, a Turcomanian nobleman of great renown. Selim applied to his father Acbar, who sternly refused to commit a piece of injustice, though in favor of the heir to the throne. The prince retired abashed, and Mher-ul-Nissa became the wife of Shere Afkun.

But Acbar died; Jehanghire was raised to the throne, and, giving way to the dictates of his passion, the husband of the woman whom he coveted was murdered by his order.* No obstacle now interposed; but, apparently smitten with remorse at the baseness of his crime, the emperor refused even to see the object of it, and she lived for four years neglected in his harem. Here she was so scantily provided for that she was compelled to exert the accomplishments she possessed in needlework and painting, for a livelihood, and her productions became objects of general desire and admiration.

The emperor's curiosity was at length aroused;

* Before resolving to murder Shere outright, the emperor had taken several disgraceful methods of accomplishing his purpose, all of which failed. At one time, he ordered the haunt of an enormous tiger to be explored, and appointed a day for hunting. Shere was invited to the hunt. He was quite unsuspicious of the sinister designs of the king, especially as Jehanghire had received him with favor at court, and conferred upon him new honors. Having, according to the Tartar custom, surrounded the place which the monster frequented, for many miles, the hunters began to move towards the centre from all sides. The tiger was roused; his roaring was heard, and the emperor hastened to the scene of action.

The nobles being assembled, Jehanghire called aloud, "Who among you will advance singly and attack this tiger?" They looked on one another in silence; then all eyes turned upon Shere Afkun. He seemed not to understand their meaning. At length, three omrahs started from the circle, and, sacrificing fear to shame, fell at the emperor's feet, and begged permission to try their strength, singly, against the formidable animal.

The pride of Shere Afkun arose. He had imagined that none durst attempt a deed so dangerous. He hoped that, after the refusal of the nobles, the honor of the enterprise would devolve on him. Afraid of losing his former renown, he offered to attack the tiger unarmed. The monarch made a show of dissuading him from the rash enterprise; but, secretly delighted, yielded, at last, with a well-feigned reluctance. Astonishment was painted in every face; every tongue was silent. After a long and obstinate struggle with the tiger, the intrepid warrior prevailed; and, though mangled with wounds himself, the monster was at last laid dead at his feet. Thus the emperor was foiled in his base attempt, and the fame of Shere increased.

After several other covert attempts on his life, the king at last sent assassins, who, attacking Shere on the highway, succeeded in despatching him with many bullets and arrows, though not till after he had killed six omrahs and several of their soldiers.

he visited her, and from that moment *Noor Mahl*—that is, "light of the harem," for such was the name she assumed—exercised the most unbounded sway over his mind. Chaja Aiass was raised to the distinguished position of vizier, and his two sons, brothers of the sultana, Noor Mahl, were made omrahs; and what is equally extraordinary and gratifying, they all filled with honor the posts they occupied. The affairs of the empire were never better conducted than under Chaja Aiass: his administration is still looked upon as one of the few luminous spots in the dark history of Indian domestic government.

Several European embassies, having commercial objects, arrived at the court during Jehanghire's reign. But, although these were received with great favor, the vacillating disposition of the sovereign—now granting their requests, and now withholding them again, or changing the condition of his grants, at the wish of his nobles—caused them all to eventuate in disappointment.

After the death of her father, who had held her haughty and imperious disposition under some control, Noor Mahl plotted to place on the throne the emperor's youngest son, who had married her daughter by her first husband, the omrah. Her brother, *Asiph Jan*, was vizier; with qualities scarce inferior to his father. *Shah Jehan*, the emperor's third son, and eventually his successor, was Noor Mahl's most determined opponent. This man had murdered his brother Chusero, and, to escape the emperor's resentment, took up arms against his father; but he was unsuccessful, principally through the abilities of *Mohâbet*, a noble-minded, heroic spirit, general to the emperor. The empress hated this general, of course, and endeavored to ruin him with the emperor, who seems himself to have properly appreciated his character and services.

Through Noor Mahl's influence, Mohâbet was now summoned to court; but he took the precaution to bring as an escort five thousand devoted rajpoots. He was ignominiously refused an audience till certain alleged peculations were accounted for. His son-in-law, sent to the emperor to protest Mohâbet's devotedness to his sovereign, and to explain matters, was sent back stripped and cruelly bastinadoed. Seeing that decisive measures were called for, Mohâbet planned a bold scheme. The imperial army had to cross the Jhylum: when the greater part had passed to the other side, Mohâbet galloped with two thousand horse to the bridge, destroyed it, left a body of his determined friends to prevent the return of the troops across the river, and, appearing in the emperor's tent with a countenance pale but determined, secured the person of Jehanghire.

Every attempt, on the part of the army under Asiph Jan, to recross the river to the assistance of the sovereign, was resisted, and with great slaughter, by Mohâbet's few but resolute troops. Noor Mahl herself, the author of all the mischief, who had already crossed the river, was half frenzied at the success of the general's manœuvre: she rushed into the water, emptied with her own hand three quivers of arrows, had three successive drivers killed on the back of her elephant, and thus inflamed to a high pitch the courage of the soldiers.

But Mohâbet crossed the river, and drove all before him. He ultimately obtained possession of Noor Mahl's person, who was accused by him of high treason and other crimes, and an order obtained for her execution. She begged to see Jehanghire once more, and, on being admitted to his presence, stood before him in silence. Jehanghire burst into tears. "Will you not spare this woman, Mohâbet?" he said, at length. "See how she weeps." "It is not for the emperor of the Moguls to ask in vain," was the reply, and Noor Mahl was instantly set at liberty.

The loyal Mohâbet now restored to the emperor all authority, and dismissed his guards. But the sultana was base enough to demand his death, and, on the refusal of her request, sought to assassinate him. Warned of her intentions by the emperor, Mohâbet fled, and was proclaimed a traitor, and a price set on his head. Of a lofty and fearless character, he now decided on a most extraordinary step. Disguising himself, he went to the camp of Asiph Jan, the brother of his mortal enemy, and succeeded in obtaining an interview.

Appreciating his mercy to his sister, and his present generous confidence, Asiph received him in his arms, and took him to a secret apartment. "Purvez, the elder of the princes, is virtuous and my friend," said Mohâbet; "but we must not exchange one feeble sovereign for another. I have fought Shah Jehan, and know his merit: though his ambition acknowledges no restraint of nature or justice, his vigor will prevent intestine disorder, and give power to the laws." Asiph concurred cordially in these views; but their schemes were rendered unnecessary by the death of Purvez and Jehanghire, which occurred shortly after, A. D. 1628.

A measure of unequalled atrocity secured *Shah Jehan* from competitors to the throne. This was the murder, by him, of every other male descendant of the house of Baber, except his own four sons, Dara, Sujah, Aurungzebe, and Morad. Asiph was made vizier, and Mohâbet commander-in-chief. Lodi, a descendant of the Patan emperors, and who had formerly fought against Shah Jehan, was now his chief enemy, but surrendered himself on condition of receiving a province. Being sent for to court, shortly after, he was received with such studied insult, that he shed tears and fainted away—strange effect on so brave a man! He again rebelled unsuccessfully, and perished in despair, having attacked, with but thirty followers, a considerable body of the enemy, in order to procure "an honorable death." The emperor exhibited the most indecent joy at his decease—a compliment to his formidable abilities and courage. Some troubles occurred at this time in the Deccan, but were soon quieted.

During Shah Jehan's reign, his numerous subjects enjoyed tranquillity and happiness such as had rarely been enjoyed in that part of the globe. His governors were closely watched, and brought to strict account, and his reign is celebrated for the strict execution of the laws. The collection of the revenue, with which the comfort of the subject is so much connected, was even better managed than in Acbar's time. To Shah Jehan India is indebted for some of its noblest architectural structures. He built, for his own residence Jehanpoor, a city near Delhi, and erected a palace said to be one of the finest in the world. The mausoleum of his favorite queen, Noor Jehan, is one hundred and ninety yards square, on an elevated terrace, in the midst of a beautiful garden. It is built of white marble, inlaid with precious stones.

The illness of Shah Jehan encouraged his sons to strike for the empire. The most dangerous among them was *Aurungzebe*, a man of craft, courage, and energy. He professed to be deeply religious, and

anxious to restore the purity of the Moslem worship, which, to conciliate the Hindoos, had become wisely tolerant. He cajoled his brother Morad, inducing him to place money and forces at his disposal. He succeeded also in attaching to his fortunes the immensely wealthy emir of the prince of Golconda. *Dara*, the eldest son of Shah Jehan, being called to administer the government for his father, whose illness incapacitated him for its functions, commenced his administration by forbidding his brothers to approach the palace, on pain of death. The brothers broke out into open rebellion; the hostile armies met, and a stoutly contested battle ensued. During the engagement, one of Dara's captains deserted his sovereign, and went over to Aurungzebe with thirty thousand men, thus securing the victory to that prince.

Aurungzebe now got possession of his father's person, and kept him in captivity the rest of his life. The father had previously endeavored to inveigle his son into the harem of the citadel of Agra, where he had stationed some powerful Tartar women, ready to fall upon and crush him. Morad, too, found himself a hopeless and helpless captive. Sujah was driven from the country, and basely killed by the king of Arakan, with whom he had taken refuge. Dara, after enduring every hardship, was treacherously betrayed to Aurungzebe, who had him paraded about the streets of Delhi on a miserable, filthy-looking elephant, habited in a dirty cloth. At this lamentable sight, piercing shrieks, and cries of distress, as if some great calamity had befallen themselves, were heard from men, women, and children, on every hand. This popular commiseration sealed the fate of the wretched Dara, who was murdered by his brother. Morad, not long after, shared the same fate.

These family dissensions, arising from the want of a fixed rule of succession, indicate a declining empire. Shah Jehan, by murdering his relatives, struck the first blow at Mogul sovereignty. Aurungzebe, by similar atrocity, shook it to its very centre. The principle became established, that on the death of an emperor, "there was no place of safety but the throne, the steps to which must be the dead bodies of unsuccessful competitors;" and these victims were generally the nearest relatives of the aspirant to sovereignty.

CHAPTER CCXVI.

A. D. 1659 to 1803.

Aurungzebe — Acbar II. — Aulum — The Sikhs — Jehander — Nadir — Aulum II. — The Mahrattas — Gholam Khadur — Scindia.

AURUNGZEBE's character seems to have undergone a remarkable change for the better, when he found himself undisputed master of the empire. He treated his father with all attention and respect, consistent with his captivity. Wishing to adorn the throne with some of Shah Jehan's jewels, the emperor sent to ask them of his father, who told him that hammers were ready to pound the jewels into dust, if there were any more importunity for them. "Let him keep his jewels," replied the emperor; "nay, let him command those of Aurungzebe." This remark being repeated to Shah Jehan, he sent a number of the gems he had refused, saying, "Take these, which I am destined to wear no more; wear them with dignity, and, by your own renown, make some amends to your family for their misfortunes." When this was repeated to the emperor, he burst into tears.

Aurungzebe.

Another event gave occasion for the display of the ready sagacity of Aurungzebe. A wealthy old woman, by her liberalities, had collected around her a vast crowd of religious mendicants, — fakirs, — who, having been successful in several enterprises beyond their expectations, were easily persuaded by their female chief that she had charmed their lives against death by powerful enchantments. Some twenty thousand of the fakirs, having been collected, and thus fortified by fanaticism, entertained the wild scheme of usurping the throne.

Instead of despising this enemy, Aurungzebe, a religious knave himself, pretended to get up, by his incantations, a counter charm of greater potency, which he wrote with his own hands upon little slips of paper, and had his soldiers fasten them on the tops of spears, borne before the several divisions of the army. The mystic power was confided in by the soldiers, who fought the enemy with heroism, and the fakirs were cut to pieces. This story is more fully given in our history of Hindostan.

Aurungzebe died in 1707, at the age of ninety-four, after reigning forty-eight years, over about eighty millions of people. His revenue is said to have equalled four or five hundred millions of dollars. The poisoned chalice of filial ingratitude and rebellion he had made his father drink of, was proffered to his own lips by his son, *Acbar II.*, who caused him much and deserved anguish. His personal habits were regular, pure, and simple. "Of his domestic administration it is impossible to speak too highly: it was liberal, enlightened, and just." Under his rule, the Mogul empire is said to have reached its highest grandeur and dignity though, at his death, the symptoms of inherent weakness became but too apparent.

Aurungzebe's latter hours were imbittered by remorse: may we not hope they were elevated by repentance? A passage in one of his letters to his son, written in the prospect of death, is exceedingly impressive. "Old age has arrived," he says, "weakness subdues me, and strength has forsaken all my limbs. I came a stranger into this world, and a stranger I depart. I

know nothing of myself, what I am, or for what I am destined. The instant which passed in power hath left only sorrow behind it. I have not been sufficiently the guardian and protector of the empire. My valuable time has been passed vainly. I had a patron in my own dwelling, [conscience,] but his glorious light was not seen by my dim vision."

In the third year of this reign, a dreadful famine desolated India, producing most appalling scenes of suffering. The emperor immediately remitted the rents of the land and other taxes. He bought corn where it was most plentiful, and sold it at reduced prices where it was the least so. The means for doing this were furnished from his own treasury, which had grown rich under his economical and able management, and which he opened for the benefit of the people without limit. An historian of the Grand Moguls well remarks, that it is a most extraordinary, but at the same time consoling and gratifying fact, that men like Shere, Shah Jehan, and Aurungzebe, all of them stained with execrable crimes, committed in the pursuit of power, should, when their objects were attained, be so justly famous for the vigor, skill, and impartiality of their administrations.

The remaining history of the Mogul empire is but the melancholy record of one miserable struggle after another for the imperial sway, among the descendants of its noble founders, while the empire itself was continually becoming less and less worth the contest. After the usual quarrel of the sons of the emperor, at his death, for the throne, *Shah Aulum* — his two brothers being severally defeated and slain — succeeded his father, Aurungzebe. He had to contend with a new power, the *Sikhs*, whose descendants, after a space of more than one hundred and thirty years, are now (1849) struggling vigorously for independence against the British power in India.*

Shah Aulum reigned but five years, and died in A. D. 1712, leaving behind him the reputation of an accomplished, liberal, and humane prince.

Of the four sons of Shah Aulum, the eldest gained the throne for a few months, through a distinguished general of his grandfather, and called himself *Jehander Shah.* His chief adviser was a concubine, one of the impure class of public dancers, and he was frequently seen near Delhi, walking with such abandoned females. His nephew, *Feroksere*, seized the throne, after defeating and killing his uncle. He slaughtered, without compunction, every person in his power from whom he could apprehend any possible danger. He was dethroned, after six years, by one who had helped to elevate him, and died. Two other emperors reigned, one five, the other three, months. *Mahomed* then came to the throne. He was weak and devoted to luxury: instead, therefore, of opposing a bold front to the Mahrattas, now rapidly rising to a considerable power, he bought peace with these marauders, by paying them a fourth of his resources; and with a weakness still more fatal, finding it troublesome to collect this fourth, he gave the ruthless Mahrattas leave to collect it in their own rough fashion; thus abandoning his people to the spoiler. The disorganized state of the country, under its weak and worthless rulers, had before opened India to Tamerlane's plundering inroad, preparing the way for Mogul power. So Nadir Shah's similar invasion opened the way for British rule in India.

This *Nadir Shah*, who has been noticed in another place, was, according to some, a common laborer; according to others, he was the son of a shepherd in Khorasan, and by selling his father's sheep, obtained money and hired a band of robbers. He now took service under the son of the sophi of Persia, who desired to recover his throne from an Afghan usurper, whom Nadir overthrew. He then put out his employer's eyes, and caused himself to be proclaimed king of Persia, in 1736. He marched upon the Afghans; and afterwards into Hindostan, where he gained possession of Delhi, through the treachery of Mahomed's officers, who were rewarded by the following speech of Nadir, exhibiting a singular medley of the monarch, the ruffian, and the fanatic. "Are not you both most ungrateful villains to your king and country, who, after possessing such wealth and dignities, call me from my own dominion to ruin them and yourselves? But I will scourge you with all my wrath, which is the vengeance of God."

A Persian seized a pigeon-seller's basket, who cried out that Nadir had ordered a general pillage. The streets of Delhi were soon filled with an excited populace; the Persian was set upon; a report spread that Nadir was dead; before nightfall, two thousand Persians had been slain. Nadir was shot at himself. This incident unchained the tiger, and the consequence was, a general massacre, in which, before two o'clock, one hundred thousand of the Delhi people were killed — men, women, and children upon the same bloody heaps.

During this dreadful scene, the king of Persia sat in the mosque. None but his slaves dared to come near him, for his countenance was dark and terrible. At length, the unfortunate emperor, Mahomed, attended by a number of his chief omrahs, ventured to approach him with downcast eyes. The omrahs who preceded Mahomed bowed down their foreheads to the ground. Nadir asked them, sternly, what they wanted. They cried out with one voice, "Spare the city." Mahomed said not a word, but the tears flowed fast from his eyes. The tyrant, for once touched with pity, sheathed his sword, and said, "For the sake of the prince Mahomed, I forgive." In a few minutes, so instantaneous was the effect of his orders, every thing was calm in the city.

But the pillaging was now to begin; and its amount is variously estimated at from one hundred and fifty to three hundred and fifty millions of dollars. During its continuance, the gates were shut, and the populace reduced to famine. *Tucki*, an actor, was playing before Nadir, and so delighted him that the shah promised him whatever reward he should ask. Falling on his knees, the noble Tucki cried out, "O king, com

* The origin of the Sikhs is thus stated: In Baber's time, Nanek, the beautiful son of a merchant, having attracted the attention of a dervis, was taken home by him and educated in Islamism. The youth selected for himself, from time to time, in the course of his studies, such doctrines, expressions, and sentiments as suited him, and the result was a book, written in a very elegant style, called *Korrint.* This, by degrees, became the text-book of a sect, which, under a military organization, rose to empire, under the name of Sikhs; but they seem latterly to have given up their religious pretensions. Rejecting, as he did, much of the absurdities of the two great religions of India, Mahometanism and Hindooism, and preserving some of the good of both, Nanck had many followers. After his death, nine chiefs successively governed the body of the Sikhs, who lived very peaceably and inoffensively. But in Aurungzebe's reign, one of the chiefs was put to death, and another banished. The Sikhs now carried rapine and slaughter among the Moguls, but were checked by Shah Aulum, though not destroyed. Their history is given in a subsequent chapter.

mand the gates to be opened, that the poor may not perish." The request was granted, and the blessings of his fellow-creatures were the priceless reward of the actor's benevolence.

Nadir quitted Delhi, having taken the provinces between Persia and Hindostan from Mahomed, and given him some good advice. The emperor died in 1747, after reigning thirty years. *Ahmed*, his eldest son, succeeded; and during his reign he lost, to the rising Afghan power, the north-western provinces, Moultan and Lahore. The Mahrattas and Rohillas, too, were very troublesome. At last, a rebel seized Delhi, and put out Ahmed's eyes, setting up another emperor, *Aulumgeer II.* The Sikhs now rose into importance; and the Afghans marched to the very gates of Delhi, which were opened to them, and the city was again at the mercy of an enemy. The emperor had sunk so low, that he begged the Afghan chief, *Abdallah*, not to leave him to the mercy of his own vizier, the rebel who had put out Ahmed's eyes. Aulumgeer fell into the wretch's hands, however, and was assassinated, in A. D. 1759.

The Mahrattas now attempted, by one bold stroke, to seize the empire; but Abdallah, the Afghan, being again on Indian territory, met their army of one hundred and forty thousand horse, commanded by their best generals, and after a contest of almost unexampled severity, at Paniput, (A. D. 1760,) obtained the victory — only a few of the army and three of the generals escaping. Abdallah gave the sovereignty to *Aulum II.*, who was never really master of his dominions, and experienced a great variety of the most cruel disasters.

The next half century offers to the historian of India a perplexed chronicle of violent revolutions, occasioned by the various chiefs who successively rose to more or less power, and their contests with Great Britain. The story, however, of the last revolution that occurred to the Moguls of India, previous to their becoming pensioners of Great Britain, is both interesting and instructive — interesting as a picture of Orientalism, instructive as an example of the instability of human grandeur, and the precarious state of despotic governments. The author of this revolution was *Gholam Khadur*, disinherited by his father, and driven from his presence, for vice and crime. *Shah Aulum II.*, or *Allum*, the king of Delhi, and last of the Moguls, took him under his protection, treated him as his own son, and conferred on him the second title in the kingdom — emir of emirs.

He lived with the king, and raised a body of about eight thousand troops of his own countrymen, the Moguls, which he commanded. Gholam Khadur was of a passionate temper, haughty, cruel, ungrateful, and debauched. In the latter part of the year 1788, the king had formed suspicions that some of the neighboring rajahs would attempt the conquest of his territories. This was confirmed by the approach of a large army toward his capital, commanded by a chief named *Ismael*, and assisted by the warlike Mahratta sovereign, Scindia.

Gholam reassured his king, who was discouraged at the array of his formidable enemies; he urged him to march out, give his troops a supply of money, and he would lay his head on the enemy's being repulsed. On the king's reply that he had no money, Gholam offered to advance enough. "Only head the army," said he: "the presence of the monarch is half the battle." The king seemed to consent, and requested Gholam to assemble the army, pay their arrears, and inform them of his purpose to lead them in person. Great, therefore, was Gholam's astonishment, when the next day, he intercepted a letter from the king to Scindia, the hostile chief, desiring him to make al haste and destroy Gholam; "for," said the letter, "he urges me to act against my wishes, and oppose you.' On this discovery, Gholam marched out with his troops, crossed the Jumna, and encamped on the other side, opposite the fort of Delhi, the residence of the king. He then sent the king the intercepted letter, asking him if such conduct did not merit the loss of his throne. After a few days' siege, Gholam carried the fort: entering the palace in arms, he flew to the king's chamber, insulted the old man in the most barbarous manner, knocked him down, and kneeling on his breast, dug out one of his eyes with his knife, ordering a servant of the king to thrust out the other!

He then gave up the palace to pillage, and, going to the zenana, where the king's women resided, insulted the ladies, and tore their jewels from their noses, ears, and limbs. As he had lived with the king, he was well acquainted with the different places where his treasures were hid; he dug up the floor of the king's own bedroom, and found there two chests containing in specie one hundred and twenty thousand gold mohurs, — nearly a million of dollars, — which he took, and vast sums besides. To get at the hidden jewels of the women, he practised a nefarious trick, of the meanest kind. He ordered that the king's ladies and daughters should come and pay their respects to him, promising to free those who could best please him by their dress and appearance. The innocent, unthinking women brought out their jewels, and adorned themselves in their richest attire, to please this savage. Gholam ordered them to be conveyed into a hall, where he had provided ordinary dresses for them: these dresses he made them put on, by the assistance of eunuchs, and taking possession of their rich dresses and jewels, sent the women home to lament their own credulous vanity, and curse his treachery. He did not stop here, but insulted the princes by making them dance and sing. The most beautiful of the king's daughters, Mobaruck ul Moolk, was brought to the tyrant, but she stabbed herself, rather than submit her person to him.

Scindia, the Mahratta chief, soon after this, came to the king's assistance, ostensibly, but his real purpose was to make the remnant of the Mogul empire his prey. Gholam fled, and took refuge in the fort of Agra, a large city, one hundred and fifty miles south of Delhi. Here Scindia's troops besieged him, and he, perceiving that he must be taken if he tarried, took advantage of a dark night, stuffed his saddle with a large stock of precious stones, and with a few followers fled toward Persia. Unluckily for him, the wretch fell from his horse on the second night of his flight: by this means a party of horsemen, which had been sent in pursuit, came up with him, and took him prisoner. He was brought to Scindia, who, after exposing him some time in irons, and some time in a cage, ordered his ears, his nose, his hands, and his feet to be cut off, and his eyes taken out, in which state he was allowed to expire!

Scindia seized on the kingdom he came to protect and all that was left to Shah Allum, the nominal emperor, was the city of Delhi, with a small district around it, where, deprived even of sight, he remained an empty shadow of royalty. In the early part of

the present century, (A. D. 1803,) the British nation took under their immediate sovereignty Agra and Delhi, pensioning off the king of Delhi, the last representative of a mighty race. Thus terminated the empire of the Grand Moguls in India; though the name *King of Delhi* is still given to the lineal descendant of the Grand Mogul — a pensioner of the British government — who resides at Delhi.

CHAPTER CCXVII.

General Views — Military Affairs — Divisions — Cities — Education — The Household and Domestic Habits of the Grand Mogul — The Seraglio — The Painting Gallery — Public Fights of Animals — Machines — Pensions — Festivals — Marriages — Hunting and Hawking — Fairs — Weighing the King.

The Mogul empire, in 1725, included all of India from Afghanistan, or Candahar, Beloochistan, and Sindh, to Assam and Arakan, and from Badakshan, Siapouch, Thibet, and Nepaul, to the ocean, except the Malabar coast, and the triangular territory south of the Gavery. From Cabul, the chief town in the extreme north-west, to Pondicherry, in the south-east, the distance is nearly eighteen hundred miles, or as far as from Bangor, in Maine, to the capital of Texas. Its width from north-east to south-west varied from seven hundred to fourteen hundred miles; in all about one million square miles, with from eighty to ninety millions of inhabitants. Aurungzebe's treasury was supposed to equal four or five hundred millions of dollars. The regular annual revenue of Acbar, from twelve fifteenths of the empire, was about ninety millions of Sicca rupees, or forty-five to fifty millions of dollars.

The military establishment was under fixed and regular pay, and the nicest discipline and regulations. It was a maxim of Acbar, which he carried into every department of his concerns, that "true greatness gives attention to the *minutiæ* of business, as well as to capital affairs." In this, and some other things, Napoleon seems to have imitated him. The militia, or Zemindary troops, numbered, says the "Mirror of Acbar," four millions four hundred thousand.

Some of the cavalry had their horses marked, and a description taken in writing of the persons of the men, and these troopers took rank of the others. Their pay was from seven to eleven dollars a month. Every thing that regarded the horses, their feeding, classification, menage, &c., was minutely regulated. The Moguls had a body of fifty thousand of these horsemen, near the seat of government. The elephants, of which there were seventeen or eighteen hundred, were divided also into seven kinds, and the details of their feeding, care, the pay of their keepers, &c., were regulated with the utmost exactness. The yearly allowance to each elephant was from three and a half dollars to more than sixteen and a half dollars.

The officers were commanders of ten, and so up to ten thousand; their commands increasing by hundreds from four hundred to five thousand, below that by fifties and twenty-fives, and below ninety, by tens. Many of the commanders of above five thousand men were the king's sons. There were sixty-six of these bodies of five thousand. The captains of one hundred were of eleven ranks, and paid accordingly, from five hundred to seven hundred rupees, or about two hundred and fifty to three hundred and fifty dollars per month. Every commander had, also, half as many infantry as cavalry: of the infantry one fourth were *bundookchean*, that is, "matchlock-men," the rest archers, except a few who were carpenters, blacksmiths, water-carriers, and pioneers. The trooper supplied his own horse on entering the service; afterward, in case of accident, the government supplied it, and took half its value out of the pay by quarterly stoppages. This may suffice as a specimen of these curious and minute regulations recorded in the "Mirror of Acbar," already mentioned. The whole army was divided into twelve divisions: each division did a year's duty in rotation.

A body of twelve thousand *bundookchean*, was always employed about the royal person. A thousand porters guarded the palace, who were paid from two dollars and three quarters to seven dollars and a half per month. Another thousand guarded its environs. Several thousand bearers, some of whom could carry enormous weights, did service at the palace. Another thousand men were employed as spies, couriers, and errand men, and also in nice and difficult undertakings. Besides all these, were the gladiators, performers of feats, wrestlers, and the slaves. As Acbar "did not approve of giving these unfortunate men the opprobrious name of slaves," they were called "dependants." They were of five kinds — infidels taken in battle, and bought and sold as common slaves; those who of themselves submitted to bondage; children born of slaves; thieves, become the slaves of the owners of the goods they had stolen; and fifthly, persons sold for the price of blood — that is, for homicide.

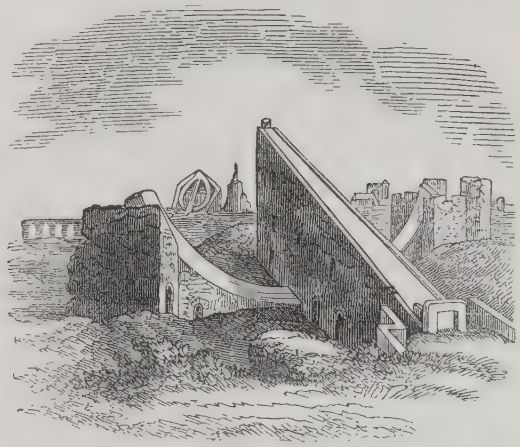
The daily pay of these was from one and a quarter cents to fifty cents. They were formed into divisions, and committed to the care of skilful persons, to be instructed in various arts and occupations. "His majesty," adds the "Mirror," "out of his humanity and discernment, promotes these and other inferior classes of people, according to their merits; so that it is not uncommon to see a foot soldier raised to the dignity of an omrah of the empire."

It is said that the emperor had a body-guard of Arab women, who were extremely well disciplined, and never quitted the seraglio: amongst them were established all the different degrees of rank which obtained among the men. Besides the army at Delhi, there was always a very considerable one at Agra, the other capital. Exclusive of these, the smallest village had two horse and six foot soldiers, who acted as the police, or spies of government, and sent an account of whatever was transacted. Every town had a garrison. In a word, each of the rajahs, who were so many petty chiefs, or feudatories of the empire, always, in later times, supported a numerous body of troops ready to march.* One of them kept on foot, in the early part

* The military force was thus distributed: Bengal, 23,000 cavalry and 800,000 infantry; Bahar, 11,000 and 450,000; Allahabad, 11,000 and 238,000; Oude, 7,600 and 168,000; Agra, 50,000 and 577,000; Malwah, 281,000 and 68,000; Guzerat, 67,000 and 9,000; Ajmeer, 86,000 and 347,000; Lahore, 54,000 and 426,000; Moultan, 14,000 and 166,000; Cashmere, 5,000 and 93,000. These are not all the troops. — *Ayeen Acberry.*

of the last century, an army of fifty thousand cavalry and two hundred thousand infantry. The emperor maintained five hundred elephants: his arsenals contained an immense quantity of ammunition.

Acbar's empire was divided into fifteen *soobahs*, or viceroyalties, with each its *soobahdar*, or viceroy, viz.: Allahabad, Agra, Oude, Ajmeer, Ahmedabad, Bahar, Bengal, Delhi, Cabul, Lahore, Moultan, Malwa, Berar, Khandees, and Ahmednagur. The first twelve of these were subdivided into one hundred and five *sircars*, or provinces, and two thousand seven hundred and thirty-seven *kusbahs*, townships, or counties.



Remains of an Observatory at Delhi.

It is said there are more than a score of cities, in Hindostan, which bear, in their decay, the evidence that they were once royal capitals. Delhi, one of the capitals of the Grand Moguls, was formed of the old city with its walls, the new city at a short distance, and the space between, enclosed by two walls. Here, in Tamerlane's time, was the splendid "Palace of the thousand columns," built by a famous Indian king. But the present Delhi is at another place, and was founded by Acbar, whose structures are noticed in our history of Hindostan. It once extended twenty miles, and a French writer, in the last century, estimated its inhabitants at one million seven hundred thousand. The imperial palace is of red granite, of tasteful architecture, one thousand yards long by six hundred broad, and cost more than five millions of dollars. The stables will hold ten thousand horses. There are besides many relics of ancient grandeur.

Agra was made the seat of the empire by Acbar, and a most magnificent city. He here built his palace, a "fort of red stone, the like of which no traveller has ever beheld." "It contains above five hundred stone buildings, of surprising construction, in the Bengal, Guzerat, and other styles; and the artificers have decorated them with beautiful paintings. At the eastern gate are carved, in stone, two elephants, with their riders, of exquisite workmanship." This fortified palace is still to be seen, extending in a crescent shape along the river side. On the opposite bank were the four gardens — a monument of Humaioon's magnificence. At Agra also is the mosque of Acbar, said to be more splendid than that of Solyman at Constantinople; also the mosque of Aurungzebe, with its hundred columns; besides other monuments of former greatness.

The following were Acbar's "regulations for teaching in the public schools. The boys are first taught to read the letters of the Persian alphabet separately, with the different accents, or marks of pronunciation: and his majesty has ordered that as soon as they have a perfect knowledge of the alphabet, which is generally acquired in two days, they shall be exercised in combinations of two letters; and after they have learnt those for a week, there is given to them a short line of prose or verse, containing a religious or moral sentiment, wherein those combinations continually occur. They must strive to read this themselves, with a little occasional assistance from the teacher.

"For some days the master proceeds with teaching a new hemistich or distich; and in a very short time the boys learn to read with fluency. The teacher gives the young scholar four exercises daily, viz.: the alphabet, the combinations, a new hemistich or distich, and a repetition of what he had read before. By this method, what used to take up years is now accomplished in a few months, to the astonishment of every one.

"The sciences are taught in the following order: morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the art of government, physic, logic, natural philosophy, abstract mathematics, divinity, and history. Every individual is educated according to his circumstances or particular views of life. From these regulations, the schools, adds Abul Fazil, have obtained a new form, and the colleges are become the lights and ornaments of the empire."

A great number of religions prevailed in the empire of the Grand Moguls, the chief of which were the Brahminic and Buddhist, described in the history of Hindostan and Thibet; the Mahometan, described under Arabia; and the Parsee, or Gheber, described under the history of Persia. Supernatural powers were claimed for the emperor Acbar, who was in reality a man of profound intelligence, and liberal in his religious views, as may be seen in our history of Hindostan.

The most compendious method of conveying an idea of the complicated domestic machinery of the vast establishment of the Mogul court, is to enumerate the *heads* under which the "Mirror of Acbar" records the various regulations he adopted. Here minute directions are found written for the household, royal treasuries, jewel office, mint, coins, seraglio, equipages for journeys, encampments of the army, illuminations, ensigns of royalty, royal seals, water coolers, kitchen, lent days, prices of provisions, printing, perfume office, flowers, wardrobe, shawls; prices of manufactures; library and calligraphic rooms, painting gallery; armory, weapons and armor — of which some eighty different kinds are enumerated — artillery, firearms and their manufacture; elephant stables and their attendance, one hundred and one elephants for his majesty's riding, horse stables, horse bazaars, camel stables, ox stables, mules; manner in which his majesty spends his time, times of admission to the royal presence forms of salutation; spiritual guidance, including miracles — such as breathing on persons, to cure them, and into cups of water, to endow them with virtue, &c.; religious discipline; musters, that of elephants on Saturday, when they were most minutely examined; that of horses, on Sunday; of camels, mules, and oxen, on Monday; of soldiers, on Tuesday; the meeting of the council, on Wednesday; public administration of justice, on Thursday; relaxation in the harem, on Friday damage to animals, regulations for the public fights of animals, regulations for buildings.

Among other things are also the regulations of festivals, alms, weighing the royal person, holidays, marriages, hunting, hawking, games, tribute and taxes, division of lands, revenues, collections, settlements; also instructions to the viceroy, to the commissioners for pronouncing sentence, to the judges, the chief of police, the collectors of revenues, the registrars and the treasurers. The scope of this History affords room for a particular notice of but a few of these matters.

The seraglio was an enclosure of such immense extent as to contain a separate room for every one of the women, whose number exceeded five thousand. They were divided into companies, and a proper employment assigned to each individual. Over each of these companies a woman was appointed as duenna, and one was selected for the command of the whole, that the affairs of the harem might be conducted with the same regularity and good government as the other departments of the state.

Every lady received a salary equal to her merit — from one thousand six hundred and ten to one thousand and twenty-eight rupees per month. At the grand gate was an officer to take account of the receipts and expenditures of the harem, in money and goods. When any lady wanted any thing, she applied to the treasurer of the harem; and he, regulating the requisition according to the stipend of the lady, sent a memorandum to the officer at the gate, who transmitted it to the treasurer of the king's palace, who paid the money.

The inside of the harem was guarded by women, and about the gate of the royal apartments were placed the most confidential. Immediately on the outside of the gate, watched the eunuchs of the harem, and at a proper distance were stationed the rajpoots, beyond whom were the porters of the gates, and, on the outside of the enclosure, the omrahs; the "detached" and other troops mounted guard according to their rank. If the beguins, or wives of the omrahs, or other women of fashion, wished to pay their compliments, they notified it outside, and their request was sent in, in writing, to the officers of the palace, after which they were permitted to enter the harem: some had leave to make a visit of a month.

The monarch collected, in a kind of painting gallery, a number of artists, who might vie with each other in their productions. Every week the superintendents brought to his majesty the performance of each artist; and, in proportion to their merits, they were honored with premiums, and their salaries increased. A list of eighteen eminent artists is given in the "Mirror." Much attention was paid to the illumination of manuscripts — which was brought to a high degree of perfection — and also to the edges and binding. By command of the emperor, portraits were made of all the principal officers of the court, which, being bound up together, formed a thick volume, "wherein the past are kept in lively remembrance, and the present are insured immortality."

Public spectacles were encouraged "as a means of bringing together people of all ranks, who, by partaking in the general diversion, may become acquainted, and enter into friendship and good fellowship with each other." In the public fights of animals, deer were pitted against each other; they were classified, registered, and their qualities betted on. Buffaloes, bulls, rams, goats, and cocks were also pitted. The fights came off at night, on the fourteenth day of the moon, in the front of the palace. The deer were regularly trained, and wild ones constantly added to the herds.

The emperor was the inventor of several usefu machines; of one for polishing muskets; of a cart containing a corn-mill, which was worked by the motion of the carriage; of a carriage with several apartments and a hot bath, all drawn by a single elephant, extremely useful and refreshing on a journey; also several hydraulic machines, some of which were so adjusted that a single ox would at once draw water out of two wells, and at the same time turn a millstone.

Pensions were given, in money and land, for subsistence, to the learned and their scholars; to those who had retired from the world; to the needy who were not able to help themselves; also to the descendants of great families fallen into decay, who, from false shame, did not follow any occupation for support.

The ancient festivals were rejected, or continued as the king directed. After establishing a festival, he endeavored to make it of the greatest possible use, embracing every occasion of distributing largesses. With this view, he adopted the ancient Persian festivals of Giamschid and others, which were used as the means of bestowing donations. There was the new year festival, on the first of March, for nineteen days, during which immense sums of money and valuable articles were distributed; the kettle-drum was beat every three hours, accompanied by musical instruments. For three successive nights there were illuminations and fireworks. There was also a festival for each month.

The merchants' wives held fairs on the ninth day after the festivals, and here the women of quality purchased. The monarch attended these fairs in disguise. Afterwards, there were fairs for the men. These the king attended, and any one might then have free access to him, and the wronged receive justice.

There was a curious custom of weighing the king twice a year — once on his birthday, against various articles, twelve times; and these were then given away. The princes were also weighed on their birthdays, and the things in the opposite balance distributed. Birds were let fly on these occasions, and animals were given away, the number corresponding to the years of the prince.

In marriages, the emperor made the consent of the bride and bridegroom equally necessary with that of their parents. He disapproved of the marriage of parties of different sects in religion, or of ill-assorted dispositions; he held it sinful that mere children should marry, — as is sometimes the custom in the East, — because it would make discord; that persons of near affinity should intermarry, and that excessive marriage gifts or settlements should be made. He also disapproved of polygamy. The customs in the celebration of marriage varied in different parts of the empire.

The Hindoos had several games of ball, at which the emperor was very expert, especially in those which were played on horseback. Other games, and among them cards, are enumerated, as in use.

In the hunting expeditions, the "detached" soldiery surrounded the spot that contained the game; at the distance of eight or ten miles from this was the station of the kour, or king's suite, and beyond that were the omrah, or commander-in-chief, and others of rank; the whole being enclosed by the guards In the enclosure that contained the game some principal omrahs and servants moved about gently in quest of

sport, and when they discovered any, pointed it out to his majesty. Sometimes the lion was caught in a trap baited with a kid, for which he entered it, and the door was made to shut upon him. Sometimes straw was made sticky with some glutinous substance, and a sheep fastened near, in coming to get which the lion's claws became entangled, and he was rendered harmless, and taken. Sometimes a man was mounted on a large buffalo, and caused him to toss the lion till he was killed.

Several instances are enumerated of Acbar's killing lions, in hunting, with his own hand. The mode of hunting elephants was very curious. Leopards were taken in a pitfall, with a spring-door. They were tamed and trained to hunt. Acbar had one which used to follow him about, without collar or chain, like a dog. A thousand hunting leopards accompanied the emperor to the chase, each with its attendant. Some were carried to the field on horses or mules, others on carriages or in palanquins. Sometimes they showed the leopard the game, and he crept along from his concealment, and caught it. Sometimes he was put in a covert, or behind a screen, and the deer frightened toward him, when he sprang out, and seized it. Dogs were also used, and deer taught to hunt deer, by putting a slip-noose on the horns of a tame animal, by which the wild one was entangled.

Sometimes four hundred people hunted together; oxen were taught to act as stalking-horses, and moved so as to conceal the hunters, till the deer were come up with. In hunting the wild buffalo, the tame female was used as a decoy; sometimes the buffaloes were driven from the water into snares, on the bank. Six kinds of hawks were used in hunting. The falconers were generally from Cashmere.

Upon the whole, it may be remarked, in closing this notice of the empire of the Grand Moguls, that Hindostan seems never to have been happier than under the vigorous but well-meaning, orderly, and generally benign, administrations of Acbar and Aurungzebe.

Thibet.

CHAPTER CCXVIII.

Geographical Survey — Divisions — Character — Country, &c.

The secluded country of Thibet is the Switzerland of Asia — on a scale commensurate with the comparative size of Asia and Europe. Her Alps are the mighty Himmaleh on the south, the Belur and Mustag on the north-west, and the Kuenlun on the north.

The passes of the Himmaleh are guarded by the Chinese and the obstacles of nature. It is difficult to breathe the rarefied air of these terrific heights. No army could penetrate into the country, without exposure to destruction, even before meeting an enemy. The only beast of burden in these regions is the sheep, which clambers where no other animal than the goat can find a footing. The adventurous traveller must stop, every few steps, to take breath; blood often starts from his mouth, eyes, and nose, and the pain sometimes amounts to agony.

"On reaching the highest point," says a traveller over one of these passes, "the country looked like Lanarkshire, in Scotland, and, had there been heather instead of stone and brown grass, it would have resembled a Highland moor. The view, more extensive than beautiful, was cloudless. Right in front stretched a dreary plain, shrubless, treeless, and houseless, terminated, along its whole northern side, at about twenty miles off, by a low range of rounded brown hills, utterly without tree or jutting rock, but very much broken into ravines and perpendicular faces. Travellers were passing over the plain, to and from the pass, with loaded sheep; but no cattle were visible at pasture." Such is the scene presented in looking over this mountain wall from the Niti pass, leading to Bootan, and inaccessible, by reason of cold and snow, during eight months of the year. Of the north-eastern extremity, European travellers have caught some faint glimpses; but, on the whole, these regions are almost unknown to Europeans.

The Chinese government divides Thibet into five provinces, viz., *Kam*, on the east, which contains the sources of the Irawaddy and Cambodjia, and lies south of the Koko-nor Mongols; *Ouei*, containing Lassa, the residence of the grand lama, and the spiritual capital of Tartary, bounded south by the Sanpoo, or Burrampooter; *Thsang*, having Nepaul and part of Assam on the south, and the Khor Katchi Mongols on the north; *Ngari*, with the commercial emporium of Ladak for its capital, and the Punjaub, west; and *Balti*, a triangular province, with Cashmere and Cabul, south-west, Nanloo north-east, and Ngari south-east.

Thibet has many lakes, some of considerable size, to several of which Hindoo pilgrims resort, as to the holiest spots of earth. Lake Palti is a kind of ditch, five miles broad, surrounding an island two miles in diameter. The largest lake, Terkiri, is seventy by twenty-five miles; it is in the north-east corner of Ouei. Some sixteen kinds of quadrupeds are found wild, among which are the musk-deer, three kinds of jerboas, two species of fox, the hare, yak, ox, and the argali sheep. The beautiful fur, beneath the long hair of the Thibet goat, the smallest and most beautiful of the goat species, furnishes the material for the famous Cashmere shawls. The tail of the yak, a flowing mass of glossy, waving hair, is a considerable article of trade, of very ancient use as a brush for dispersing insects, and is often represented as a royal emblem on Persian and Egyptian monuments. Gold is found nearly pure, in the form of dust, and sometimes in pieces of large size. Copper, lead, cinnabar and borax, are also part of the resources of this primitive country, which, notwithstanding serious obstacles, carries on considerable commerce with Hindostan, China, and Russia. Crude borax, gold, shawl-wool, and sheep-skins, are exchanged for woollens, cottons, silks, tobacco, spices, toys, tea, and porcelain.

According to official Chinese geography, the whole of Thibet contains sixteen towns. Lassa, the capital

the Rome of Central Asia, is in a large plain, in Ouei: it is a small city, but its houses are of stone, and are very spacious and lofty. It is inhabited chiefly by merchants and artisans. In the surrounding plain are twenty-two temples, all richly adorned; and seven miles east of the capital is the "holy mountain," or Pootala, the "Vatican" of the Grand Lama. His temple-palace is said to be three hundred and sixty-seven feet high, to contain ten thousand apartments, filled with images in gold and silver, and to have its roof richly gilded. Its exterior is decorated with numberless pyramids of gold and silver. The state apartments are at the top of the edifice, which is seven stories high.

Numerous priests and monks are maintained at the expense of government, and by presents which they receive. The Chinese have their military commander and civil governor at Lassa. The villages and monasteries, it may here be remarked, are generally situated about half way up the insulated rocks which diversify the table plain of Thibet. The rock above shelters from the cold blasts; that below offers channels to carry off the melted snow, while in the heart of the rock are excavated granaries and magazines.

Gertope is the chief market of the shawl-wool; it is rather a camp than a town, consisting merely of black tents made of blankets fastened to stakes by ropes of hair, and adorned at the tops with flags formed of shreds of colored silk and cloth. It is in the midst of a vast plain, scattered about upon which may be continually seen some forty thousand sheep, goats, and yaks. Ladak is the seat of a considerable trade, being the place of transit for the caravans which traverse both sides of the valley of the Indus, from Thibet, Hindostan, and Cabul. The people of this region hold themselves independent of China, till she assigned it to the Grand Lama, out of respect to whom they abstain from the marauding habits which they previously practised, but require that all the shawl-wool exported to Cashmere shall pass by the Ladak route.

The Thibetans are of a mild temper and frank manners: the men are stout, and have something of the Mongol aspect: the complexion of the women is brown, enlivened by a mixture of fresh red. Their amusements are chiefly chess, which they thoroughly understand, and the pageantries of a splendid worship. Polygamy of a singular kind exists; all the brothers of a family having the same wife, chosen by the eldest. Marriages are not solemnized by the priests, nor are they attended with much ceremony: if the lover's proposals are approved by the parents of the female, they proceed with their daughter to the house of their intended son-in-law — the friends and acquaintances of the parties forming the marriage train. Three days are passed in the amusements of dancing and music, and when these have elapsed the marriage is considered as concluded.

The Thibetans are temperate, and even abstemious: their chief beverage is the tea-porridge of Tartary, a kind of pap of flour, salt, butter, and tea leaves. An old traveller says that they have substituted the drinking out of the skulls of their masters for their ancient and abominable custom of eating their relatives who died of old age; but this needs confirmation. The national dress is of thick woollen cloth, and prepared sheep-skins, with the fleece turned inwards: the religious orders wear a vest of woollen with red sleeves, a large mantle resembling a plaid, with a kilt and a pair of huge boots: silks and furs are worn by the rich. A fine white silken scarf is an invariable present on occasions of ceremony, accompanied by a complimentary letter. The ordinary buildings are very rude, and quite unornamented, consisting of rough stones without cement; but the religious edifices, uniting palace temple, and monastery, display extraordinary splendor

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CHAPTER CCXIX.

3000 B. C. to A. D. 1849.

History of Thibet — Early Thibetans — Wars — Empire — Conquest by China.

THIRTY centuries before the Christian era, when the first Chinese colonies descended from the Kuenlun Mountains, which separate Thibet from Tartary, they found the *Sanmiao*, a Thibetan people, inhabiting the banks of the Liang River, which runs through the province of Hoo kooang into Lake Toong ting, in Central China. Even in times of a still higher antiquity, Thibetan communities seem to have occupied the western part of China as far south as the Nan ling Mountains and as far east as the province of Honan. The Sanmiac were driven by the above-mentioned Chinese colonies into the mountains around Lake Kokonor, west of the provinces of Chensi and Szutchooan. Indeed, they long occupied the west part of the former province, which was not brought under the Chinese dominion till the second century B. C.

The descendants of the Sanmiao received the name of *Kiang* from the Chinese — a name they afterwards applied to the whole Thibetan race. They led a nomadic life, and had numerous flocks; they also cultivated portions of land, but the produce was not considerable. Their manners and customs were the same as those of the barbarians of the north: they lived in complete anarchy, and knew no other law or right than that of the strongest. Hence their country bore the name, among the Chinese, of *Land of Demons*, or *Western Barbarians*.

Like all the rest of the Thibetans, the Kiang pretended to be descended from a large species of ape, and the people of the country still glory in this origin, and boast of being the most ancient of the human race. Middle Thibet is still called *Ape Land*, and a writer who lived long among the Mongols declares that the features of the Thibetans much resemble those of the ape, especially the countenances of the old men, sent as religious missionaries, who traverse Mongolia in every direction. These vaunt their apish parentage, and are quite pleased with what might seem the ugliness of their faces.

The Kiang were often at war with China during the first two dynasties; but when, in 1125 B. C., Wouwang overthrew the Chang dynasty, their chief furnished him auxiliaries. Yet for more than a century they sent no embassy to China, although vassals. Hence, about the middle of the tenth century, the emperor attacked and defeated them; since which time they ceased not to disquiet the frontier, till effectually checked or driven off, about 250 B. C.

In the third century B. C., a Thibetan tribe, called the *Yuetchi*, mingled with a blond race called the *Oosun*, both leading a nomad life, and rich in cattle inhabited the country between the snowy ridge of

Nan chan, the upper tributaries of the Hoang-ho, and the little river Boolangër, in about latitude 40°. These people the Hioong noo attacked and subjugated in 201 B. C., and again in 165, when the prince of the Yuetchi was slain, and his antagonist took his skull and had it made into a drinking-cup, which he used on grand occasions.

A part of the dispersed Yuetchi returned to the south of the Nan chan, which separated their primeval abode from Thibet, driving out the Kiang: here they received the name of *Little Yuetchi*. The other portion of the nation, much more numerous, and called the *Great Yuetchi*, escaped toward the north-west, and encamped on the banks of the Ili, which runs into Lake Balkash. It expelled from their country the Szu, who retired into Transoxiana, where they attacked the Greek Bactrians, and destroyed their empire.

After having sojourned in their new country some years, the Yuetchi were joined by their old neighbors, the Oosun, who had escaped into the Ili country, to avoid the vexations of the Hioong noo. The Oosun then pushed the Yuetchi to the westward, and forced them to cross the Jaxartes, where they took possession of Transoxiana, and founded a powerful empire, which lasted several centuries. To the west it was coterminous with that of the Asi or Parthians. In the course of time, the Yuetchi conquered Cabul, Candahar, and all the countries on both banks of the Indus. The ancients knew them under the name of *Indo-Scythians*.

In the year 126 B. C., the Chinese sent to induce them to attack, on the west, the Hioong noo — irreconcilable enemies of the Yuetchi; but these latter preferred the conquest of the fertile provinces of Parthia and Sinde. A chief of one of the five hordes of the nation, having put to death the chiefs of the other hordes, in 80 B. C., declared himself king of the nation, and obliged it to adopt the name of his own horde. He invaded Parthia, took Cabul, and his son ravaged Sinde. This power now went on increasing. At the end of the second century A. D., its capital was situated near where Khiva now is. Six hundred miles eastward was its other capital. Some time after, one of their kings again invaded Sinde with a large army, and also took five principalities north of Candahar.*

In the fifth century, the Yuetchi declined through the aggrandizement of the Sassanides of Persia on one side, and of the Jeoo jan of Tartary on the other. A portion of them had spread east as far as the Altai and Khotan, and bore the name of *Ye-ta*. These became powerful about A. D. 400, extended themselves west, and had their principal camp south of the Oxus. In their capital, (probably Bamian,) which was square, and three miles in circumference, was the royal palace, and many Buddhist temples, richly gilded.

Their manners were the same as those of the ancient Turks: they were nomads, and followed, with their cattle, the course of rivers and meadows, live under felt tents, and had different encampments for summer and for winter. The nation was fierce, brave and warlike. It subjugated all its neighboring communities east of the Caspian, and in Transoxiana, and even ruled at Khotan. Between the fifth and sixth centuries, the nation sent an embassy to China. Its language differed from that of all the other barbarians In the seventh century, the Ye-ta became tributary to the Turks, and were confined to Sogdiana.

The Thibetans of the east founded several obscure kingdoms, generally wresting them from the power of China; all of these, however, fell at last under Chinese rule. About A. D. 556, during serious troubles in China, one of these kings became quite powerful, and took the title of *Dzan-phoo*, that is, "born of the spirit of heaven," or "hero chief." The ordinary residence of this ruler was on the stream which runs near Lassa. Though they had small towns, the people mostly preferred to encamp near the towns, under felt tents. The subject tribes on their frontier were nomads.

Their ordinary nourishment was milk, beef, mutton, and roasted grains: they never ate horses or asses. Their garments were made of felt and woollen cloths, which they manufactured themselves. When an individual died, horses and oxen were killed upon his tomb, and interred with him. They had no writing, but used notched sticks and knotted strings to register what they wished to recollect. Every year they renewed the oath of allegiance to their king, called the *little oath*, on which occasion they sacrificed dogs and asses. Every three years, also, the little oath was taken, and men, horses, oxen, and asses were sacrificed. They began the year at the period of the maturity of grain.

In 590, the Dzan-phoo extended his kingdom, which reached on the south-west to the frontier of the Brahmins, or India. The capital was at Lassa. Having obtained some idea of the religion of Buddha, he sent his prime minister into India, in 632, to study there the doctrine in all its purity. Under him the power of the Thibetans increased greatly: this caused them to be much feared, and gave them a great preponderance in Central Asia. They could easily set on foot an army of some hundred thousands of well-disciplined troops. Nothing, then, could be more flattering to the Chinese emperor than the proposition of their chief, by an embassy, in 634, to acknowledge himself the vassal of China.

Four years after, the emperor sent an ambassador to the chief to keep up the good understanding. But on the chief's asking his daughter in marriage, the emperor refused her to him. This incensed the chief, for Turkish kings had already been thus honored. Much enraged, therefore, he led his army to the frontiers, and sent to the Chinese court rich presents, under pretext of his future marriage with the princess; but the emperor's only answer was, the appointment of an opposing force along his frontier. The armies met, the Thibetan chief was defeated, but obtained peace and the hand of the emperor's daughter, A. D. 641.

In 649, he defeated the king of Middle Hindostan, or Bahar. We next find the Chinese emperor interposing between the Dzan-phoo and another king, whom that chief had defeated; but, on the submission of the former, recalling his troops. The Dzan-phoo then

* The Yuetchi had at this time chariots drawn by two or four oxen. About 430 A. D., a Yuetchi merchant came to the court of the emperor of China, and proposed to manufacture glass of different colors — an article hitherto obtained from the west, and at a very high price. Under his direction, the proper mineral to make it of was found in the mountains, and the merchant succeeded in making very beautiful colored glass. The emperor employed him to construct of this substance a spacious hall, which would contain a hundred persons. When done, it was so magnificent and resplendent, that it might have been deemed the work of genii. From this time glass ware became cheaper in China.

turned his arms in another direction, and his kingdom became quite extensive, so that the emperor thought it necessary to send an army and governor-general to assert his power over the four military districts of the Dzan-phoo, namely, Koutche, Khotan, Karachar, and Cashgar. But the Chinese generals quarrelling, two bodies of their troops were cut off in detail, near the Lake Kokonor.

Thus the Thibetan power went on increasing. The Turks endeavored to embroil them with the Chinese, but did not succeed, though at last the emperor, in consequence of their ceaseless incursions, sent, in 678, an army of one hundred and eighty thousand men, and gave them battle near the lake. The Chinese were defeated, but their opponents gained nothing. On the death of the Dzan-phoo, during a regency, the emperor sent a general ostensibly to pay his respects to the regent, but with secret orders to fall upon the Thibetans at unawares. The general, however, wrote back that all were on their guard, and nothing was done.

Several cantons of Western China had fallen into the hands of the Thibetans, who possessed as far as the Celestial Mountains north, to the Himmaleh south, and to the Belur Mountains west. Suddenly the Chinese combined with the eastern Turks, and drove the Thibetans from their four northern districts, above named. The regent, afflicted at these reverses, thought the best mode of recovering his lost provinces was, to ask a Chinese princess for his young prince in marriage. The empress Woo-heoo, who then governed China, without returning a definite promise, endeavored to ascertain the condition of the Thibetans, and the terms they offered: the regent proposed that the imperial troops should evacuate the four chief provinces above named, and that a country should be fixed upon for each one of the ten Thibetan hordes, and that each horde should have its independent chief. The empress decided to yield the terms asked for; but, in return, demanded the cession of the Kokonor province, which would round off the Chinese territory. The parties, however, could not come to terms, and hostilities continued.

In 702, the Dzan-phoo, having come of age, distrusted the good regent Khinling, and put to death many of his adherents and relations; upon which Khinling was so much grieved that he committed suicide. Several officers devoted to him passed over to China, and offered their services to the empress, who accepted them. Notwithstanding this desertion, the Dzan-phoo sent an army, which pillaged the Chinese frontier, but was beaten back. He then sent an embassy; but his proposals of peace were rejected, and the plundering incursions continued, to the great damage of the frontier; so that the Chinese were obliged to keep up a large standing army to defend it.

The next year, the Dzan-phoo sent an embassy to ask again of the empress a princess of the blood royal. He carried a thousand horses and two thousand ounces of gold, as presents. While this was going on, the southern provinces of the Thibetans revolted, and the Dzan-phoo led an army against them. He defeated them, but lost his life in the action. His son, seven years old, succeeded him, to whom a Chinese princess was promised; but, as he demanded a considerable province for her dowry, the alliance did not take place. Consequently, in 714, a Thibetan army of a hundred thousand men ravaged the Chinese frontier; and similar depredations were renewed every year. The land of Fergana, too, on the extreme west of the empire, was taken from the Chinese, and its king was obliged to seek safety in China.

The Thibetans were at this time in alliance with the Arabs on their southern border, who were then warring in Mawarannahr. They had even Arab troops in their armies. The following year, the Turks, who were at war with China, induced the khalif of the Arabs and the Dzan-phoo of the Thibetans to aid them with their troops in attacking the countries in Central Asia, subject to China. The allies besieged two cities in the country of Cashgar; but the Chinese, aided by other Turkish hordes, were enabled to raise the siege. In 722, the Thibetans attacked the kingdom of the Little Bolor, whose king asked help of a Chinese governor, and the Thibetans were ultimately defeated. After this check, they did not venture, for some years, to annoy the frontiers of the empire; but in 727, they began again to be troublesome.

Similar events succeeded each other, with various success on both sides. The Chinese were not able to subdue this brave and restless people, and the result of the enterprises against them was, to render them only the more proud and insolent. In 729, the Chinese took one of their cities, which was deemed impregnable, and, carrying war into the enemy's country, laid it waste for more than three hundred miles. The Dzan-phoo asked for peace and a princess: both were granted, and the frontier troops were withdrawn. But war was renewed because the Dzan-phoo kept up a war which the Chinese had desired him to desist from. The success was various. A rebellion prevented the emperor from punishing his invaders. China was ruled by a eunuch, who did nothing. The Thibetans took the Chinese capital, a city of West China, afterwards called *Singan*. The emperor fled: the enemy pillaged the city, burned the palace, and proclaimed another emperor. Nevertheless, at the approach of a Chinese army, they abandoned the city, and returned into their own country, loaded with an immense booty. A. D. 763.

A prince of Turkish origin excited a new revolt in China the next year, and, leaguing with the Thibetans and Turks, raised a formidable army, and invaded the north-western provinces. His death caused disunion among the allies, of which the Chinese took advantage, detached the Turks from the league, and employed them to combat the Thibetan army, which was entirely defeated. The Turks (Hoei he) took vast numbers of prisoners, and carried off all the booty the Thibetans had taken from the Chinese the year before.

It is not necessary to recount the trains of similar events which followed: it is sufficient to state that, in 821, a peace was concluded between the Thibetans and Chinese on a solid basis, and a stone monument, commemorating it, was erected in the middle of Lassa, on which the treaty was engraven. This monument is still to be seen in the enclosure of the great temple. But this did not hinder a renewal of wars, the result of which was, that, in 866, the power of the Thibetans, which had dominated in Central Asia for more than four hundred years, was almost entirely destroyed. Their northern territories were taken by the Ouigoors, their south-eastern by the kings of Yunnan. But the fatal blow was the establishment of the kingdom of Hia in the north-west of China. In 1015, the nation

appears again on the page of history, sending an embassy to China against the Hia. After various external disasters and internal troubles, the Thibetans, wearied with dissensions, recognized the sovereignty of China in 1125.

Zingis, the Mongol conqueror, seems to have established the spiritual power of the grand lama, as we have elsewhere stated; and his present title, it is supposed, originated at that time. Zingis does not appear to have interfered at all with the domestic administration of the temporal affairs of this kingdom. But, though in a manner independent of Zingis, Thibet became tributary to Kublai Khan. During the Ming dynasty, in the fourteenth century, it was an independent kingdom again, and so continued down to the conquest of China by the Manchoos, who also subjugated Thibet, except the western part, previous to A. D. 1725. In the latter part of the last century, the king of Nepaul, tempted by the report of the wealth of its temples, and especially that of Pootala, marched an army into Thibet from the south, and, after an obstinate war, compelled the lama to purchase peace by an ample tribute.

The Chinese emperor, looking upon the lama as his spiritual father, sent an army of seventy thousand men into Thibet, in 1791, who, notwithstanding a vigorous resistance, drove the Nepaulese troops back across the mountains. The emperor now assumed the civil sway of the country, leaving the lama his spiritual jurisdiction. The Chinese still rule Thibet with a mild sway, leaving all the ecclesiastical institutions undisturbed, and in full possession of their ample endowments; the tribute, conveyed by an annua. embassy to Pekin, is extremely moderate.

Temple-palace of Teshoo Lomboo, near Jikadze, in Eastern Thibet.

CHAPTER CCXX.

Religion — Buddhism, Lamaism, Shamanism, or the Religion of Fo — Its History and Doctrines.

The religion of Thibet is that generally known under the title of *Buddhism*, or *Boodhism*, from *Buddha*, or *Boodh*, its founder. It is called *Lamaism*, from the Grand Lama, its sovereign head in Thibet; in Tartary, mixed with fetishism, it is called *Shamanism;* in China, philosophized, it becomes the religion of *Fo*. It prevails over more minds than any other religious system in the world; and is remarkable for combining external rites and manifestations with metaphysical dogmas. Thus it maintains, on the one hand, that man, by self-contemplation, can become so exalted as to be absorbed into the Deity — and this is the highest end of a religious life: on the other, it teaches that God, or Buddha, becomes incarnate in the Grand Lama, and that divine emanations fill the priesthood; while the grossest and coarsest idolatry is practised by the great mass of the people. It is, doubtless, this adaptation to opposite classes of minds — the dreamy mystic and the formal materialist — that has largely contributed to its extension.

The word *lama* signifies *one who shows the way*, applied to spiritual concerns. All the priests, who are exceedingly numerous, are lamas, but they are of various degrees. The Grand Lama is at the head. He resides in a magnificent temple at Pootala, near Lassa, the capital of Thibet. He is deemed the Buddha, the Fo, the Deity himself, residing, however, in the form of a man. When the human body of the lama dies, the priests, guided by certain signs, and proceeding according to established forms, point out the child into whose body Buddha shall go, and there Buddha becomes accordingly installed. Thus the perpetual miracle of a god on earth is sustained. Such is the institution of the grand lama. This dignitary has no direct temporal power; but he is the head of the Buddhist church over all Asia, as the pope of Rome is the head of the Catholic church throughout the world. So exalted is he, in the eyes of his more ignorant worshippers, that, it is said, a divine odor is exhaled from his body, flowers spring up from his footsteps, and, at his bidding, parched deserts are refreshed with flowing rivulets. Even his excrements are used as amulets, it being believed that they have the power to cure diseases!

Out of this being, so full of divinity, flows an

emanation to ten superior lamas, called *kootooktoos*. These are also divine, and constitute subordinate spiritual heads of the nations of Tartary, &c. They are perpetuated in the same way as the grand lama. When a kootooktoo dies, the supreme pontiff indicates the infant body into which the spirit shall go. When the grand lama has thus decided, the oldest lamas — that is, priests — in the country are sent to examine the infant, and verify the fact of its selection.

In 1729, an installation of the Mongolian kootooktoo took place at Ourga, his capital. Just after sunrise, the principal temple was decorated, and the idol of the saint Aioucha, to whom lamas address prayers for long life, was placed opposite the entrance. On the left was erected a throne, adorned with precious stones and rich stuffs. There were present the sister of the deceased kootooktoo, the three chief khans of Mongolia, and the deputies or proxies of the Chinese emperor, and of the grand lama; the new kootooktoo's father, the three khans of the Kalkas, and several other Mongols of distinction. The number of lamas assembled was twenty-six thousand, and that of the people, above one hundred thousand.

First, two hundred lances with gilt points, and adorned with bronze figures of wild beasts, were brought out and placed in two rows before the door; and a line was formed of two hundred Mongols, with drums and large brass trumpets. Six lamas then came forth, bearing the sister of the deceased kootooktoo, and followed by the khans, the principal governors, and all the other persons of distinction, arrayed in splendid costumes. The procession moved in silence to the tent of the new kootooktoo, which was the residence of his father, a Mongol prince.

An hour afterward, the new kootooktoo appeared, conducted by the principal grandees and senior lamas, who held him by the hand and under the arms. They placed him upon a horse, magnificently caparisoned, whose bridle was held by a priest of high rank on one side, and the senior lama on the other. When the kootooktoo came out of the tent, the lamas chanted hymns to his honor, accompanied by the instruments, while the nobles and the people bowed profoundly, and raised their hands toward heaven.

The procession halted in front of six richly adorned tents, in an enclosure before the temple. The lamas took the kootooktoo from his horse with the greatest respect, and led him into the enclosure. The elder lamas then took him into the temple, into which the sister of the former kootooktoo — now received as his own sister — and all the grandees likewise entered. The envoy or proxy of the grand lama then seated him on the throne; and the proxy of the emperor announced to the people the order of his master to pay the kootooktoo the honors due to his rank. Hereupon, the whole assembly prostrated themselves three times. The bells used by the priests were now placed before the little lama, omitting the one the former kootooktoo used. "Why have you not brought my usual bell?" said the child. On hearing these words, the khans, governors, lamas, and all the people shouted, "It is our real high priest; it is our kootooktoo!"

He then blessed his sister, the grandees and lamas, and afterwards the people during the evening. Early the next day, the emperor's deputy brought rich presents, and presenting them with the greatest respect, solicited, in the name of the emperor, the kootooktoo's protection over his reign and the empire. The child laid his hands on the deputy's head, and gave the blessing asked for, and then blessed the lamas and people. Presents were brought him, also, from the grandees and others, on the two following days. For seventeen days the fête was kept up, with prize wrestling, by several hundred wrestlers on a side; horse-racing, by nearly four thousand horses, — a thousand and more at once; and archery, in which more than three hundred archers contended. Prizes were then distributed, and names of honor, such as "Lion," "Strong Elephant," &c., were given to the victors.

Beside the kootooktoos, there are multitudes of ordinary priests spread over all countries where the Buddhist religion prevails, thronging around the temples, occupied in religious services, begging, or performing fanatical or monkish feats and fasts: they abound especially in China and Farther India. In Thibet, eighty-four thousand priests are supported by the government. The temple of the grand lama, at Lassa, is three hundred and sixty-seven feet high, and has ten thousand rooms. On the plains around are twenty-two other temples, some of enormous extent. These edifices are thronged with priests: twenty thousand are in attendance upon the grand lama. Vast numbers of pilgrims come to him from distant countries every year. He is never seen, except in a remote and secret part of his temple; here, surrounded by lamps, he seems absorbed in religious reverie. He never speaks, or gives a sign of respect, even to princes. With an air of sublime indifference, he lays his hand on their heads, and this is regarded as an inestimable privilege.

In 1783, an English embassy went to Thibet, where they saw the lama of Teshoo Lomboo, who seems to have been a kootooktoo. He was a child eighteen months old, and officiating as lama, performed his part with "surprising propriety." The temple at this place is described, as of vast extent and magnificence. It appears that, in Thibet, the priests are the aristocracy, holding the wealth of the country in their possession. The leading people adopt the clerical profession, as being the road to honor and riches; the laity constitute the lower classes. The priests are enjoined to celibacy, and marriage is therefore esteemed not only irregular, but vulgar.

There seem to be rich revenues connected with the temples, many of which are filled with gold, silver, and jewels; beside all this, the lamas of every degree receive numerous presents, some of them sent by kings and princes to the grand lama and the kootooktoos, and of great cost and value. The monks of Thibet, who live on the borders of India, are said to be a dirty, good-humored class, who do not scruple to engage in trade. In the great central establishments, there is more dignity; the deportment of the superiors is humane, obliging, and unassuming; that of the inferiors, respectful and proper. The religious services consist of loud music, in which the priests are trained to raise their voices to a stentorian pitch, accompanied by drums, trumpets, cymbals, hautboys, and every sonorous instrument capable of making a noise. A favorite devotional practice is gazing on a wheel with painted letters, made to revolve rapidly by the hand. It is singular, that while the Hindoos pay religious veneration to certain lakes and snowy peaks of Thibet, particularly Manasarouara Lake, and Mount Chumularee, the Thibetans have many Hindoo idols in their temples, and make devout pilgrim-

ages to Indian shrines, particularly at Benares, Juggernaut, and Laput.

Thibetan literature, which contains learning of great antiquity, is exciting some interest in Europe at present, and perhaps may, upon further investigation, help to solve some of the problems of the early history of our race. Buddhism, especially, from the fact that it is the most extended religion in the world, has attracted the special attention of the learned. It is believed that the whole system, after laborious research, is now brought within our reach. Its external characteristics, were long since made known, by the Catholic missionaries, who, in penetrating into Central Asia, were astonished to find a religion in many respects like their own. Beside the Grand Lama, who greatly resembles the pope, they found patriarchs charged with the spiritual government of provinces, a council of superior lamas, who unite in conclave to elect the supreme pontiff, and whose insignia even resembled those of cardinals; convents of monks and nuns; prayers for the dead, auricular confession, the intercession of saints, fasting, kissing the feet, litanies, processions, holy water, bells, candles, &c. Some of the priests were scandalized to see that the divinities presiding over the rites and ceremonies, were the coarse and disgusting idols of the heathen they came to convert.

One of the religious books of Buddha lays down the following moral propositions: —

Sins are the ten black, five mortal, five near, and four heavy sins, and the three vices. The black sins are divided into sins by actions, words, and thoughts; by actions, as murder, robbery with violence and impure actions; by words, as lying, threatening, calumny, and idle discourse; by thoughts, as envy, hatred, and evil imaginations.

The ten following virtues are to be practised: to pardon the condemned, or save any one's life; to observe cleanliness; to speak politely; to speak the truth; to preach and preserve peace; to follow the precepts contained in the sacred books; to be contented with one's station; to assist one's neighbors; and, tenth, to believe in remuneration, that is, in the punishment of evil and the reward of virtue.

The mortal sins are assassination of one's parents, superiors, conquerors, khoubilgans, or regenerated persons; and exciting discord among priests. The five near sins are, throwing down the subourgans — chapels in the shape of pyramidal columns — causing the death of a hermit, attacking his reputation, seizing on the presents made to the priests, wickedly shedding the blood of regenerated persons, or saints devoted to the service of the temple.

The four heavy sins are each subdivided into four degrees, which are, 1. Sins that tend to total perdition, such as plots against the saints; 2. Sins arising from contempt, such as depreciating the merit of others, refusing to listen to the truth, contempt of the lamas; 3. Sins arising from blasphemy, such as criticizing the true religion, taking the defence of the ten black sins, being guilty of the five mortal sins, &c.

Such are some of the practical forms and doctrines of this system; its origin and theory deserve more particular notice. "Buddhism," says Professor Salisbury, "is an offshoot of the Indian mind, not in the fresh days of its prime, but when the stock had apparently become too massive to be thoroughly animated — too firmly incased to burst forth with young life. Thus it germinated, and grew with widening shade, like its emblem, the banian-tree, planting nur series of its own branches, till it has been firmly rooted in the minds of not less than four hundred millions of the human race."* Its history, as it may be gathered from books of the Buddhists themselves, not only of India, but also of China, Thibet, and Mongolia, refers to Central India as the first seat of the system; and its doctrines, so far as they are understood, have evidently grown out of brahminism. Its mythology, too, is that of the Hindoos, in its principal features.

A quickening of moral feeling against the Pantheism of the brahmins, may be said to lie at the foundation of Buddhism. The tendency of brahmin philosophy was to confound the Deity with the works of his creation; though it taught the existence of a divine principle pervading all nature, yet in practice it made the creation itself, as God, the highest object of worship, rather than a life-giving being, essentially separate from visible realities and ideas of the mind; moral distinctions were consequently obliterated.

But that sense of responsibility which clings to man could not be entirely destroyed; and, in proportion as it reasserted its authority, the notion of the identity of God and nature was necessarily dissipated, opening the way to a new idea of the Deity. Such was the force of long-established opinion, however, identifying the Deity with objects cognizable by the senses, — thus making him a mere aggregate of ideal forms, — that there was a sort of necessity, in opposing Pantheism, to deny all attributes to God — to conceive of simple, abstract existence as the highest Being. In Buddhist language, God was *Soobhava*, that is, *self-immanent substance*, while all inferior existences are mere illusions, except so far as ideal forms are endowed with reality by the presence of the Deity. All action, purpose, feeling, thought, having been thus abstracted from the idea of Deity, the highest human attainment is, of course, an imitation of this state — a similar sublimation of existence above all qualities. This is the *Nirvana* of the Buddhists — the religious exaltation to which the devout aspire.

Their religious history of the world is curious. A fatality, it is said, having occasioned the development of self-immanent substance, the first emanation was *Intelligence*, or *Buddha*, together with water, which elements combined have given origin to all existing things. A *Buddha state* is the last state at which man arrives in the progress of perfection, before reaching the goal of Nirvana. But the idea of Buddha, as a teacher of mankind, is founded upon a supposed perpetual and invariable rotation of great *kalpas*, or series of ages. In each of these, — the series of which begins at an indefinite point of past time, — after an age of corruption, degradation, and decay, one of restoration has succeeded. This restoration has occurred more or less frequently; and in each case the first Emanation or Intelligence has become imbodied among men, in order to promote the disentanglement of human spirits from the vortex of illusion, by the effulgence of its original light.

The round of ages making a *great kalpa* had been already completed, according to the Buddhists, eleven times at the commencement of the present kalpa, and

* See Professor Salisbury's Memoir on the History of Buddhism, in the Journal of the American Oriental Society, vol. i.

Buddha had as often been incarnate. Since the present series of ages began its revolution, Buddha has appeared, it is said, four times, and last in the person of *Sakya-muni*, or the *Sakya Saint*, called, also, *Chakiamouni*, *Shigemooni*, and *Godama* — and who has given the law to the existing age. This Buddha, according to Chinese and Japanese authorities, was born in 1029 B. C., and died in 950. Other calculations fix his death at 1522 B. C. The Ceylonese, Birmans, and Assamese date it at 543 B. C.

Sakya was of the Kshattrya, or warrior caste, being the son of a prince who ruled over a small, independent kingdom, in the north-west corner of Oude, on the edge of the Himmaleh range, at a place called the *Yellow Dwelling*. Hence, probably, Buddhism obtains its title of the *yellow religion*. Sakya's personal apostleship appears to have extended over all Central India, and his religion was espoused by many of the kings. At Shrasvati, in Oude, a rich householder is said to have erected several large buildings in a grove, inviting Buddha and his disciples to reside there. Here, it seems, he spent twenty-three years, and composed the *Aphorisms*, one of the three parts of the Buddhist Bible. In 543 B. C., the chief successor of Buddha convened a council, at the capital of Maghada, of a certain number of the clerical order supposed to be most advanced in the doctrines, and they added the other two parts of the Buddhist Bible — the "*Prescription concerning Moral Conduct*," and the "*Appended Law*."

There have lately been discovered in Nepaul, and sent to Europe, the Sanscrit originals of these three books of their Bible, viz., the *Sutra*, the *Vinaya*, and the *Abhidarma;* or "Fundamental Texts," "Discipline," and "Metaphysics." It is said to be demonstrated that the greater part of the books held sacred by the Buddhists of Thibet, Tartary, and China, are but translations from these.

Asoka, king of Magadha, was the great patron of Buddhism, and is said to have erected eighty-four thousand *stupas*, or *topes*. These are a sort of shrines or relic-depositories, built in the shape of a bubble, with a bead at the top — because it is said Buddha was wont to compare life to a water-bubble. Soon after — 241 B. C., the seventeenth year of Asoka's reign, at the end of the third grand ecclesiastical council — began the great age of Buddhist missions. Propagandists were now sent, by the head of the mendicant fraternity, into Cashmere and its dependencies; into the Western Himmalehs; to the Mahratta country, in the south-west part of Hindostan, where were erected those vast monumental structures of Buddhism — the cave-temples in Salsette, Ellora, &c. Missionaries of this religion also made proselytes in Ceylon, in the western nations, particularly the empire of Antiochus, and probably in Egypt; also in the cold plains north of the Himmaleh, inhabited by "monsters," as the brahmins called foreigners. From Ceylon, Buddhism spread to Farther India, and even beyond. In A. D. 418, five priests brought it to Japan, from Candahar; and, in the sixth century, "idols, idol carvers, and priests, again came" to Japan, "from several countries beyond sea."

In A. D. 495, the patriarch of the Indian Buddhists transferred his seat to China, and the succession was no longer continued in India. From the middle of the fifth century, indeed, Buddhism began to be overpowered in India and in the Indus country; and its profession was not tolerated in Hindostan after the seventh century, when brahminism succeeded in expelling this its formidable antagonist, from the country.

The king or dzanphoo of Thibet, having had some notions of the religion of Buddha, sent his prime minister Sambouoda, to India, in A. D. 632, there to study the doctrine of Sakya-muni, in all its purity. Returning to Thibet, this minister composed two kinds of characters proper to write the language of the country. His master, *Srongdsan*, the king, then caused to be built at his capital, Lassa, the chief temple of the religion he had just adopted.

Another authority adds that the establishment of Buddhism on a firm footing in Thibet, seems to date from about the middle of the seventh century, (A. D. 639—641,) when the above Srongdsan married two princesses, the one of China, and the other of Nepaul, who each brought with them, to the Thibetan court, large collections of Buddhist books, as well as images of Buddha. A commission was appointed of an Indian pundit, two Nepaulese teachers, one Chinese, and one Thibetan, to translate the books of doctrine and the ritual, and thus the "sun of the religion was made to rise upon the dark land of Thibet." The whole collection of the Thibetan Buddhist books consists of the Kahgyur, or Gandjour, a "Translation of Commandments," embracing one hundred volumes — some say one hundred and eight — and the Stahgyur, in two hundred and twenty-five volumes.

Yet that development of Buddhism, which seems to have been peculiar to Thibet, called Lamaism, was reserved for a later age. Under the Mongol, Zingis Khan, in the thirteenth century, temporal and spiritual power were first united in the person of the recognized head of the clerical order of the Buddhists, on his elevation to the rank of a sub-king in Thibet, then included in the nominal empire of the Mongols.

A Mongol author says, that "Zingis sent an ambassador to the head lama with the following order: Be thou the lama to adore me now and in future. I will become master and provider of the alms-gifts, and make the rites of the religion a part of the state establishment: to this end have I exempted the clergy of Thibet from taxation." Thus the religious reverence of the nation was shrewdly availed of as best adapted to sway the popular will, and the spiritual authority was made to subserve the interests of the empire, by union with a temporal power based upon it.

After the middle of the thirteenth century, when Buddhism had extensively spread among the Mongols themselves, a grandson of Zingis made the grand lama of Thibet "king of the doctrine in the three lands," that is, grand lama or patriarch of the religion of Buddha for the whole empire: and at the same time this spiritual chief of the Buddhist religion was treated as having the prerogative of dispensing temporal power by consecration; just as the sovereigns of Europe, before the reformation, were accustomed to receive their crowns and the unction of royalty at the hands of the Roman pontiff. Under the dynasties which succeeded the brief period of the Mongol empire, there seems to have been an increased parade of veneration for the Buddhist patriarchs, while at the same time less power was in their hands. Under these circumstances, the ecclesiastical system reached that acme of absurdity, the lama worship, which first became known to Europeans through the Jesuit missionaries.

It would therefore seem that Buddhism, originating

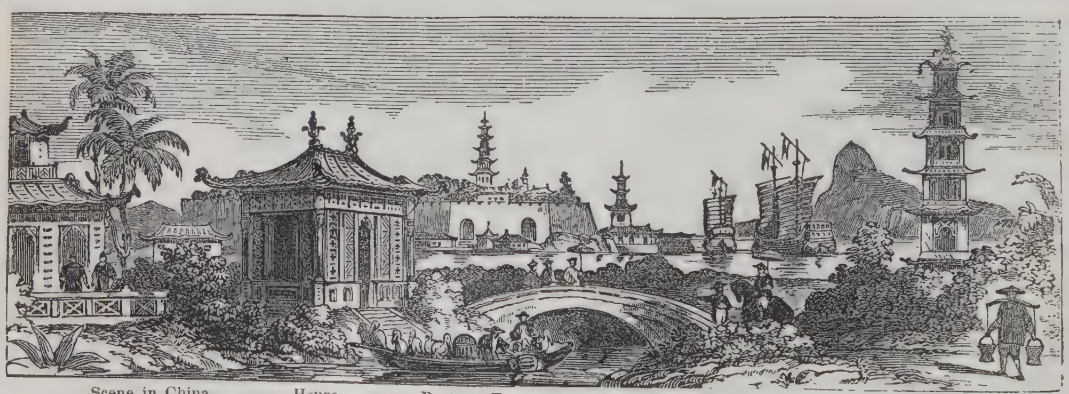
in Hindostan, spread thence to other countries; that the patriarch of the religion dwelt in India, whence he transferred his seat to China. At a later date, it became established in Thibet, where it continues to the present day; though, in the course of ages, through the juggles of priestcraft and the policy of princes, it has assumed its present form. Its rites and ceremonies differ in different countries, and, blended with other superstitions, its spirit is often modified. For these varieties of Buddhism we must refer the reader to the notices of China, Tartary, Farther India, &c.

In general, Buddhism inculcates good moral precepts; but its whole history and present condition afford melancholy evidence of the duplicity of priests and princes, and the ignorance and gullibility of the masses. At the present day, this mighty institution is a machine by which kings and chiefs sustain their thrones, and by which, through the aid and coöperation of the priests, they are able to perpetuate their despotisms. The connection between church and state is clear, for the emperor of China has at his court a kootooktoo, or nuncio of the grand lama, and in 1820, claimed the privilege of naming the child into whom a new kootooktoo was to pass. The shameless trick of passing off a man as God, in the case of the grand lama, and teaching the people to worship him as such, is explained by the fact that the priests, who perform the juggle, thereby secure to themselves wealth, power, and homage; that such a system is upheld by monarchs, is accounted for by considering that in this way they maintain their dynasties, which give them the place and privileges of divinity. However the mind is shocked by this view, we must not indulge contempt toward these Asiatic nations, for it is to be remembered that during the middle ages, and down to the reformation—nay, even in some degree at a later day—similar practices have prevailed in Christendom.

And further—it is believed that Buddhism, in spite of its abuses and corruptions, has benefited the ruder nations of Asia, among whom it has prevailed, inasmuch as it has taken the place of a mischievous system. Brahminism is fatalism; it virtually takes away man's individuality and responsibility; Buddhism gives him both. This, with other causes, has contributed to extend this faith. In India, the brahmins were a priestly aristocracy, who held the king entirely in the power of their caste. Buddhism broke down the caste system—always fatal to progress and improvement. It originated with a man of the soldier caste, and would naturally be embraced by kings who wished to free themselves from priestcraft. By its greater sympathy with individual man, and by teaching him his personal responsibility and capacity for improvement and progress, and giving every one a motive and an opportunity to rise—even to the priesthood—it elevated the masses. These would become the natural allies of the king in reducing the power of the priestly aristocracy—as in Europe the masses joined the kings in putting down the military aristocracy.

Beside political reasons, there are also moral ones, which may assist in accounting for the progress of Buddhism. The sympathy for individual man, induced the Buddhist missionaries to interest themselves for foreigners, who were called "barbarians" and "monsters" by the Brahmins. The rude tribes of Asia felt this fellowship, and it conciliated affection to Buddhism, contrasted as it was with the "haughty, unsympathizing, and despiteful spirit" of Brahminism, and other creeds. A maxim of Buddhism was, "whatever misery is in the world is caused by selfishness; whatever happiness there is, has arisen from a wish for the welfare of others"—a truly Christian principle, which could not fail to commend itself to the hearts of millions, especially in the lower walks of life.

China.



Scene in China. House. Boat. Fort. Bridge. Ships. Pagoda.

CHAPTER CCXXI.

Introduction — Geographical Sketch.

The Chinese Empire is the most populous in the world, its inhabitants being estimated at two hundred and fifty to three hundred and fifty millions—forming about one third part of the population of the globe. Its extent is five million four hundred thousand square miles, or twice that of the United States. It consists of *China Proper*, with several dependent countries—*Chinese Tartary*, *Thibet*, *Corea*, and *a number of islands* lying along the coast.

We have already given the history of Tartary, which is occupied by numerous nations and tribes, most of which belong to the Mongolian race, and therefore have a general resemblance to the Chinese, who

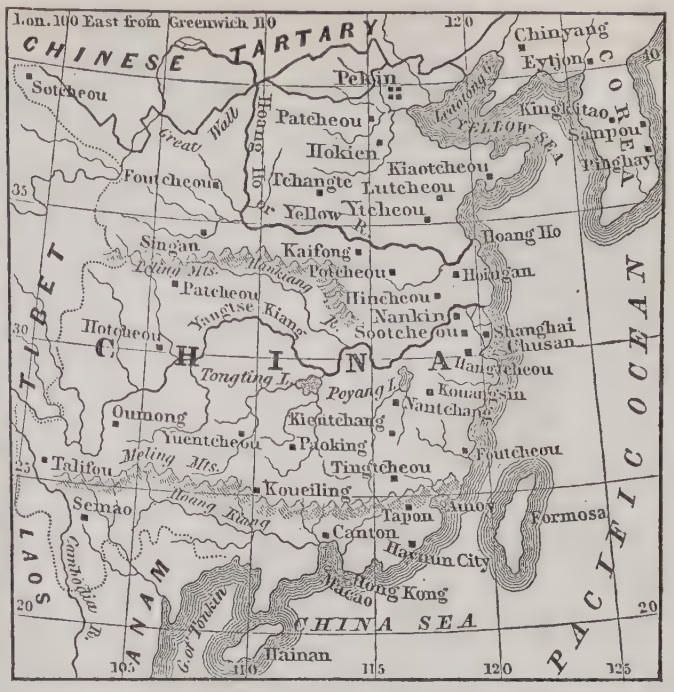
are also of the Mongol stock; but they are altogether more rude and uncivilized than the Chinese. We have also given a distinct account of Thibet, and though the people there are Mongolians, they are as little polished as the inhabitants of Tartary. Corea has only a nominal dependence upon China, and we have given it a separate notice: its people, however, are physically assimilated to the Chinese, though less polished, and less advanced in arts, knowledge, and refinement.

China Proper contains about one fourth part of the territory of the empire, and three fourths of the population. It is the portion which embraces that peculiar nation, so different from all others, called *Chinese*. It presents topics of great interest, and merits a particular and distinct notice.

China Proper is bounded on the north by Tartary, and the Yellow Sea; east by the Pacific Ocean; south by the China Sea, Laos, and Anam; and west by Thibet. It is generally an uneven plain, though crossed by two ranges of mountains, the *Peling* range in the north, and the *Meling* range in the south. The two chief rivers are the Hoang-ho, — also called the *Yellow River*, its waters being discolored by the yellow earth, along its banks, — and the Yang-tse-Kiang. Both take their rise in Thibet. The first is one thousand eight hundred and fifty miles long, and the last, two thousand miles.

The Island of *Hainan* lies upon the southern coast, about eight miles from the main land. It is one hundred and fifty miles long and seventy-five broad, and is quite populous. A part of the people are subject to China, and a part remain independent. It produces gold, lapis lazuli, and various valuable and curious woods. *Formosa*,* or Tai-wan, lies in the China Sea, sixty miles from the coast. It is two hundred and forty miles long and sixty wide. It is traversed by a range of mountains twelve thousand feet high, the tops of which are covered with snow the greater part of the year. Several peaks are volcanic. The climate of this island is temperate, but the seas around are among the most tempestuous in the world, being visited by typhoons, whirlwinds, and waterspouts. Earthquakes are frequent and violent. The soil is fertile, and parts are highly cultivated, yielding grain and various fruits. The Chinese, who occupy only the western part, first settled here in 1662, reducing the natives to a tributary state. They are about six hundred thousand in number; the aborigines occupy the eastern part of the island: they are of a slender make, and resemble both the Malays and Chinese.

The *Loo Choo* Islands, lying to the north-west of Formosa, are thirty-six in number, about four hundred miles from the main land. The soil and climate are fine, and the people are remarkable for their kind, gentle, and hospitable manners. The language is a dialect of the Japanese.



The climate of China is cold at the north, the winters at Pekin being attended with deep snows and severe frosts. To the south, it is hot. Lying in the same latitude as the United States, and embracing nearly the same extent upon the Pacific as our country does upon the Atlantic, the seasons and temperature are remarkably similar. The soil of China is various, though generally fertile: the whole is under industrious and skilful cultivation, and yields abundant crops. It produces all the fruits common to tropical and temperate latitudes. Camphor and cinnamon-trees grow in the fields and gardens.

Tea Garden.

The tea shrub,† or tree, grows wild in fields and hedges, but is improved by cultivation. It rises to the

* The Island of Formosa is associated in most minds with the imposture of George Psalmanaser. He was born about 1679, and being well educated, probably by the Jesuits, he became a wandering pilgrim, sometimes pretending to be a Japanese, and sometimes a Formosan. After various adventures, he went to London, and being patronized by Bishop Compton, passed himself off as a native of Formosa. He played his part admirably; and such was his ingenuity, that he wrote a grammar of the Formosan language, and actually translated the Church Catechism into this fabricated tongue! He was well received by literary men, and was regarded as a model of piety and learning. The cheat was finally detected and Psalmanaser sank into obscurity. He, however, was an able writer, and found employment as such. He seemed deeply to repent his imposition, and enjoyed, to a certain extent, the sympathy and respect of several distinguished men.

† The origin of this plant is given by the Japanese in the following legend. A missionary, named Darma, visited China about 516 B. C. As he was one day doing penance, he fell asleep. As a punishment for his weakness, he cut off his eyebrows, and threw them upon the ground. From these the tea plant immediately sprung up!

neight of four and six feet. It is generally grown in gardens of no great extent. The leaves are gathered by families, and sold to merchants who trade in the article. This is a peculiar product of China, and is the great staple of the country. Sixty millions of pounds are annually sent to Europe and America, beside what is used in Asia Rice is more generally grown in China than any other part of the world: it constitutes the chief bread stuff of the people.

The silkworm is cultivated in China, and here silk is said to have been first manufactured. The insects of China are exceedingly various and brilliant; among

Butterflies.

them are numerous beetles and butterflies, some of great size, and others of extraordinary brilliancy. The wild animals of China are little known; the cattle are the humped species of India; one kind is not larger than a hog. Camels and elephants do not appear to be in use, and there are few horses. The pigs are proverbially small.

The political divisions of the Chinese empire are as follows: *China Proper*, *Manchooria*, *Mongolia*, *Thibet*, *Bootan*, *Little Bucharia*, *Soongaria*, and the *islands* already mentioned. China Proper is divided into nineteen provinces.*

* 1. Pe-tche-li is the most northern province. The country consists of an extensive plain. The climate is severe in winter. Grain is produced in large quantities. In this province is Pekin, the capital of the empire.

2. Chang-tung has for its capital Tsi-nan-foo.

3. Kiang-su contains many large towns, of which Nankin s the principal.

4. Ngan-hoei has Ngan-king, on the Yang-tse-Kiang, for s capital.

5. Ho-nan is rich in grain. Its capital is Khai-fong-foo, ear the Hoang-ho.

6. Hoo-pe is in the centre of China, and is exceedingly populous and fertile. Wu-tchang-foo, on the Yangtse Kiang, is one of the largest inland towns of the country.

7. Che-kiang, produces abundance of silk, rice, and grain. Its capital is Hang-tcheou-foo, on the River Tsien-tong-kiang.

8. Kiang-si is well cultivated, producing cotton, sugar, indigo, silk, with extensive manufactures of china ware. Nan-tchang-foo is the capital.

The history of China represents the early inhabitants of this country as divided into numberless savage tribes: they were gradually civilized by their emperors, and for ages have been in advance of other Eastern nations in the arts of life. They had numerous struggles with the Tartars, Thibetans, and Coreans, but their dominion over them has now been established for centuries. In the year A. D 1644, China was conquered by the Manchoos, and the reigning family have since been of this stock. A large number of Manchoos are settled in China, and many of the leading officers of the government are of this Tartar blood.

Head of a Chinese.

Though the Tartars and Chinese are different nations still, being both of the Mongol race, they bear a genera resemblance in their features, and the two nations have readily assimilated under the same government.

9. Hoo-nan is rich in minerals. Its capital, Tchang-cha-foo, is a large city on the Heng Kiang.

10. Fokian, on the coast opposite Formosa, has extensive plantations of tea. The capital is Fu-tcheou-foo.

11. Quang-tun contains the city of Canton.

12. Quang-si is a mountainous district, with Kuei-ling-foo for its capital.

13. Kuei-tcheou is the most mountainous province of China, being crossed by the Nan-ling range.

14. Yun-nan is the south-western province, bordering on Cochin China.

15. Se-tchu-an, the largest of the provinces, is fertile, populous, and encircled by mountains. Its capital is on an island formed by the River Min-kiang.

16. Chen-si is mountainous, with fertile valleys. Its capital, Si-ngan-foo, the ancient capital of China, is nearly as large as Pekin.

17. Shan-si is mountainous, yet studded with villages and towns. Tai-tong-foo, one of the principal cities, is near the great wall, and is strongly fortified.

18. Kan-si, the north-western province, is mountainous, many of the peaks being covered with snow. The capital, Lan-tcheou, is on the Hoang-ho.

19. The province of Leao-tong, or Moukden, extends along the shores of the Yellow Sea. It formerly belonged to Manchooria. The capital is Moukden, or Fung-thian-foo, where are the tombs of the kings of the present Manchoo dynasty of the empire.

CHAPTER CCXXII.

Preliminary Remarks on China — The Fabulous Period of Chinese History — The Three Emperors — The Five Emperors.

China, in its history, its institutions, and its people, presents very peculiar and interesting features. It has many claims upon the attention of the world, both in view of the past and the present. Its situation at this day is full of import, and the prospect as to the future is not without hope. So far as the merchant and the missionary may obtain access to its people, and the opportunity of intercourse with other nations shall by this means be enjoyed, changes of an important character may be expected to take place in institutions of an immemorial date.

The Chinese empire is the oldest now existing on the earth. It has survived those changes which have affected and at last destroyed every other nation distinguished in ancient history — Assyria, Babylonia, Egypt, Greece, and Rome. Those have had their decline and fall, while this people appear to have existed apart as a distinct family almost from the era of the dispersion at Babel. The present European nations are but a people of yesterday, compared with the Chinese, in respect to duration.

At a period as early as the date of Thebes in Egypt, this nation had reached a settled form of government and a high state of civilization, from which if they have not materially advanced, they have at least not receded. We do not, of course, admit the extravagant claims, which have been set up for them, of an antiquity exceeding by many thousand years the period of the Mosaic date of the creation. The Chinese, like other old nations, have a fabulous period. They do not themselves believe in such an antiquity. Their more authentic records come within the period embraced in sacred chronology, at least if we allow the Samaritan computation.

The Chinese is also the most populous nation now dwelling on the globe. Surprising as is the long line of their historic records, the extent of their population is a subject of still greater wonder. That a third part of the human race should be found within the limits of one empire, and that not by any means the largest in territorial extent, is an anomaly in history. The most populous of the European nations dwindle into insignificance by the side of the three hundred or three hundred and fifty millions of China. They are truly a world by themselves. The account of their numbers is taken from government records, and, though we should be obliged to allow something to national pride, their substantial accuracy must still be admitted.

The Chinese, also, are the most civilized nation of the East. For thousands of years, learning and the arts have flourished there, and though in general they fall short of the nations professing Christianity, yet their attainments are respectable, and, considering their secluded situation, even surprising. In a few particulars they probably excel all the rest of mankind. The degree of perfection by which they are distinguished in some of their arts, appears to have been reached in an early period of their history.

These obvious peculiarities respecting the Chinese people entitle them to notice, especially as they have been placed, of late years, in an interesting situation before the moral and political world, as the antagonists of British power, and as having yielded to it so far as to submit to a degree of intercourse — before interdicted — with other nations. Such a people, so ancient, so numerous, and so advanced in civilization and knowledge, even from antiquity, may be excused, if not justified, in their assumption of superiority in many respects over all nations of the west, — especially as, during so many ages of their history, they have had contact only with nations of barbarians and inferiors.

The origin of the Chinese, like that of other Asiatic nations, is lost in the depths of the most remote antiquity. They have a fabulous chronology, similar to that of the Hindoos, and equally extravagant. It includes dynasties of monarchs each of which held the sceptre during eighteen thousand years; but after this, their lives dwindled to so narrow a span, that the reigns of nine monarchs are comprehended in forty-five thousand six hundred years. The ten ages which elapsed from Tan-kou, or Pan-kwo, the first man, to Confucius, are computed by some of their writers to comprise ninety-six millions of years. It is proper, however, to state, that the Chinese treat their own fabulous records with contempt. The first dawn of authentic history commences with Fo-hi, in the year 2989 before Christ — a period which accords sufficiently with the best established chronologies. Even after this date, the Chinese annals are tinged by fable, and it is not till the accession of Yu, of the Hea dynasty, that reigns of the ordinary duration indicate that their narrative is at length placed on a solid basis.

Choo-foo-tsze, or Confucius, the greatest historian of China, gives an account of the Chinese monarchs during a period of two thousand five hundred and sixty-two years, which is new to the English reader. It includes their history from the time of Fo-hi, the founder of the empire, to the close of the Hea dynasty Due allowance must be made for that portion of it which is obviously founded on tradition. The early Chinese, to whom these annals refer, were not, however, the first people of China, but they displaced the tribes they found here. The empire indubitably had its origin in the north part of China, not long after the deluge of Noah. Bands of colonists came down from the Kuenlun Mountains, and subjugated or exterminated the barbarous races, one after another Some relics of these indigenous tribes are preserved in the mountains of Western China, where they bear the name of *Miao*, and are probably of the same race as the aboriginal Thibetans.* We do not deem it necessary here to go into these obscure and confused details, but proceed to follow the history after it assumes a methodical shape.

When the Chinese first settled in the province of Chen-si, they are said to have been almost complete savages. They were strangers to all the arts, to every form of social union, and to every idea which could raise the man above the brute. But the means by which they were initiated in the useful arts, and gradually rose to that measure of improvement which gave them so distinguished a place among the Oriental nations, form the chief theme of their early history. In this retrospect, the most remarkable circumstance is, that the prince is commemorated as the sole inventor and teacher of every science and craft — from

* *Klaproth.* — See further, at the beginning of the second chapter of the history of Thibet.

astronomy to agriculture, from preparing the machinery of war to manufacturing musical instruments. Although it is impossible, in these representations, not to suspect some disposition to flatter the throne, yet it really appears, by recent observations among the chiefs, both of Africa and the South Sea Islands, that sovereigns, in this early stage of society, take the lead in many concerns which are afterwards advantageously left to the zeal or ingenuity of private individuals. As the narrative becomes more modern, we find the monarch employing such of his subjects as he considers best qualified, to preside over the different branches of national economy.

In remote times, however, it is obvious that China was not governed upon those despotic principles which afterward acquired so complete an ascendency. There is nowhere, indeed, any trace of republican institutions in that country; but in all the early successions, the crown is represented as purely elective. On the death of the reigning prince, the people assembled and chose the person whom they judged best fitted to succeed him, and who was usually a minister, not a son, of the deceased monarch.

The three first emperors of China were Fo-hi, Shin-nung, and Hwang. *Fo-hi* is spoken of as teaching the people how to catch fish, and to cultivate the soil. He also made the first step towards the invention of writing, called the *Pa-hwa;* yet this consisted merely in the formation of the *koua*, which comprised eight lines varying in length, and imitated from those which appear on the back of a dragon. These lines, being arranged into clusters of two and two, in connection with knotted cords, formed sixty-four combinations, capable of expressing that number of ideas. This work has been an object of the deepest veneration among the Chinese, who believe it to possess such a spiritual and mysterious virtue as to contain the germ of all things. Even the great Confucius made it the subject of an elaborate commentary; and yet its whole merit seems to consist in being the first approach to an art of such vast importance as literary composition.

It is stated by Chinese historians that Fo-hi reigned one hundred and fifteen years. *Shin-nung*, or the divine Nung, we are told, made himself acquainted with the five kinds of grain, and all kinds of shrubs and vegetables, especially those of a medicinal nature. He fitted a tree so as to make a plough, and taught the people agriculture, as well as the healing art. He reigned, as is stated, one hundred and forty years. Shin-nung is said to have been succeeded by seven sovereigns, whose united reigns make three hundred and eighty years. This period Confucius considers doubtful. If these years be deducted from the reign of Fo-hi, the Chinese history may be said to commence no earlier than 2989 B. C. It is, doubtless, not so remote even as that era.

Hwang was remarkable as a child, and grew up distinguished for his wisdom. He improved the method of recording events adopted by Fo-hi, by the invention of written characters. One Chinese writer observes, that all modern written characters may be traced to those invented by this emperor. During his reign it was that the phenomena of the heavenly bodies were recorded; their revolutions calculated; the principles of arithmetic explained; a standard for weights and measures fixed, which, with slight alterations, exist to the present day; the popular music corrected, and the people instructed by the empress in rearing the silkworm, and in weaving cloth for garments. Hwang reigned, according to historians, one hundred years. He was illustrious by his greatness and virtues.

We now come to the period of the Five Emperors. Of the first four of these little is recorded. They were represented as exceedingly virtuous, except *Che-she*, the last, who was deposed on account of crime and incapacity. *Tang-yaou*, (2330 B. C.,) brother of the preceding emperor, was only sixteen years old when he took his place. According to the ancient record, he possessed great talents and benevolence. Every twelfth year he visited his several states; and, during these visits, if the widow or destitute came and complained of cold and hunger, he relieved them, saying, "I too have been hungry and cold." Through such acts of kindness, he secured the unbounded affections of his people. *Yu-shun*, his son, was called to assist in the government before his father's death. It was under his superintendence that the people were addressed on popular subjects, and several of the principles of Chinese morality were established and developed, viz., that the conduct of the father should be just and correct, of the mother, kind and merciful; that friendship should exist between elder brothers, — even though by different mothers; — that younger brothers should be respectful and courteous to their elder brothers, and that children should be dutiful.

"Here was laid the foundation of that permanent order of things which has continued to this day, and has distinguished the Chinese from all other people. Filial piety and reverence for superiors have been from that time the key-stone of the Chinese constitution, and its essential conservative principle." Tang-yaou died in the seventy-third year of his reign. His character is summed up thus: "Though rich, he was not proud; dignified, yet not self-important. Though attired in royal robes and his carriages drawn with white horses, and though his mansion was adorned with carved work, his table was spread with plain dishes, and he would not listen to lewd songs. His son died in the forty-eighth year of his reign. As a prince, he is recorded to have loved the lives of his people, and disliked the putting of any one to death."

CHAPTER CCXXIII.

2169 to 1110 B. C.

The Hea and Tang Dynasties.

How-yu was now called to ascend the throne. This was near the period when the Egyptian monarchy is supposed to have been founded by Menes, or Misraim, 2188 B. C. According to some accounts, the Hea dynasty is, in fact, the first in Chinese history.* Dur-

* Chinese history records an inundation of the rivers, which, in 2293 B. C., devastated chiefly the northern provinces: this deluge is almost of the same date as that of Typhon, or Xisuthrus, which was 2297 B. C. At this epoch, the history seems to put off the marvellous, and merit more confidence in respect to facts, without being more exact as to dates. Yu, whose merit, and especially the signal service he performed in drawing off the waters of the inundation, had called him to the throne, became the founder of the Hea dynasty, which commenced twenty-two centuries B. C., and continued for four hundred and forty years, finishing in 1767. The Chang succeeded, reigning six hundred and forty-four years, till 1123 B. C. The absence of facts, in the history of these two dynasties, confirms the truth of the annals, for the imagination was not resorted to, as in many early histories: it is another mark, also, of that dry spirit of exactness which characterizes the Chinese. — *Klaproth.*

ing the reign of How-yu, the Le-ko wine was invented. The emperor foresaw in its agreeable flow the demoralization of his people, if permitted to indulge in it. He therefore prohibited its importation. We are told that it was in reference chiefly to the example of this monarch, that the present emperor of China was led to observe, with tears in his eyes, that he could not meet his august father after death, unless the vice of opium smoking were eradicated. If Yu, at this early period, would not allow the importation of an intoxicating liquor, with what propriety could he, the present emperor, permit the importation of twenty-seven thousand chests of opium, by which his subjects were stupefied and degraded, and his laws rendered nugatory? How-yu was a great proficient in astronomy, astrology, and agriculture. On the latter subject he wrote a work, in which he taught his subjects how to improve their lands, by manuring, levelling, and draining. How-yu died before he had completed the eighteenth year of his reign.

Three emperors followed, whose reigns were short, amounting together to only fifty-one years, during which two or three wars were waged with rebellious officers. *How-seung* succeeded, in 2091 B. C. This prince was raised to the throne by the Se-ang family and the nobles. He warred in two instances with foreigners. He was put to death, in the twenty-eighth year of his reign, by a chieftain named Han-tsuh. His son *Shaou-kang* was then proclaimed emperor. This prince established the government upon the best models of his predecessors. He died in the sixty-first year of his reign, greatly venerated, and was succeeded by his son *How-choo*, 2042 B. C. This prince distinguished himself in war, and, as a general, was a worthy descendant of the immortal How-yu, the founder of the dynasty. He was followed by ten emperors, till the establishment of another dynasty in 1767 B. C.

Little is said of these sovereigns in history. Their reigns in general were not long. The last, *How-kwei*, fell into great excesses. The power of the Hea dynasty, it is said, declined through neglect of the goddess Ceres. The ancient worthies were much more wise in an attention to agriculture, by means of which they caused the country to prosper, and obtained the love of their people. How-kwei died in the fifty-second year of his reign, execrated by his subjects. In this dynasty happened an eclipse, in regard to which the Chinese records affirm that Hi and Ho, who presided over the department of the mathematics, were put to death, because they had not foretold and inserted it in the ephemeris of that year—a neglect which was then a capital offence.

Chin Tang, that is, *Duke Tang*, was the founder of the Tang, or Shang, dynasty. He became displeased with the conduct of his sovereign, withdrew to his own capital, and, at length, declared himself independent. In view of his virtues, the people elevated him to the sovereignty. He is said to have had the most excellent qualities. His modesty was almost unparalleled: he was the only person in the empire who thought he was unfit for so important a trust. He was often on the point of resigning his crown, but his nobles would not consent. *Tay-we* was one of his successors. This prince, being once terrified by a prodigy, which made him apprehensive of a revolution, received the following impressive lesson from his minister: "Virtue has the power of triumphing over presages. If you govern your subjects with equity, you will be beyond the reach of misfortune."

Vuthing, another prince of the second dynasty, passed the whole of his three years of mourning for his father in a house near the tomb, imploring Heaven to bless him with such virtues as were suitable to his station. When the term was expired, he returned to his palace, where he saw, in a dream, a man represented to him by Heaven as his future prime minister, whose features were so strongly impressed upon his mind, that he drew an exact portrait of them, and caused the man to be sought for. Such a person was found in the condition of an obscure mason, working in a village, whence, by the emperor's command, he was brought to court. Being questioned on a variety of points concerning government, the virtues of a sovereign, and the reciprocal duties of princes and subjects, he returned answers marked with so much wisdom as excited the admiration of the hearers. The emperor constituted him his prime minister. The new favorite, in his administration of government, astonished the empire by his knowledge and prudence.

This dynasty continued through six hundred and fifty-six years, under thirty emperors. Like the Hea dynasty, it was terminated by the vices of the last of them. It was under the dominion of this line of sovereigns, that the eastern foreigners are spoken of as exceedingly troublesome, and as compelling the imperial court to retire to the centre of the empire.

The period which has been described above, is deemed the classical portion of Chinese history, and a familiar acquaintance with it has long been considered an essential proof of Chinese scholarship. Continually, therefore, referred to by their poets and orators, the records of these early reigns stamped, no doubt, to a considerable extent, the character of subsequent events. It is by a reference to this period, when both prince and people felt bound to practise virtue, and enforce the laws, that the anger of Heaven might be averted, that the Chinese explain the origin of the term *Celestial Empire*. The mild, paternal government of the ancient sovereigns of China was called *celestial*, because the principles upon which they governed were received from Heaven, or were, at least, believed to be in accordance with the will of Heaven. In this view, the Chinese are less arrogant and absurd, perhaps, than we are apt to suppose them. It is only parallel with our practice in calling ourselves a *Christian* nation. That the Chinese should exult in their annals, and such annals, is at least a pardonable weakness. The successful warrior is not a favorite in their history. To this day, the Chinese rank the civil much higher than the military service.

CHAPTER CCXXIV.

1110 B. C. to A. D. 479.

The Dynasties of Tcheou, Tsin, Han, Heou Han, Tein-ou-ti, and Song — Confucius.

After the Tang dynasty succeeded that of Tcheou, commencing 1110 years B. C., and ending 246 B. C.*

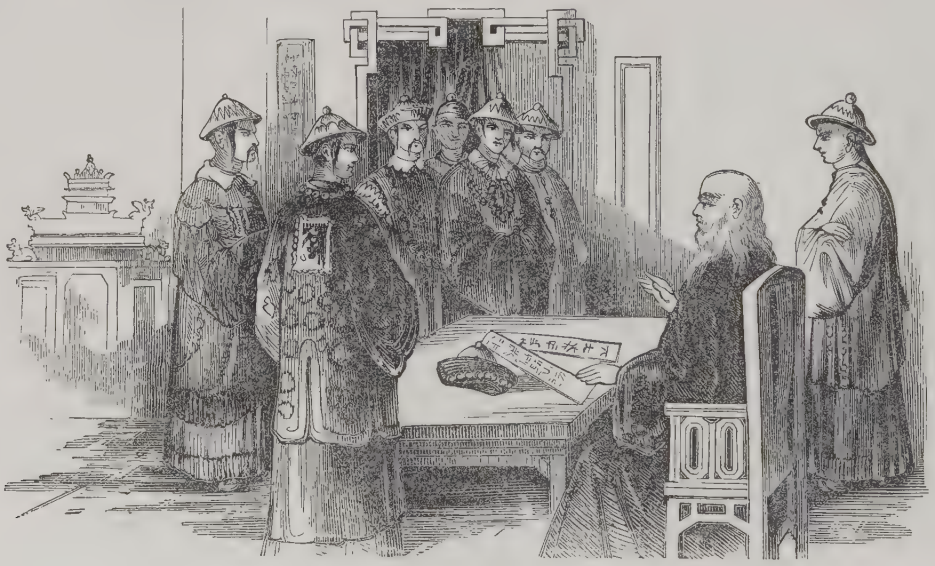
* Tcheou, or Wen-wang, by his virtues had united all the parties opposed to the tyrannical emperor, Chew-sin, who was led into numerous debaucheries and cruelties by his favorite mistress. Ta-ki. But Wen-wang died leaving the deliverance

It constitutes the third, and includes thirty-five emperors. *Chaus*, the fourth emperor of this dynasty, is said to have been excessively fond of hunting. In pursuit of that sport, he did incalculable damage to the crops of his subjects. Their remonstrances being unheeded, they determined to destroy him. For this purpose, as he was wont to pass a large river, on his return from the chase, in a boat which waited for him, they caused one to be built of such construction as to break in pieces before it could reach the opposite shore. Entering this boat, he and his attendants soon went to the bottom.

Livang, the tenth prince of this dynasty, acted in such a tyrannical manner, that he stood in awe of the remarks of his subjects, and actually prohibited them from conversing together in public; nothing being seen but men, formerly friendly, endeavoring to shun each other, and walking in mournful solitude, with their eyes fixed on the ground. One of his ministers had the boldness to tell him that he was not placed upon the throne to make his subjects miserable; that it was not easy to stop the tongues of men; and that the silence which he had imposed upon them was more dreadful and dangerous than the liberty which they had exercised of complaining.

This tyrannical edict was not long endured; the people, driven to despair, rushed upon the palace, and murdered the whole of the reigning family, except the king himself and his youngest son. In a short time, the enraged multitude insisted upon the young prince being delivered up to them, and the minister, to spare the royal infant, gave them his own son, to be brutally murdered in his stead.

It is related of another emperor of this dynasty, that he was in the habit of giving orders, whenever his army perceived lighted fires, that they should take up arms and hasten to him. In one of these alarms, observing that his favorite mistress was greatly entertained by the proceeding, he frequently repeated the signal for her amusement, as also to witness the vexation of the soldiery at having taken such unnecessary trouble. The consequences may be foreseen. On a subsequent occasion of real importance, the soldiers, having been so often deceived, neglected a signal of alarm, while the enemy penetrated to the monarch's tent and slew him.



Confucius instructing his Disciples.

It was in the reign of *Ling-te*, during this dynasty, (549 B. C.,) that Confucius, the celebrated moralist, philosopher, and lawgiver, was born. He was evidently a man of great knowledge, and of extensive wisdom, and was beloved on account of his virtues. He rendered signal service to his country by his moral maxims, and possessed much influence even with kings, as well as with his countrymen in general. He died in the seventy-third year of his age.

The *fourth* dynasty, called *Tsin*, was a short one of forty-three years, terminating 203 B. C., and including four sovereigns. It was, however, signalized

of his country to be completed by his noble son, Wou-wang, who gained one great battle, — the battle of liberty, — causing the tyrant to flee to his palace, to which he set fire, and perished in the flames. Wou-wang, however, though he restored happiness to his country, committed a mistake, long fatal to the peace of China. He destroyed the ancient form of pure monarchy, and substituted for it a species of feudal system. The first founders of the Chinese empire consisted of but about a hundred equal families; and while the Indo-Germanic race, spread over Europe, divided itself, as it still does every where, into hereditary castes, superior one to the other, and even preserving this superiority hereditarily, and without the possession of any domain whatever — the Chinese race is composed of families perfectly equal among themselves, and recognizing no other dominion than that of the reigning dynasty, to which they are submitted in the most absolute manner. Whilst Europeans accord legitimacy to sovereigns, even after the loss of their thrones, power in China is regarded only as a possession *de facto*, and each new power which elevates itself is legal at the instant when the occupation of the empire is achieved. Legitimacy ceases, too, when tyranny becomes insupportable. Confucius, Mencius, and all the ancient Chinese philosophers, affirm and establish the right of subjects to deliver themselves from oppression by regicide. But Wou-wang shared the country among his generals, and kept for his own family but a comparatively small proportion; hence came the division of the empire into so many petty principalities and independent kingdoms, which, large and small, were, in the time of Cyrus, (530 B. C.,) very numerous. These petty princes were engaged in perpetual wars, like the dukes and counts of France, before the king gained complete ascendency over his nominal vassals. — *Klaproth.*

by several important events. The celebrated great wall of China, which still astonishes those that behold it, was finished by one of the emperors, named *Tsin-che-hwang-te*, about the year 214 B. C. Extending fifteen hundred miles in length, it separates China from its northern neighbors, and was erected to protect the country from their incursions. It was about this period when the Chinese first adopted their famous law of non-intercourse, by which all foreigners are prohibited passing the frontier, or even landing on the coast. This law is erroneously supposed by some to have been directed wholly against the English, or against other modern European nations generally; whereas it has been in force upwards of two thousand years; and instead of taking offence at the Chinese, for not abandoning at once one of the fundamental rules of their ancient policy, we ought rather to commend them, while retaining the rule in modern times, for permitting foreigners to use the port of Canton.

Tsin-che-hwang-te suppressed the tributary kingdoms, and reduced them to their former state of provinces. Elated with success, he became ambitious of being thought the first sovereign of China. With this view — according to some authorities — he ordered all the historical writings and public records to be burnt, and many of the learned men to be burnt alive, that past events might not be transmitted to posterity. It would seem, however, that he was not able to obliterate all the monuments of by-gone ages.*

The *fifth* dynasty, which commenced about two hundred years before the Christian era, terminated in the year A. D. 221. It is called the dynasty of *Han*, and lasted four hundred and twenty-four years, under twenty emperors. The head of this dynasty was *Lieu-pang*, a soldier, magnanimous, humane, and generous, a citizen of one of the three kingdoms of China. After seventeen pitched battles with a rival rebel, and overcoming the last emperor, he ascended the throne, united the whole empire, and took the name of *Kao-Tsou*, or Kao-hwang-te. This monarch reigned with clemency and moderation. He was one of the few who governed for themselves. Under the rest, the eunuchs enjoyed a great degree of authority, which they always abused. In his reign, paper, ink, and hair pencils — the last still used in China instead of pens — were invented, according to some; others, as we have seen, assign them a date a little earlier.

Vuti, or *Wouti*, one of the princes of this family was an eminent encourager of learning, and ordered the morality of Confucius to be taught in the public schools.† He, however, fell under the power of a strong delusion, in endeavoring to discover a liquor which would make him immortal. His reign was somewhat prolonged, and was signalized by many heroic exploits in wars with the Tartars. Besides subjugating many tribes of the Hioong-noo, he established colonies north-west of China, built cities, and gave military governors to his newly acquired prov

* The events of this dynasty are thus represented by other authorities: At the end of the third century before the Christian era, China, divided into petty kingdoms, was a prey to wars and disorders which were ever on the increase. Its southern part, south of the Nan-ling Mountains, was occupied by another race — barbarians. Seven sovereignties had been formed in the bosom of China; among these, that of Tsin was the most powerful, having a fifth of the surface and a tenth of the population of China.

Its king managed to subdue all his rivals; and, dying in 251, his son succeeded him, but died a few days after, leaving his own son to reign; his son, *Tsin-che-hwang-te*, may be regarded as the true founder of the Tsin dynasty, a dynasty which has given to China the name it bears among the natives of the West.

He ascended the throne at the age of thirteen, and became one of the greatest of the Chinese emperors, reigning over an extent of territory almost equal to that of China Proper at the present day. This he divided into thirty-six provinces, besides four tributaries, which he conquered, south of the Southern Mountains. The imperial capital was at Hiang-yang, near Si-ngan, on the opposite side of the Ouei River.

The emperor embellished this capital with magnificence, and caused to be built here palaces exactly resembling all the royal residences of the sovereigns he had conquered — a truly Chinese idea! He ordered that the precious furniture, which decorated each of these palaces, should be removed to its counterpart, and that the persons who dwelt in and about each particular palace, to minister to the wants or pleasures of its master, should also be transported to the new palace, there to occupy similar offices. These buildings, in such varied styles and taste, occupied an immense extent of country along the banks of the Ouei. They communicated together by a magnificent colonnade, which extended around them, and formed a vast and superb gallery, where one could be protected from the weather at all seasons.

His progresses through the empire exhibited a pomp hitherto unknown. He every where constructed edifices of grandeur or public utility; broad and convenient roads, and well-tended canals facilitated intercourse and commerce, which now revived under the auspices of peace, after such long wars. For ages northern China had been exposed to the ravages of the nomads, now called the *Hioong-noo:* these he chastised with an army of three hundred thousand men, and exterminated them, or drove them far beyond the distant mountains of their country, with no wish to return. After subduing the southern barbarians to the sea-shore, he put all the lazy, idle vagabonds of his empire, to the number of five hundred thousand, into fortresses, and obliged them to occupy themselves in useful labors.

Previous to this time, the princes of the three northern kingdoms of Tsin, Tchao, and Yen, had constructed walls against the Hioong-noo: Tsin-che-hwang-te undertook to unite these several walls into a single one, which should stretch from the westernmost province of Chensi, as far as to the eastern ocean. He assembled for this vast purpose an immense number of laborers, and placed them under the supervision of several bodies of troops. He was then in the thirty-third year of his reign, (214 B. C.;) but he had not the satisfaction of seeing this work completed, which lasted ten years, and was not finished till after the extinction of his dynasty.

After so many public undertakings, he might have looked for gratitude; but he was constantly annoyed with the revolts of the grandees, who aimed to bring back the feudal system, with all its evils. Out of patience with the quotations and representations importunately urged on him as to their rights and wrongs, their privileges and prerogatives, he commanded all the ancient historical books to be burnt, and especially those by Confucius, who had lived three hundred years before. These orders were rigorously executed. This destruction the literati have never pardoned, and consequently the character of the reformer has been maliciously blackened in the Chinese annals. His general, Moung-thian, however, made some little amends for this irreparable loss, by the discovery of paper and the pencil. Before this the characters had been engraved, with a style, on tablets of bamboo, or were traced upon it with varnish of a deep color. An easier mode of forming the letters was also introduced. This emperor's whole family perished by the hand of a factious assassin — a sad example of the ingratitude of the people toward great men, who have served them and rendered their country illustrious. — *Klaproth.*

† The lapse of time had buried in oblivion the ancient feudal system of the Tcheou; so that the emperors of the Han dynasty could, without risk to the centralization of the sovereignty, order a search for the books which had appeared so dangerous to the Tsin. The most careful perquisitions were then made throughout the empire, and considerable fragments of the ancient works were recovered, and even entire books. It was with these materials, and with the help of an old man who knew the Chou-king by heart,

inces of Central Asia. In 108, the Ouigoor Turks and Little Bucharia were subjugated, and his armies pushed into the Kirghis country. He gained four signal victories over the Tartars, and drove them far beyond the wall, or reduced them to submission; thence he carried his successful arms into the kingdoms of Pegu, Siam, Cambodia, and Bengal, and then divided them among his generals and officers, who had assisted in the war. His sagacious policy of confederating the nations of Western Tartary against the Hioong-noo has been detailed in our history of the ancient Turks. It was in A. D. 102, that Panchao extended the Chinese sway as far west as the Caspian, and sent to China the heirs presumptive to the crowns of more than fifty kingdoms he had subdued for his emperor. In the reign of Houon-te, an embassy came from Rome, in A. D. 166, from An-tun — as the Chinese called the emperor Marcus Aurelius Antoninus — king of Ta-thsin, or Great China, as they denominated the Roman empire. The embassy came by way of Tonquin: others followed during this dynasty.

Ling-te, a sovereign of this dynasty, is said to have caused all the wise maxims of the ancient emperors, contained in five classical books, to be engraved on tables of marble, and publicly exposed at the entrance of the academy. Under his reign, several factions arose, one of which was denominated the *Yellow Caps*, and made itself master of the empire, which in the end led to its dismemberment.

The *sixth* dynasty was a short one of fifty-four years, ending A. D. 265. It is called the dynasty of *Heou-Han*. It began with a prince descended from Lieu-pang, and ended with his grandson. This young prince was endowed with great ardor and courage. He sustained for some time his father's tottering throne, during attacks from every quarter. At length, as affairs were verging to a fatal crisis, and the feeble emperor was still hesitating what measures to pursue, he felt impelled to expostulate with him, saying, "There is no time for deliberation; this is the decisive moment; resolve either to conquer, or die with arms in your hand and the crown on your head." The emperor still refusing to fight, the son, in his mortification and grief, retired to the hall of his ancestors, slew his wife, and then himself, while the emperor tamely surrendered to *Song-chou*, his rival.

China at this time was divided into three empires, under the three branches of the dynasty of Han. The various parts terminated at different periods. Under the *seventh* dynasty, which was that of *Tein-ou-ti*, these parts became reunited, and constituted one empire. It continued one hundred and fifty-five years, under fifteen emperors. The founder of this dynasty was *Shi-tsu-vuti*, the son of the rebel Song-chou. Many petty princes, who aspired to the imperial dignity, gave him not a little disturbance. But the southern competitors were often defeated by those of the north, who obtained considerable assistance from the Tartars.

As soon as this prince found his dominions at peace, he sunk into indolence and inaction. He left a son incapable of governing, who, being dethroned, was succeeded by a prince of the same family. The son of this last was attacked by one of his relatives; his children were slain, and he himself was taken prisoner, and obliged to wait at table upon the usurper, in the habit of a slave. He was afterwards put to death. Nankin became the capital of the empire at this period. The dynasty terminated in *Ngan-ti*, an indolent, inefficient prince, unworthy of holding the sceptre.

The *eighth* dynasty was that of Song. It began under a revolted general, A. D. 420, and lasted fifty-nine years, under eight emperors. The name of the general, afterwards emperor, was *Lyew-Hu*. His employment at first was that of selling shoes from place to place. He enlisted as a soldier, became general, and at last usurped the throne. His person and deportment were inexpressibly noble and majestic. His virtues were more particularly frugality and valor. His son and successor, *Veuti*, was the contrast of himself. Veuti was killed by his own son, and the parricide fell by the hands of his brother. The latter incurred not a little enmity by the freedom of his speech, of which the consequence, in the end, was fatal to him. One of his wives stifled him in his bed, as she had been mortally offended by his calling her *old*.

Veuti was very much attached to the bonzes, who were the priests of the Buddhist religion in China; but as in his time the empire was divided into two parts, the sovereign of one part ordered all the bonzes to be massacred.

CHAPTER CCXXV.

A. D. 479 to 907.

The Ninth, Tenth, Eleventh, Twelfth, and Thirteenth Dynasties.

The name of the founder of the *ninth* dynasty was *Kanti*. This wretch made his way to the throne by the murder of two princes; but his career was a short one. He was less distinguished by his military exploits than by his learning. He used to say, that if he could reign ten years, he would make gold as cheap as dirt. His son was the author of the famous law which prohibited the mandarins from remaining more than three years in the same place. In the reign of the latter appeared Fan-Chin, a patron of literature, but professing the most detestable principles. His doctrines were, that all things proceed from chance; that the soul perishes when the body dies; and that after this life, the fate of men is the same with that of brutes. This dynasty consisted of only five emperors.

The *tenth* dynasty (A. D. 502) comprehends four princes, beginning with *Lyan-ywen*, the prime minister and assassin of the last prince. He was active, industrious, and very vigilant; not only devoted to the study of the sciences, but also very skilful in military affairs. He forbade his subjects to sacrifice animals, and commanded them to substitute figures of them made of flour. Towards the end of his life, he neglected the business of government, to devote himself to the absurd doctrines of the bonzes; it is even supposed that he became one of that order. His reign was marked with wars, famine, and pestilence. His prime minister, disgusted at being obliged to serve a tyrant and usurper, starved himself to death. The circumstance coming to the ears of the emperor as also the minis-

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that this sacred work was restored, and thus, later, was formed a body of ancient history, which although destitute of any great interest, bears, nevertheless, all the marks of authenticity. — *Klaproth.*

ter's reasons for suicide, he cried out, "Do not I hold my crown of Heaven? Am I beholden for it to my grandees? What occasion, then, had that unfortunate man to destroy himself?"

In the latter part of his reign, *Hewta-king*, monarch of Honan, but his vassal, revolted from him. Having succeeded in making himself master of Nankin, and seizing upon the emperor's person, the captive prince appeared before his conqueror with such majestic intrepidity, that the latter shrank from his gaze, exclaiming, "I could not believe it so difficult to resist a power which Heaven has established." With a refined species of cruelty, not daring to stain his hands with the emperor's blood, he condemned him to a lingering death, by retrenching part of his sustenance every day. The unfortunate monarch called for a little honey just before his death; but this request, simple as it was, was denied. He died a few hours afterward.

The second in succession after this emperor attached himself to the religion of Fo; and while his attention was absorbed in the mysteries taught by his disciples, his prime minister attacked him in his capital. The sovereign, roused at last from his religious reveries, took up arms, marched round the ramparts, examined the position of the enemy, and exclaimed, "All is lost; it is over with the sciences." He then set fire to his library, consisting of a hundred and forty thousand volumes, and surrendered to the conqueror, who put to death both him and his son.

The founder of the *eleventh* dynasty (A. D. 557) was extremely attached to the bonzes. His brother, who succeeded him, had, before his accession, concealed himself in private life; but on the throne he displayed the qualities of a great prince. This monarch ordered the night watches to be distinguished by beating a drum—a practice which has ever since been observed. There were five emperors of this dynasty, the last of whom was dethroned by the prime minister of the western empire.

The *twelfth* dynasty (A. D. 596) consisted of three emperors, all renowned men. The first, without pretensions to learning, had, nevertheless, a solid, penetrating mind, and was devoted to the welfare of his people. He built public granaries, which were annually filled with rice and corn by the rich, to be distributed to the poor in times of scarcity. He improved music and eloquence, was inexorable against corrupt judges, and excluded from all public employments those whose rank in life did not render them respectable. His son prohibited his people from wearing arms, and ordered all books, treating of war, politics, agriculture, and medicine, to be revised by the most learned men of his empire, and to be distributed among his subjects.

In the *thirteenth* dynasty (A. D. 618) *Kong-ti*, one of the emperors of this dynasty, was dethroned by Siguen, in the same year in which he was crowned. The son of the latter, at the head of his father's army, entered the palace, and having viewed its magnificence, exclaimed with a deep sigh, "No; such a stately edifice must not be suffered to stand any longer, being good for nothing but to enervate the spirit of a prince, and cherish his vicious inclinations. Thus saying, he ordered the whole building to be set on fire, and it was reduced to ashes. He, however, soon resigned the throne, in order to live in tranquillity. This prince was very desirous of increasing the population of the empire, and ordered one hundred thousand of the bonzes to take wives.

Tai-tsong, son of the last sovereign, was one of the greatest of the Chinese princes. He was wise, frugal, and affable. His reply to his ministers, who attempted to excite in his mind apprehensions from his too great familiarity with his subjects, might serve as a model, perhaps, to sovereigns of more enlightened nations—"I consider myself in the empire as a father in his family. I carry all my people in my bosom, as if they were my children. What then have I to fear?"

In the tenth year of his reign, this prince lost his empress, for whom he indulged a most immoderate grief. He raised a monument to her memory more superb than any thing of the kind before known in his dominions; but being reproved for this ostentation, he ordered it to be demolished. His minister dying soon after, the emperor caused a noble eulogium to be inscribed on his tomb, and turning to his courtiers, remarked, "We have three kinds of mirrors: the first serve the ladies to dress by; the second are the ancient volumes, in which we read the rise, progress, and decline of empires; the third are mankind, in whose actions, if we will study them, we may see both what we ought to practise and what to avoid. I possessed this last mirror in the person of my minister. Alas! he is now no more, and I shall never find his equal."

Tai-tsong left his son excellent instructions, which, however, proved useless to him; for he attached himself to a wicked and artful woman, who by her crimes filled the court and kingdom with mourning. The wife of the succeeding emperor was neither less cruel nor less criminal. Of his son it is said, that he divorced his wife, put three of his children to death without cause, and finally married his daughter-in-law. He was particularly opposed to every appearance of luxury, and endeavored to extirpate it by destroying the precious metals and ornaments belonging to his palace.

Under the ninth successor, the power of the eunuchs occasioned a rebellion. The eleventh caused every part of his empire to be explored in search of the waters of immortality, of which the disciples of Laoeyun pretended to have the secret. This liquor being presented to him by the eunuchs, he instantly died. The fifteenth emperor of this dynasty instituted a law which is still observed. It is this: once in seven years the provincial mandarins are obliged to send a written and circumstantial confession of the faults they have committed, and to ask the emperor's pardon. If they endeavor to palliate these, they have no favor to expect, and are invariably deprived of their employments. As in the case of the emperor before mentioned, his son,—though in many respects an amiable sovereign,—in search of the waters of immortality took a fatal draught which closed his career.

CHAPTER CCXXVI

A. D. 907 to 1641.

Incursions of the Tartars, and other Incidents.

It would be neither interesting nor profitable to enter into full details of the different reigns which now followed in the long course of history. Any further connected enumeration and account of the several dynasties and emperors may therefore be dispensed with

A few only of the principal events will be referred to, and occasional mention made of the leading characters who figured in history.

The most important events from this period (A. D. 900) pertain to the struggles of the Chinese to repel the attacks of the various half-civilized but warlike tribes — chiefly Tartars — bordering on the frontiers of China.

Notwithstanding every precaution on the part of the Chinese, about the fifth century of the Christian era, the Tartars took possession of the north and west of China, and the country became divided into two kingdoms: the capital of the north was Pekin, and that of the south Nankin. Four hundred years later, that is to say, in the tenth century, the period at which we are now arrived, these two kingdoms were united. Previously, however, to this event, in the reign of Yuang-te, many canals were cut through the empire, by which several rivers were united, and great facilities given to commerce.

Tai-tfu, who established the *fourteenth* dynasty, (A. D. 907,) by murdering his predecessor, lived but a short time to enjoy the reward of his crime. His eldest brother slew him, and was himself killed by another brother, *Moti* by name. Anarchy was now at its height in the empire. Moti was attacked by an able general supported by a powerful party, and being vanquished, killed himself in despair, and his family became extinct.

Chwang-tsong, of the *fifteenth* dynasty, from the office of general, stepped to the throne. As emperor, he preserved his martial habits, lived very frugally, and slept on the bare ground, with a bell around his neck to prevent his sleeping too long. In his earlier years, he was a criminal lover of pleasure; and he is accused of being sordidly avaricious, and destitute of commiseration for the poor. *Ming-tsong*, the son of this emperor, was a great encourager of learning. During his reign, block-printing was invented among the Chinese. He was given to devotion, and all his prayers were offered for the good of his subjects.

Tai-tsu, the founder of the *eighteenth* dynasty, (A. D. 951,) had a high veneration for Confucius, and paid a visit to the tomb of that renowned philosopher. This emperor was blessed with a son who imitated his virtues. When at the very summit of human grandeur, that son, whose name was *Chi-tsong*, still retained a modest deportment. A plough and a loom were found among other insignia of his palace. In a time of dearth, he ordered the granaries to be opened, and the rice to be sold at a very low price. "These are my children," he said, speaking of his people. "It would be improper that their father should abandon them and leave them to famish with hunger while he has enough to satisfy his own wants." In this extremity, the rich idols were, by his order, melted down and coined into money.

Of *Tay-tsu*, the founder of the *nineteenth* dynasty, (A. D. 960,) the following story is told, illustrating his parental affection. At the siege of Nankin, reflecting on the slaughter which would be made in it, he feigned sickness when it was on the point of surrendering. This caused an alarm among his officers, who came around his bed, every one proposing some remedy. "The only remedy," cried he, "that can effectually cure me, is in your power. Swear to me that you will not shed the blood of your countrymen." Upon their taking the oaths, he appeared sufficiently well. Though the utmost care was taken to restrain the soldiers, so that there was no great slaughter made, yet the fate of the few who fell drew a flood of tears from the emperor; and as the city had suffered from famine, as well as by the long siege, the emperor immediately sent a hundred thousand measures of rice, to be distributed among the inhabitants. It is needless to say that with such a disposition he proved himself worthy of his exaltation.

Tay-tsong, of this dynasty, was the Mæcenas of his times. He patronized learning, and collected a library which consisted of eighty thousand volumes. He was a prince of generous and magnanimous feelings, as was evinced by his lenient treatment of a brother who had manifested a mutinous disposition. A gentle reproof of that brother induced the latter to destroy himself, which so affected the emperor that he shed tears over his corpse, and caused it to be interred with the greatest funeral honors.

Ching-tsong, also of this dynasty, was a prince worthy of being commemorated. He caused the ancient books to be reprinted and spread through the empire. The appearance of a comet during his reign was supposed to portend some calamity. The emperor, on this occasion, agreeably to the custom of the times, directed that all his faults should be laid before him that he might, if possible, avert the omen. At the same time, he remitted taxes to the amount of several millions, and set at liberty thirteen thousand prisoners. It happening that a son was born to him at this period, he attributed the blessing to the favor of Heaven, and as an attestation that his own religious and charitable deeds were accepted. Under his reign it was computed that twenty-two millions of people were employed in cultivating the land.

This emperor was, perhaps, even excelled by his son *Chi-tsong*, in moral character. The latter banished from his palace all the worshippers of images, and paid his adorations to the invisible God of heaven. By a timely supply of corn and rice, he saved half a million of his people from destruction, in a time of famine. The virtuous principles instilled into his mind by his father's prime minister had the effect, it is believed, of producing so good a character. That officer constantly pressed upon the prince the ten following maxims: "Fear God: Love your subjects: Endeavor to attain perfection: Apply yourself to the sciences: Raise persons of merit to the dignities of the state: Give attention to the advice that is offered you: Reduce the taxes: Moderate the rigor of punishments: Avoid prodigality: Hold debauchery in horror."

It was in the tenth century that the Khitan Tartars obtained a footing in China. They were expelled, however, by means of the Eastern Tartars, whose aid was solicited, but who, like other stipendiaries in some cases, refused to depart when their services were no longer required. The Jutchin Khitans, in the twelfth century A. D., pursued their conquests again, crossed the Hoangho or Yellow River, and marching directly toward the imperial city, captured and plundered it. They also seized the emperor, Kin-tsong, and his consort, and carried them away captives. The crown devolved on *Kaw-tsou*, who fixed his court at Nankin. He made several fruitless efforts to recover some provinces from the Khitans.

The monarch of that barbarous people, however aimed at gaining the esteem of his Chinese subjects by bestowing much attention on their learning and or

heir learned men. He advanced to Nankin, and took it; but being informed that Yo-si, the general of the Song or Southern Chinese, was approaching to the relief of the city, he burned the palace, and retired northward. The rear guard, which he was unable to rescue from the attack of Yo-si, suffered so much, that from this time the Khitan Tartars never dared to cross the River Kiang; though afterwards, in the year 1163, their king approached the mouth of that river, and commanded his troops on the pain of death to cross it; but they refused, and, killing their sovereign, retired.

In the year A. D. 1210, the chief of the Western Tartars, or Mongols, quarrelled with Yong-tsi, emperor of the Khitans, and in two years after, the Mongol generals forced the great wall to the north of Chensi, made incursions as far as Pekin, the capital of the Khitan empire, and defeated an army of three hundred thousand of that people. In this century, (A. D. 1225,) an emperor named *Li-tsong*, carried on a vigorous war against the Tartars. He took the city of Honan from them, and reduced the capital, Shang-tong, after a long and sanguinary siege, in which the Tartars were driven to such extremities as to feed on human flesh. In a fit of despair, their king, Nagaiti, hanged himself, just before the surrender. In him ended the empire of the Eastern Tartars, after it had continued one hundred and seventeen years, under nine princes.

A small remnant of that nation, however, continued, and gave rise to the family that afterwards conquered the Chinese, and governs it at the present time. It was during the nineteenth dynasty that the celebrated *Zingis Khan* and his successors established their dominion in China. Heading the Western Tartars or Mongols, who inhabited a desert and inhospitable region, whence most of the conquerors of Asia have proceeded, Zingis Khan, in 1209, entered China, poured his irresistible armies over the northern provinces, and compelled them to submit to his authority. *Kublai*, his grandson, called by the Chinese *Houpilai*, entered on his grandfather's conquests in this country, and reigned for a time over the northern provinces. It is said that Kublai — but more probably a descendant of his — brought the whole country into subjection in 1280, and that with the nineteenth dynasty ended, in fact, the Chinese dominion, until the year 1357. Kublai had the wisdom and prudence to govern the Chinese according to their ancient laws and customs, as related in a previous chapter. This procedure, together with the general excellence of his character, entirely reconciled the people to the Tartar sway, so far as they were brought under it. It was in the reign of a king of the Tartar race, under the twentieth dynasty, that the famous canal was dug, which is nine hundred miles long. During the same dynasty, the religion of Fo was firmly established in the empire.

In 1364–8, the Tartars were again driven out by a Chinese general named *Choo*, or *Chu*, as previously detailed, who founded the Ming dynasty — the last before the dynasty now existing. Heading a numerous company of insurgents, he reduced many considerable cities and provinces, and defeated the imperial army in a battle. His successes were so great that he assumed the title of emperor, and fixed his court at Nankin. In a few months, however, he made himself master of Pekin, and erected that country into a sovereignty, which he gave to one of his sons. He proved to be a king of great wisdom and penetration.

Ching-tsu, of the twenty-first dynasty, was a prince of a magnanimous turn of mind, though very much dreaded on account of the cruelties with which he commenced his reign. He was rigid in his treatment of the bonzes; and he ordered all the books of chemistry which treated of the *water of immortality* to be committed to the flames. He patronized learned men, and promoted the knowledge of philosophy.

The catastrophe of this race, which ended with the thirteenth emperor, was preceded by continual commotions during several reigns. Two rebels arose, who divided the empire, but soon turned their arms against each other. One only survived, whose name was *Li*. He marched into the provinces of Shensi and Honan, where he despatched all the mandarins, and showed favor to none except the common people, whom he freed from the payment of taxes. By these means he was able to increase his army to such an extent that he conceived himself sufficiently powerful to assume the title of emperor.

Li next advanced towards the metropolis, into which he found means to convey a number of his men in disguise, who were to open the gates to him at his appearance there. After a short time, he entered the city in triumph, at the head of three hundred thousand men, while the emperor, devoted to superstitious ceremonies, shut himself up in his palace. When the latter found himself betrayed and deserted, and unable to escape, he resolved to lay violent hands on himself, rather than incur the disgrace of falling alive into the power of the invader.

For this purpose, he conducted his beloved empress into a private and distant part of the gardens, without uttering a syllable. She at once understood his silent emotions of agony, and having tenderly embraced him, she retired into the wood, and there suspended herself by a silken string. The emperor hastened to join her in death. First cutting off the head of the young princess with his cimeter, he hanged himself on another tree. His example was soon followed by his prime minister, queens, and faithful eunuchs.

When the body of the self-immolated emperor was laid before the rebel Li, as he sat upon the throne, the inhuman wretch treated it in a most shameful manner. He moreover beheaded two of the deceased emperor's sons, and his ministers; but the eldest son was so fortunate as to escape by flight. While the princes and nobles of the empire submitted to the usurper, one prince, whose name was U-san-ghey, who commanded the provinces of Leaoo-tong, alone refused to acknowledge his authority; but Li marched against him, at the head of a powerful army. Having invested the seat of that prince's government, the tyrant resorted to a most cruel expedient to induce him to surrender He showed him his father loaded with chains, declaring that he should instantly be sacrificed, if the son refused to submit. The brave prince was nearly overcome at so sad a spectacle, but remained firm to his sovereign. The good father, understanding the intentions of his son by the signs which he made, applauded his resolution, and quietly submitted to his fate.

U-san-ghey, in the purpose of avenging his sovereign, as also his father, immediately concluded a peace with the Manchoo or Eastern Tartars, and invited them to his assistance against Li. Tsong-ti, their king, joined the prince immediately, which obliged the rebel to raise the siege, and march directly to Pekin. But he did not think himself safe in that place, and, after

plundering and burning the palace, he fled, with his immense treasure, into the province of Shensi, or Chensi.

Tsong-ti died almost immediately after he entered China, but previously declared his son *Shun-chi* his successor. The young prince was shortly after conducted to Pekin, and was joyfully welcomed, on all sides, as a deliverer. Thus ended the twenty-first dynasty, by this memorable revolution, as also the Chinese race of sovereigns. A second time, therefore, the race of the Eastern Tartars was called to the sovereignty of the Chinese empire, the dynasty commencing in 1641–4.

Taou-kwang, Emperor of China.

CHAPTER CCXXVII.

A. D. 1644 to 1821.

The Tartar Sway and Present Dynasty.

The revolution effected by the Eastern Tartars, as already described, was far from being complete at first. Resistance was kept up against them in different parts of the country. The nobility imagined that they should find the Tartars merely auxiliaries, who would assist them in placing a native Chinese on the throne; but these allies considered that the empire was justly the reward of their trouble. Submission to them, under these circumstances, was difficult. Competitors arose in the different provinces against Shun-chi, the Manchoo emperor, and hostilities were obstinately carried on both by sea and land; but the vigor of the Tartars, stimulated as it was by the incalculable value of the prize within their grasp, was crowned with complete success.

Shun-chi acquitted himself with great address in his new station He showed a marked deference to the ancient laws and customs of the Chinese. The civil offices of the state were given to such of the natives as were found qualified for them, and this principle he adhered to in the disposal of the highest dignities. He evidently sought the public good, rather than the extension of his power. He favored the cause of learning, and became himself somewhat of a proficient in several sciences. A few years after he had assumed the government, a general whose name was Coxinga, from attachment to the ancient Chinese, opposed the measures of the new emperor. He laid siege to the city of Nankin; but his troops, having given themselves up to dissipation on the occasion of the general's birthday, were in this condition attacked by the besieged, and a prodigious slaughter of them ensued. The emperor, in consequence of misconduct and affliction in his domestic relations, became melancholy, and died, leaving a very young child, *Kang-hi*, as his successor.

It was under Kang-hi that the whole empire was brought into subjection about the year 1662. Consid-

ered as the emperor of the whole country, he was the founder of the existing or Ta-tsing dynasty, represented by the emperor *Taou-kwang*, now on the throne, the fifth of his race. Kang-hi proved to be a very capable and meritorious prince. He had doubtless profited by the wise counsels of the four noble guardians whom his father had appointed for him in his minority. He, however, issued a severe order against the Catholic converts at one time. All their churches were demolished, and the whole city of Ma-kau was in danger of sharing the same fate, had not one of the Jesuits, who still retained some influence at court, prevented it. The Jesuit was, however, himself, and others with him, imprisoned and loaded with irons, some time after.

Kang-hi was unhappy in his domestic relations, on account of the conduct of his two sons, who rebelled against him, and were successively banished the kingdom. In 1720, he received the congratulations of the whole empire, on the signal victory which his forces had gained over the Eleuts, who possessed the country of the lamas, and had been guilty of ravages for several years in succession. This victory gave him the sole command of the kingdom of Thibet. In November of the same year, the czar of Muscovy made his public entry into Pekin, with a numerous and splendid train, habited after the European manner. The Muscovite was received at court with all due respect, though he could not gain the object of his visit — the adoption of measures for the establishment of a free commerce between the dominions of the two sovereigns.

The emperor died suddenly on the 20th of December, 1722, in the sixty-ninth year of his age, having first declared, in the presence of his assembled grandees, his fourth son, *Yong-ching*, his successor.

It was in the reign of Yong-ching that the Jesuits were banished from China, and the Christians were persecuted, not excepting those of the imperial family. They had been introduced into the empire many years before, headed by Father Xavier, the great apostle of that country. As will be seen elsewhere, they were at first well received, for the sake of the scientific information they brought with them; but, alarm being taken at the efforts at proselytism, which, it was supposed, would lead to a spiritual supremacy dangerous to the state, they were driven from the country. Anterior to the entrance of the Jesuits, viz., in 1518, the Portuguese, after having obtained various situations on islands along the coast, for purposes of commerce, sent their first embassy to China.

In other respects than in regard to his treatment of the Catholics, Yong-ching showed himself a wise prince, assiduous and indefatigable in the discharge of the duties of the government, steady and resolute in his disposition, endowed with a degree of eloquence and address, and attentive in answering the memorials which were presented to him. He governed wholly by himself, and no monarch was ever more absolute or more dreaded by his subjects. This unlimited authority enabled him to enforce a great many wholesome laws and regulations, in framing which he spent whole days and nights with the most persevering industry. The surest way of gaining his favor was by presenting him with some scheme tending to the public good, or to the relief of his subjects in times of calamity — in the execution of which, if it appeared practicable, he spared no pains.

It was during the reign of this emperor, on the 13th of November, 1731, that the city of Pekin was nearly overturned by an earthquake. So severe a one had never before been felt in China. The suddenness and violence of the first shocks were so great, as to bury a hundred thousand inhabitants in the ruins of their houses. A still greater number perished in the surrounding country, where whole villages and towns were laid prostrate. The emperor, deeply affected by the calamity, ordered an account to be taken of the families that had suffered by it, with an estimate of the damage it had occasioned, and advanced considerable sums for their relief.

Kien-long succeeded Yong-ching in 1736. In the estimation of Europe, Kien-long stood at the head of the sovereigns of half-civilized nations, during the last half of the eighteenth century. His long reign of more than sixty years is said to have been peaceful and happy. In the latter part of it, viz., in 1793, the celebrated British embassy, under Lord Macartney, arrived in China, with a view to the establishment of a commercial intercourse between the two countries. A full account of this embassy was presented to the public by Sir George Staunton, the secretary of the delegation. A like splendid embassy also appeared in China, in 1795, under Mr. Titsing. Mr. Van Braam the secretary, wrote an account of that embassy. Kien-long died on the 11th of February, 1799. His successor, *Kia-khing*, reigned over twenty years, dying in August, 1821. Just at the time of his death, the famous Russian mission, under Timkowski, was approaching the Celestial Empire.

Kia-khing, like his predecessors, pursued the peculiar policy of the Chinese in guarding against the admission of foreigners, of any description whatever. It was doubtless apprehended that the obtaining of a footing in China would lead to its disturbance or overthrow, as it had done in other Eastern nations. The Chinese permitted foreigners, the English in particular, to carry on a restricted intercourse with them, at the single port of Canton; but they steadily opposed every attempt to obtain exclusive privileges, to build forts, or to establish permanent factories.

As the present dynasty is that of the Tartars, it is to be remarked, that the occasional struggles of the Chinese with the Tartars may be considered, after all, more in the nature of a civil war, than of a war with a foreign nation. The physiognomy of the Tartars and Chinese shows, as already stated, that they both belong to the same race — though the one inhabited a colder climate, and became, therefore, a people of less effeminate habits than the other. Hence the ease with which the Tartar monarchs identified themselves with their predecessors, and adopted the laws and customs of the country they had subdued.

CHAPTER CCXXVIII.

A. D. 1821 to 1841.

The Present Dynasty continued — Recent History.

Taou-kwang, the present emperor, ascended the throne on the death of his father, in the year 1821. He was the second son, and chosen in consequence of having saved the life of his father, in an insurrection which occurred in 1813. He is the first Chinese

sovereign whose name is connected with English and American history. Soon after his accession, the distant Tartar tribes, who have always been found to be troublesome dependants, made an insurrection in Little Bucharia, in the suppression of which dreadful barbarities were committed.

Not long after, a second rebellion, of a more formidable character, took place among the mountain tribes of the *Miao*, or *Meaou-tse*, before noticed. It cost the government the labor of nearly six years to suppress it; and it is supposed that the object was finally accomplished more by the bribery of the chiefs, than by the power of the Chinese arms. In 1826, there was also, an insurrection of the Tartars of Mongolia.

Taou-kwang saving the Life of his Father.

But a war was now ready to break out, of a very different nature from any which the Celestial Empire had known. It was with a civilized and Christian race that a contest was to be waged, and not with barbarous hordes, whose mode of warfare is familiar to the Chinese. Little, most probably, did they know of the real power and superiority of their enemy, or of their own utter incompetency, by any force of numbers, to meet the military tactics of Europe. The result of the collision must have been a matter of astonishment, as well as of mortification, to the whole Chinese nation.

The commercial intercourse between England and China was entirely in the hands of the East India Company till 1833, when the term of their charter expired, and all British subjects were equally at liberty to send out ships to China, for tea and other products of the country. This change afforded ample opportunities for carrying on a contraband trade in opium, the importation of which was prohibited by the imperial government; but the drug was eagerly purchased whenever it could be obtained, and it was therefore supplied by smuggling. The evils of the trade and of the use of the drug by all classes of the Chinese, — more particularly described in a subsequent chapter,* — induced the public authorities, with the emperor at their head, to concert measures for the effectual eradication of these evils. After various consultations, Taou-kwang appointed a mandarin of high rank, *Lin-tsih-seu*, to the office of high commissioner, with full powers to adopt any measures he might find necessary for the accomplishment of the desired object, and punish, with the utmost severity, buyers, sellers, and smokers of the drug. The new commissioner arrived at Canton in March, 1839, with a view to execute his trust.

At this time, the British trade was under the control of a superintendent; but he had never been allowed to become a permanent resident at the British factory. The British, as well as several other nations, were permitted to have their factories, consisting of brick or stone edifices, just outside of the walls of Canton, on a very limited space of ground. Here the foreign merchants were permitted to remain at their several establishments only just long enough to transact their business, the very longest term being four months; and if their affairs were not settled by that time, they must leave them in the hands of the Hong merchants, that is, the Chinese individuals who were authorized to trade with these factories, called in their tongue *Hong*. When the commissioner arrived, it happened that there were several British ships in the river, having somewhat more than twenty thousand chests of opium on board. These he demanded should be given up to be destroyed; and he also required that the owners should bind themselves by a written engagement never to bring any more of the article to China, with the understanding that if they broke their engagement, they would be liable to be punished by the Chinese laws.

This demand of Lin was not complied with; upon

* See the General Views, which close this article.

which all the native servants were withdrawn from the factories, and the factories themselves were surrounded by a body of Chinese and Tartar troops, who guarded the merchants as prisoners, while the Hong merchants were instructed to ascertain the ownership of the chests of opium. In the mean time, Lin, by means of manifestoes, made several efforts to persuade the English to comply with his requirements, seeming, on the whole, to decline measures of severity, provided that his purpose could be effected without them. But, finding his exhortations disregarded, he threatened to put to death the occupants of the factories.

In view of this alternative, the British superintendent, Captain Elliott, in order to save the lives of his countrymen, deemed it advisable to surrender the opium. After the landing of the article, which occupied several weeks, the English merchants at the factories were left at liberty to depart. Lin, upon receiving instructions from the emperor, proceeded to destroy the immense mass of opium, "thus manifesting," in the words of the emperor, "to the natives dwelling on the sea-coast and the foreigners of the outside nations, an awful warning." The opium was cast into trenches dug near the sea, where it was quickly decomposed by means of quicklime, salt, and water mixed with it — the mixture running into the sea. This act was consummated in the month of June, 1839.

British Fleet at Hong Kong.

The British merchants had now removed to Macao, a Portuguese settlement, where most of their families were residing. While they were in that place, it happened that, in some quarrel between the English and Chinese sailors, one of the latter was killed by an accidental blow. The governor of Canton, as soon as he was apprised of the occurrence, demanded that the assailant should be given up to justice. But this was refused, as the English are not amenable to Chinese law. In retaliation, the governor gave orders that provisions should no longer be supplied to the English at Macao, on which Captain Elliott removed the whole fleet to Hong Kong, a rocky island, about thirty-five miles distant, inhabited at that time chiefly by fishermen, but which has since become an English settlement. In the mean time, arms and men were sent for from India, to protect the lives and property of her majesty's subjects in China. Suspension of trade between the two nations was then ordered by Lin, while the Chinese fleet was preparing to make an attack on the English ships at Hong Kong.

The attempt was not made until some time in November of the same year; but the Chinese were soon driven back, though their fleet was commanded by their most celebrated admiral, named Quan. The Chinese suffered a great loss — several of their vessels being destroyed in the action. This defeat was astounding to the authorities at Canton, who had placed great dependence on Quan, nor did they dare to send a true account to the emperor. Edicts were now published almost daily, threatening to close the ports forever against the English, if they continued to act in defiance of the imperial demands. Efforts were also made by Lin and his assistants to strengthen their fleet; but nothing of much importance occurred till the month of June, 1840, when an armament arrived from India, under the command of Admiral Elliott, which was added to the British ships already assembled in the bay of Hong Kong.

Upon this reënforcement having been effected, the Chinese boldly attempted to destroy the whole fleet, by sending fireships into the midst of it; but the attempt was abortive, as most of them exploded before they came near enough to do any mischief. As this

scheme proved to be fruitless, great rewards were offered to those who should either kill or capture any of the English, or take one of their ships. Numbers of the English were accordingly kidnapped by the Chinese of the lower orders, who were constantly on the watch for any soldier or sailor who was found separated from his companions. It was by these treacherous methods that British soldiers and seamen became prisoners in China, and not by the chances of war. They were confined at Ningpo for some months. It is probable, however, that the Chinese may not have considered themselves as acting a dishonorable part, being unacquainted with the rules of European warfare.

The active operations of the British commenced with the capture of Chusan, on the 5th of July, 1840. Chusan is a fine island, about fifty miles in circumference, containing a dense population, and situated near the eastern coast of China, about half way between Canton and Pekin. Tinghaë, the capital, is a large city, in a plain not far from the sea. There were some artificial defences to the place, but, without artillery and soldiers, with which Tinghaë was ill supplied, they were of little use. The Chinese were speedily dislodged from them by the invaders. The mandarins, seeing how affairs were likely to terminate, determined to abandon the city, as they were so deficient in the means of defence. In the course of the night, they evacuated it, followed by all the soldiers and the greater part of the inhabitants, who carried away with them much of their property. When the English entered the town the next day, they found it nearly deserted.

Towards the close of the year 1840, an attempt was made, on the part of the Chinese, to recover Chusan by means of negotiation. Kishen, who was appointed imperial high commissioner, was a wily politician, and, promising Hong Kong in the room of Chusan, as also the indemnification of the merchants for their opium, and the release of the prisoners at Ningpo, induced Admiral Elliott to give up Chusan. This affair was transacted upon the Pecho River, where the admiral met Kishen on his way to Canton. The British fleet, a portion of which left Chusan, arrived at Toongkoo Island about the time Kishen reached Canton. This island is not far distant from the Canton River. Nearly at this season, Admiral Elliott, on account of ill health, resigned his command, and it rested with Captain Elliott to negotiate with the Chinese commissioner, who, though not wanting in professions, did not appear very ready to fulfil the engagements which had been entered into with the admiral. The object of Kishen, it is supposed, was only to gain time for hostile purposes, under pretence of making an amicable arrangement. This state of things was put an end to — after a suitable offer of adjustment, within a given time, on the part of the English commander — by an attack on the Bogue forts, which, on the 7th of January, 1841, were taken by storm, the Chinese experiencing a terrible loss of life.

The Bogue, or Bocca Tigris, is a narrow pass, about forty-five miles from the mouth of the Canton River, having the strong forts of Amunghoy and Chuenpee on one side, and that of Tycocktow on the other. The forts first taken were those of Chuenpee and Tycocktow. These were bravely defended by the Chinese and Tartar troops, hundreds of whom fell in the action, while many were destroyed by the burning, or blowing up, of seventeen war junks. On the following day, a message was sent to Admiral Quan, demanding the surrender of the remaining fort. As the latter wanted three days' time for consulting with Kishen, it was granted. Kishen, in the alarm which he now felt, renewed the negotiation with Captain Elliott, promising to fulfil all the terms of the treaty, provided the Bogue forts were given up. This was accordingly done by the English: the captives were restored to their friends, and the British troops left Chusan, and took up their quarters at Hong Kong, which they now considered their own. They left Chusan the more readily, as, from its unhealthiness to foreigners, it had proved the grave of many of the English while resident there. In the mean time, the emperor, hearing that the English had met with still further success, sent to Ningpo, ordering the massacre of all the prisoners there; but this command, fortunately, was not received until two days after they had been sent away at the solicitation of Kishen.

The emperor's indignation was aroused against his ministers for not beating and expelling the English, or, in other terms, for not performing impossibilities. They were degraded, or otherwise punished. Kishen was particularly obnoxious to his master, because he had held communications with Captain Elliott. "Such proceedings," as the emperor told him in a letter, "pass the bounds of reason. Worthless that you are, what sort of heart is contained in your breast?" The unfortunate offender was speedily arrested, and conducted to Pekin in chains; all the members of his family, according to the laws of China, shared in his disgrace. He was a man of immense possessions, having several palaces, extensive lands, besides many banking houses in several cities. His property in gold, silver, and jewels was also enormous. Among the valuables found in his palaces, were some score of gold watches, two images of horses, and two of lions, made of precious stones, a bedstead composed wholly of tortoise shell, several crystal wash-bowls and basins, and a quantity of rich silks, broadcloths, and furs.

As Captain Elliott at length came to the conclusion that the Chinese did not intend to make any compensation for the opium, although this was the principal article of the treaty, he proceeded again to the Bogue, where the Chinese had been busy in strengthening the fortifications. The second attack upon the Bogue forts was on the 26th of February, 1841; all of them were taken, and many lives lost: we pass over the dreadful details of the carnage. Among the Chinese slain was the brave old Admiral Quan, who fell as he was leading his men to repulse the foe. The emperor was exceedingly grieved at the loss of the veteran, and showed his high estimation of him in the rewards and honors bestowed on his family.

CHAPTER CCXXIX.

A. D. 1841 to 1845.

The War continued — Peace.

GREAT efforts were now made for the extermination of the English, by calling out the militia, and by promises of rewards to all who would assist in accomplishing their destruction. The militia marched down to Canton by thousands, but they were wholly incompetent to contend with men accustomed to regular service. The emperor appointed his nephew, Yi-shan,

to the command of the armies, and restored Lin to some of his former dignities. He also issued a mandate to the tea-growers to destroy their crops, promising to compensate them for the loss — but this mandate was not fully complied with. Threatenings of degradation and punishment were plentifully given out against the high officers, if they failed to inflict due chastisement upon the barbarians. This impolitic course kept his Celestial Majesty in ignorance of the real character of the war, as every disaster was studiously concealed from him. It was not until circumstances rendered it impossible to conceal the true condition of things, that the emperor awoke to a sense of the danger in which a portion of his vast empire was involved.

The Chinese, as early as the first of May, 1841, broke the truce that was made after the second capture of the Bogue forts, by several hostile acts against the shipping on the river. At the same time, the British and Dutch factories were plundered, and partly destroyed, by a large body of troops. It was now resolved to make a direct attack on Canton, which was approached by two different branches of the river, Captain Elliott sailing up the one, and General Sir Hugh Gough the other. The latter attacked and carried four fortresses about two miles from the walls of the city, though gallantly defended by the Tartar troops, with a great loss on the part of the latter. The people of Canton saw with dismay the English flag waving on the forts to which they had trusted for safety. During the day, the firing from the walls of the city was continued; but, at night, all the principal inhabitants departed with their families, taking with them their plate and jewels, and other valuable effects.

Canton, without doubt, might have been easily occupied by the British; but Captain Elliott preferred making terms with the authorities of the city, and stayed further proceedings on certain conditions. One of these was the payment of six million dollars for the use of the British government, besides an indemnity on account of the loss at the factories. Scarcely had the Tartar troops marched out of the city, when several thousand men appeared on the heights in hostile array — a circumstance which appeared suspicious to the English; but upon inquiry it was ascertained that a volunteer force of rustics from the surrounding villages had assembled, to the number of twenty-five thousand, to deliver their country from the barbarians. The magistrates of the city, however, prevented their patriotic interference.

The despatches to Pekin by Yi-shan, gave an utterly false account of these transactions. Not a word was said about the ransom money, and thus the emperor was kept in profound ignorance of the real state of affairs. When the greater part of the money had been paid, and security given for the remaining amount, the British troops returned to Hong Kong. Captain Elliott, whose arrangements were not generally approved of, was superseded by Sir Henry Pottinger, who arrived at Macao in August, 1841. In the mean time, the mandarins of Canton, paying no regard to the treaty, erected new fortifications in many places along the river, and repaired those that had been injured. Trade proceeded as usual, and opium was again selling along the whole line of the coast.

The new British commandant was more decided and peremptory than his predecessor, requiring, in addition to all the other stipulations, that other ports besides that of Canton should be open to British trade, and presenting no other alternative than force, if compliance was not granted. An expedition was immediately undertaken against Amoy, a strongly fortified city and port in an island of the same name, situated about midway between Canton and Chusan. It was surrendered without resistance; but several of the mandarins, in the despair which they felt, committed suicide — a very common practice in China, in times of difficulty and danger. Leaving a garrison at Kolongsoo, a small rocky island forming a part of the fortifications of Amoy, the expedition made its way to Chusan, which was speedily retaken, but not without the sacrifice of many lives on the part of the Chinese, who vainly attempted to defend Tinghaë, the capital.

The conquest next achieved by the British was that of Chinghaë, a large and opulent city at the mouth of the Ningpo River, the occupation of which was preparatory to the attack upon Ningpo itself. "The taking of Chinghaë was accompanied by some of the most frightful scenes of misery that were witnessed during the whole course of the war. The Chinese having prepared to make a vigorous resistance, the city and citadel were bombarded at once; and as the former was very densely peopled, numbers of the inhabitants were killed, even in their houses. Among the melancholy incidents of that dreadful day was the bereavement of a poor man, whose four children were struck at the same moment by a cannon ball. The distracted father was seen embracing their lifeless bodies in turn, and attempting to throw himself into the river, while his friends were holding him back. 'These,' remarked an officer, who was an eye-witness of this sad spectacle, 'are the unavoidable miseries of war;' nor was it, on this occasion, a solitary instance of such calamities."

Chinghaë was taken on the 10th of October, 1841 and on the next day the fleet proceeded up the river to Ningpo, having left a guard of three hundred men in the captured city. The city of Ningpo, now a place of so much interest and importance to Great Britain, was taken without the least opposition on the part of the inhabitants. Many of these assisted the English to scale the walls, and open the gates, so that the horrors experienced at Chinghaë were avoided. An incident highly illustrative of the Chinese character may be mentioned in connection with the British occupation of this place. One day a paper was thrown over the wall addressed to the English, embracing, among other arguments, the following singular appeal to their feelings, on the impropriety of remaining any longer in China: "You have been away from your country long enough; your mothers and sisters must be longing for your return. Go back to your families, for we do not want you here."

The Chinese, chagrined at the loss of their important cities, made a desperate effort, in the month of March, 1842, to recover Chinghaë and Ningpo, both of which they entered on the same day, by scaling the walls; but in each case they were repulsed with considerable loss. At the same time, a fleet of junks was sent out against Chusan, but with the same ill success. These measures proceeded from a plan formed by the chiefs of the army, and some of the governors. The next attempt to stop the progress of the invaders was at Tsekee, a town about eleven miles from Ningpo, where the Chinese forces were assembled, forming an extensive encampment. Here, as they attempted to

cut off the supplies for the enemy, brought by the country people, it became necessary to attack them at once, and the imperial troops were again put to flight, leaving above six hundred dead on the field.

Hostilities were now suspended for two months: the emperor, still ignorant of the true state of affairs, continued to issue orders for the total annihilation of the enemy. The British army, on the 7th of May, left Ningpo, in its progress towards the north, with the intention of reaching Nankin, and eventually Pekin, provided the emperor should persist in his opposition to the terms demanded by the government of Great Britain. On their route between the Ningpo and Nankin Rivers, they came to the town of Chapo, the chief port of communication between China and Japan. The Tartar troops, which covered a chain of hills in the vicinity, fled without making any attempt to prevent the English from entering the city. But it happened that three hundred took refuge in a temple, to which they were pursued, who, under the mistaken idea that, if they surrendered, no quarter would be given, fired on the enemy, killing and wounding several British officers. This act of useless resistance cost the lives of all, with the exception of about forty, who were made prisoners, but were subsequently released. Most of the wives of those who were killed — for the soldiers lived with their families in a part of the city — not knowing where to look for protection, and apprehensive that slavery would be their lot, should they fall into the hands of the foe, threw their helpless infants into the tanks and wells, and killed themselves or each other. The British, however, rescued a number of these poor women from death.

Soon after the taking of Chapo, the fleet entered the noble river Yang-tse-kiang, or Child of the Ocean, and on the 2d of July anchored at Chin-keang-foo, a strongly fortified city, and, in this part of the country, an important barrier for the defence of the interior. No sooner had the English set foot on shore, than the Chinese troops fled down the hills, and dispersed in all directions; but the Tartars bravely defended the city, firing incessantly from the ramparts. These were at length ascended by scaling ladders, and after some desperate fighting, in which many Englishmen were killed, the British flag was raised in triumph on the walls. The contention lasted till night, when the inhabitants began to make their escape from the city. The next morning a sad spectacle was presented — the usual effects of cruel war. The streets were strewed with the dead, the houses were mostly left desolate or in flames, the shops were pillaged, and evidences of female suicide were visible in every quarter.

The taking of Chin-keang-foo is memorable for one of those extraordinary acts of individual resolution to which some would give the name of heroism; others, that of folly or madness. This was the self-sought fate of the Tartar general, who had made the greatest exertions to save the city, but who, when he found that the contest was decided in favor of the enemy, went into his house, and taking his accustomed seat in an arm-chair, ordered his servants to set fire to the dwelling. His body was found the next day much burned, but retaining the sitting posture in which he had placed himself to meet the approach of death. Probably he had swallowed opium, to deaden his senses ere the flames approached him.

It was near the middle of August, when the British fleet arrived within sight of Nankin, about forty miles higher up the river. It was strongly garrisoned, and another sanguinary conflict was expected; but just about the time that an attack was to be commenced, a flag of truce was displayed, and the British general was informed that certain high commissioners were on the way for the purpose of negotiating a peace. The result was, that a treaty of peace was concluded on the 29th of August, 1842, highly favorable to the British nation.

The following were the articles of the treaty: "Lasting peace and friendship to be preserved between the two empires. China to pay twenty-one millions of dollars, as an indemnification for the expenses of the war. The five ports of *Canton*, *Amoy*, *Foo-choo-foo*, *Ningpo*, and *Changhaë*, to be open to the British, who shall have the liberty of appointing consuls to reside in those towns; and regular tariffs of import and export duties to be established, so that the merchants may not be subjected, as they have been, to the impositions of the Chinese authorities. The island of Hong Kong to be ceded forever to the crown of England." The above were the principal articles.

Soon after these events — in the year 1845 — the United States despatched a minister to China, who succeeded in establishing a treaty of peace and commerce with the government.

Taou-Kwang died in 1850, and was succeeded by Hien-Foung, then nineteen years of age. In 1852, a rebellion headed by Tae Ping Wang, commenced, which has continued for five years, (March, 1857.)

CHAPTER CCXXX.

General Views — Introduction of Christianity into China.

To some part of China, Christianity was doubtless made known at an early period. We are, however, unable to establish the date. The apostolic age has sometimes been assigned as the epoch, under the labors and preaching of the apostle Thomas. From tradition, and even written accounts, we learn that Thomas was the apostle of the East, acknowledged to be such by all the Eastern or Chaldean Christians. "He was the first preacher of Christianity among the Hindoos, and founded the churches of Malabar, where, to this day, the ancient monuments, writings, and traditions afford the most indubitable proof of his apostolic labors among them. More than two hundred thousand Syrian Christians, on the coast of Malabar and Coromandel, hold, with one uniform tradition, that Thomas, the apostle, was the founder of their churches. It appears from the learned Assemann and other subsequent writers, that Thomas, having passed through the country from Malabar to Coromandel, and made great conversions to the faith in those parts, proceeded over to some coast in the East, called China, which may have been that country now called Cochin-China."*

Other authorities are adduced in the article from which we have taken the above, to show that Thomas was the introducer of Christianity into the East, and with great probability into China. The Chinese histories, however, give no date to the introduction of the

* Chinese Repository, vol. i. No. 2.

Christian faith into the empire, and are silent as to the results of missionary labors. All that appears from them is, that about that time — the beginning of the second century — an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew general admiration upon him by the fame of his virtues, by the holiness of his life, and by the number of his miracles.

From this time till A. D. 636, we have no record of Christianity in China. From a monument which was discovered in 1625, and is still preserved by being built into the wall of Si-ngan-foo, we learn the progress of the gospel from 636 till the date of its erection in 780. According to this record, the Syrian Christian mission entered China the year above named, in the reign of the emperor Tae-tsung, was favorably received, and before the end of the century, Christianity was promulgated, and churches built in the provinces which then composed the empire. A persecution among the Christians rose in 699, and a fiercer one in 713. During that time, a great many churches were destroyed, and doubtless many of the teachers suffered martyrdom. Hence we find that a second mission arrived in China soon after, the names of whose leaders are enumerated. Then follows the state of Christianity during the reign of three or four emperors who favored it; most of whom honored the commemoration of Christ's nativity with profound respect.

Timotheus, the patriarch of the Nestorians, who lived till 820, appointed David metropolitan of China; and this sect seems to have been numerous in Tartary and the adjacent regions. In the time of Zingis Khan and his successors, though the Christians resident in those countries were much distressed, yet it would seem that numerous bodies of Nestorians were still scattered over all the northern parts of Asia and China. In 1202, Zingis Khan conquered Un-khan, the fourth and last of the Christian kings in Central Asia, who is supposed by some to be the *Prester John* of early travellers. Zingis married his daughter, and several of his descendants had Christian wives. Till near the close of this century, most of the Mongol princes, though tolerant to all religions, rather favored the Christian. This circumstance afforded a good opportunity for the Nestorians to propagate their religion all over the East, and particularly in China.

The Roman pontiffs, also, sent ambassadors to the emperors, and missionaries, chiefly Franciscan and Dominican monks, quite to Pekin. There they gathered some churches, and at length established an archbishop with several suffragans. In 1307, Clement V. constituted John de Monte Corvino archbishop of Cambalu, that is, Pekin. He translated the books of the New Testament and the Psalms of David into the language of the Tartars. Benedict XII., in 1338, sent new nuncios into China and Tartary; and so long as the Tartar empire in China continued, the Latins and Nestorians had liberty to profess and propagate their religion. Much greater success would doubtless have attended these efforts in China and elsewhere, had the Christians been united; but the Catholics and Nestorians strove to undermine each other, and were each in turn protected at the expense of the other. But near the close of this century — the thirteenth — the Mahometan religion gained the ascendency, especially in the west, and the khans, in some instances, allowed the Christians to be persecuted.

In the fourteenth century, the Turks and Tartars wholly extirpated the Christian religion in many cities and provinces, and caused the religion of "the Prophet" to be taught in its stead. The nations of the Tartars, among whom such numbers had professed or tolerated Christianity, universally submitted to the Koran. To this course they were compelled by the terror of death, or the fear of slavery; for Tamerlane, their leader, spared no manner of violence or cruelty to effect such an object. By these means, and the exclusion of new teachers, the Christian faith was overthrown in Tartary and China. Toward the close of the fourteenth century, the Latin Christians ceased to be mentioned. The influence of the Nestorians continued a century or two longer.

The more modern Catholic missions* to China were connected with commercial views on the part of the governments that favored them. The Portuguese were the first to open maritime intercourse with that country. The Spaniards followed the Portuguese, and introduced Jesuit missionaries into the empire. These visited most of the chief cities of the empire, and fixed their abode at Nankin, then the greatest and most enlightened city of China. Their scientific knowledge procured for them great fame and influence. They renounced the costume of *bonzes*, or holy men, which they had first assumed, — as such persons were not only despised by the grandees, but even considered as the ministers of vulgar superstition, — and assumed the habit of the learned, from whom the great officers are chosen. Their attainments in physical science, which in Europe would have been deemed altogether secondary, appeared almost miraculous in the eyes even of the most accomplished Chinese. The mandarins, at the same time, seem to have possessed a degree of good sense which enabled them to appreciate the philosophical principles of the missionaries, especially when they were confirmed by experiments. They themselves, indeed, had an observatory with very fine instruments, in which an astronomer was constantly stationed to report every change which took place in the heavens, and the events which it portended. But the popular belief was that the earth was a level plain, with the heaven rising in an arch above it; that night was caused by the sun's retiring behind a mountain; and that eclipses took place in consequence of the god Holochan's covering the sun with his right hand, and the moon with his left. Some of the learned were surprised when they were told that the earth was globular; that its opposite side was

* The only missionaries in modern times, who were at all successful in China, were Jesuits. In 1541, the next year after their order arose, Xavier went to the East. In 1552, he left Goa, touched Malacca, and before the close of the year died at San-shan. Dominicans, Augustines, and Capuchins followed, and attempted to enter the country, but were repulsed. In 1579, Miguel Ruggiero, an Italian Jesuit, arrived in China, and commenced the study of the language. Two years subsequently, he went, in the capacity of a chaplain, with the Macao ships, to Canton, and there acted in his real character, as a missionary. He was joined by Matthew Ricci, in 1632. After a good deal of deception on their part, and much opposition among the people, they effected some conversions to their faith, and secured several protectors and friends. Ricci spent his time in various journeyings and labors, and succeeded in establishing churches in the empire, as at Nankin and Pekin, and other places. His lectures on the exact sciences, and his presents, won his way among the people, and he was so fortunate as to enjoy the favors of the emperor himself. He died in 1610.

inhabited, and that its shadow, intercepting the sun's rays, caused the moon to be eclipsed. Great was their wonder on being informed that the first of these luminaries was larger than the earth; but on learning that the stars were larger also, their amazement knew no bounds. One great doctor at length exclaimed, "You may consider us Tartars and barbarians, for you begin where we end."

The Spanish Jesuits enjoyed a long period of favor at court, and even converted several persons of the imperial family to Christianity; yet, with this exception, they do not boast of any great success in diffusing their religion. Although, with an overheated zeal, they dashed the idols of the Chinese in pieces — without giving any deadly offence — yet, when they attempted to substitute a purer faith in the place of idolatry, they were met by the coolest indifference. While all the other Oriental nations had some strong religious impressions, the learned in China made it their boast not to worship any god, either false or true, and to take no concern in what might happen after this life. Their veneration was exclusively bestowed on their ancient sages, in whose honor alone they conceived that temples ought to be erected. To this was added the greatest alarm and displeasure at every innovation. The result was, that the whole body of the Chinese literati assumed a hostile attitude to the European missionaries, and opposed their attempts to introduce a new belief. Among the charges brought against them, was that of being great talkers and mountebanks, which is admitted by the Jesuits themselves to be true to a considerable extent. It was added, that they sought to gain converts rather by the display of European curiosities than by arguments; and here, too, the missionaries seem unable wholly to deny that watches, harpsichords, looking-glasses, and tweezers had involved them in this reproach.

These hostile feelings increased, till, on a particular occasion, they burst forth unrestrained. One of the chief functions of the Chinese tribunal of astronomy, was to fix an auspicious day for the performance of any great public duty — a choice which its members were supposed to be fully qualified to make, by viewing the aspect of the heavens. The missionaries, in undertaking such an office, somewhat merited the catastrophe in which it involved them. One of the princes having died, it was their part to name the most proper day and hour for his interment. They undertook the task; but some time after, the empress mother, and next the emperor himself, died. The charge was then immediately urged that the Christians, instead of the favorable day which they were bound to fix, had named one that lay under the most malignant influence, and had thus involved the realm in these dreadful calamities. This ruined the Jesuits: four of the chief among them were thrown into dungeons, where one of them perished, and the remainder were expelled from China; and, although the surviving prisoners were released afterwards, and restored to a degree of favor, the success of their mission was at an end.

We shall pass over the attempts of the Dutch to obtain a footing in the empire, and give a sketch of the more successful undertakings of the French. Louis XIV., ambitious of every sort of greatness, viewed with emulation the extraordinary influence which England and Holland had obtained by trade and manufactures; and he spared no exertion to raise his kingdom also to eminence in these pursuits. The expeditions undertaken, with this view, into distant regions, were guided by that mixed spirit of religion and science which prevailed at his court, and particularly distinguished the order of the Jesuits. A remarkable mission of this nature was sent, in 1685, to Siam, accompanied by Tachard, Le Comte, Gerbillon, and Bouvet. These distinguished persons were instructed, when their primary object should be attained, to make an effort to penetrate into China, with a view both of opening a mercantile intercourse, and of diffusing the light of Christianity. After meeting with a variety of adventures, they made their way to Pekin, where they were graciously received at court, and performed the *ko-tou*, or act of reverence to the emperor, by beating their foreheads nine times against the ground. He requested to know whether there was any favor which they were desirous to obtain, bidding them freely ask it. The missionaries, who seem to have been no strangers to the arts of a court, answered, with French cleverness, that their only wish was to lift up their hands daily to the true God in prayers for his majesty's prosperity. This discreet reply pleased the emperor, and the Frenchmen were kindly and hospitably treated.

From this time the missionaries, who were able men, and well acquainted with the sciences, acquired a great ascendency at the court of China. The enlightened mind of Kang-hi appreciated their superiority to his own people in various branches of knowledge; he became their pupil, and took regular lessons from them. He assigned them a spot, within the precincts of his palace, for building a church and convent — furnishing materials, and even money, to assist in its construction. It is true that the importunity of the Li-pou tribunal, and of some leading mandarins, once extorted from him a decree, prohibiting the exercise of Christianity; but, on the urgent representations of the foreigners and their friends, it was soon rescinded. The strangers were also employed in various important offices, for which their superior knowledge fitted them. They were formed into detachments, which proceeded through the several provinces of the empire, and even its subject territories in Thibet and Tartary, to make a complete survey of those regions, and draw a map of them upon scientific principles. The Frenchmen proved also extremely serviceable in conducting negotiations with Russia; and Father Gerbillon accompanied the commission which was sent to the frontier to fix the boundaries of the two empires. Numerous individuals of the imperial household became converts, and made an open profession of Christianity.

The intelligence of these circumstances excited an extraordinary interest in France, where a sort of *Chinomania* sprang up and continued for some time. During its prevalence, the most extravagant stories respecting the Chinese empire were implicitly believed. Numerous additional missionaries followed in the train of those who had so successfully made their way in that country. This state of the public mind gave rise to a singular imposition. When Le Comte returned home, he was surprised to hear of the existence of a Chinese princess in Paris, who was making a distinguished figure in that gay capital. This princess who claimed the highest rank in her own country called herself *Couronné*, a name which no rea Chinese could pronounce. Her story was as follows

She had embarked for Japan, with a view to a matrimonial connection, and had been captured, first by a Dutch and then by a French vessel; by the latter she was brought to Europe; and, after much cruel treatment, had been left in a state of total destitution. Being able, however, to pronounce the word *Pe-kin*, she attracted notice, and soon managed to learn sufficient broken French to tell her story. Such a novelty brought her at once into notice; she was the "lioness" of Paris, and nobody thought of questioning her veracity. Ladies of rank took her under their protection, and not only relieved her wants, but introduced her into the first circles of society, where she was received with all the respect due to her illustrious birth! Even poems were composed in celebration of her adventures.

Le Comte, who had never heard of such a name as Couronné, in the East, readily suspected the fraud. The whole story was contradictory to Chinese manners. Princesses of that country, so far from taking voyages by sea, scarcely leave their apartments. For a Chinese princess to go to Japan in search of a husband, was as little likely as that the duchess of Orleans should set out on an expedition to wed the chief of Oonalaska. Le Comte did not hesitate to announce his suspicions. The marquis de Croissi insisted on arranging an interview, by which the lady's pretensions might be brought to the test. She could not refuse, though she deemed it necessary to impeach the honesty of Le Comte. When the day had arrived, she was not to be found; but, after a diligent search, her place of retreat was discovered. Finding it impossible to evade the scrutiny, she proceeded to face the traveller with the utmost coolness and intrepidity. The first look removed every shadow of doubt from the mind of Le Comte; her features, her air, her gait, had in them nothing Chinese. She immediately began conversing with fluency in broken French, but without the least mixture of any thing akin to the Chinese idiom, and pronouncing with perfect ease, sounds which no native of China can utter. She talked of having travelled, in less than three days, from Nankin to Pekin, a distance of more than six hundred miles; and she described gold coins which were never used in the empire. Le Comte wrote some Chinese characters on a paper, and placed it in her hand; she held the writing upside down, and pretended to read it, uttering with rapidity words entirely without meaning. He then spoke to her in Chinese, to which she replied in her own gibberish. Having thus gone through her part, she boldly insisted that she had stood the trial triumphantly, and that the insinuations of Le Comte against her arose from pure malignity. So reluctant are mankind to be awaked from an agreeable illusion, that she continued, for a time, to have adherents, even after the fullest exposure of the fraud.

The prosperity of the missionaries ceased with the reign of their protector, Kang-hi. His successor was superstitiously attached to the laws and institutions of China, and open to those complaints against innovation which the mandarins were ever ready to prefer. The missionaries were all banished from the country except those at Pekin, who were necessary for the construction of the calendar, and these were not allowed to teach their religion. Three hundred churches and three hundred thousand Christians were deprived of their priests and rulers. The Chinese converts of the imperial blood were exiled to a desolate region in Tartary; yet, continuing constant to the Christian faith amid all their sufferings, they were brought back and confined in dungeons. Under the enlightened emperor, Kien-long, who ascended the throne in 1736, Christianity again flourished: a college was established at Pekin for its propagation, and four young princes became converts. But persecutions were soon renewed, and the better judgment and feelings of Kien-long were overpowered by the united voice of the tribunals and great mandarins. A new decree was issued, and Christianity was suppressed.

This proved, however, to be only a suspension of the efforts of the missionaries, for many of the priests found means to return to their fields of labor. Things continued in this state till, in 1785, a decree was passed which afforded the Christians some mitigation of their evils, particularly in Pekin.

During the present century, the mission has been in a low and declining state; yet, on two or three occasions at least, it has drawn forth the severe animadversions of the government; once in 1805, again in 1811, and a third time in 1815. The number belonging to the Roman missions in China is not easily ascertained. But, on a map of missions presented in 1810 to the governing bishop of Macao, the number of European bishops, assistant bishops, and missionaries is put down at more than thirty; that of native preachers at eighty; and of Chinese Christians at over two hundred thousand. Thus Christianity has a partial toleration in China — the Catholic priests frequently adopting the Buddhist rites and ceremonies, and mingling them with their own.

The Chinese, like many other heathen nations, in recent times, have been permitted to share in the labors of Protestant missionaries. Since the war with Great Britain, the country has been more particularly open to these efforts. In Canton, the American Board of Commissioners for Foreign Missions have one station, three missionaries, and five others as helpers. In Amoy, they have one station, three missionaries, and two others as assistants. In Fuh-chan, the same society has one station, five missionaries, and three others to aid them.

Laudable efforts have been made in modern times to translate the Bible into the Chinese language. This has been done chiefly by Protestants. The efforts of the Romanists have been limited, it is believed, to parts of the New Testament. Among the principal persons engaged in this enterprise, the names of Morrison, Milne, and Marshman, are well known. But owing to the great peculiarity of the language, imperfect acquaintance with it, and other causes, these versions are not by any means correct and satisfactory. Efforts are making at the present time to supply the previous deficiency, if possible, in this interesting department of evangelization, by a combination of the learning and talents of the various missionaries from Protestant Christendom, now in China.

CHAPTER CCXXXI.

General Views, continued — Opium Trade.

The character and extent of the opium trade in China, together with the consequences which have

grown out of it in recent times, give to its history a peculiar interest; of this we shall therefore present a brief outline.

By the laws of China for nearly fifty years, the importation of opium had been prohibited; yet it had been extensively cultivated, under the direction and monopoly of the East India Company, and *systematically smuggled into China.* While it was a violation of all laws, it also produced the most baleful effects. It corrupted the morals and destroyed the lives of the inhabitants. But the emperor at length made a vigorous effort to put an end to the nefarious traffic; and in March, 1839, the English merchants at Canton were compelled by the Chinese authorities to surrender their smuggled opium to the amount of twenty thousand two hundred and eighty-three chests, valued, at cost prices, at about ten million of dollars; and it was destroyed by the order of Lin, the Chinese commissioner.

In consequence of this event, a series of hostile transactions took place at Canton; several warlike expeditions sailed from England; and a war was commenced and carried on, which resulted in the submission of the government of China to the conditions imposed by the British power, as we have related. The object of these hostilities, as stated by Lord John Russell, was, "first, to obtain reparation for the insults and injuries offered to her majesty's superintendent and her majesty's subjects by the Chinese government; second, to obtain for the merchants trading with China an indemnification for the loss of their property, incurred by threats of violence offered by persons under the direction of the Chinese government; and third, to obtain a security that persons and property, in future, trading with China shall be protected from insult or injury, and that their trade and commerce shall be maintained on a proper footing." Whatever disguises may be thrown over it, however, the war against China was the direct consequence of the smuggling of opium by the British. Had the Chinese set the laws of England at defiance, in a similar manner, it is quite certain that confiscation of property alone would not have been the extent of the punishment.

As opium is the most powerful of narcotics, and at the same time one of the most valuable of all medicines, it is employed in a great variety of cases. Its use, however, otherwise than as a medicine, is attended with effects similar to those of the intemperate use of ardent spirits. Its habitual or excessive use is said to be more deleterious than the latter. It is a remark dictated most probably by an intimate knowledge of the subject, that "There is no slavery on earth to be named with the bondage which opium casts upon its victim. There is scarcely one known instance of escape from its toils, when once they have fairly enveloped a man."

The countries in which opium is most used are Turkey, Persia, Arabia, and China. But its greatest consumption is in China and the surrounding countries, where the habit of smoking it is very common, and attended with the most deplorable consequences. In Mahometan countries, it is used as a substitute for intoxicating liquors, the use of which is prohibited by the Koran. No market on the globe is equal to that of Canton for this drug, which has been introduced since the year 1796, in violation of the laws of China, wholly by smuggling. The quantity consumed yearly is immense. It is computed that, in the year 1837, it amounted to four million and eighty thousand pounds.

The far greater part of this article is grown and prepared in India, and, as before intimated, is a monopoly of the wealthy and powerful East India Company The revenue derived by this company from the trade amounted, in the year 1837, to two million five hundred and thirty-nine thousand five hundred and thirty pounds. When the sales have been effected at Bombay and Calcutta, the opium is shipped on board vessels expressly fitted out for the trade, which proceed immediately for China. They are called *clippers*, and are remarkable for their beauty and sailing qualities. "Arrived on the coast, they deliver their cargo into a class of vessels called *receiving ships*, which are always anchored at the station of Lintin, or the adjacent anchorages of Capsingmoon, or Cumsingmoon, situated within the Bocca Tigris, at the mouth of the Canton River.

"As the importation is expressly forbidden by the Chinese government, it has now to be smuggled clandestinely into the country. For this purpose, native smuggling boats are employed, which are well manned and armed. Orders from Canton are given to them, with which they proceed to the receiving ships, and the opium is delivered to their charge. It is taken out of the chests, examined and, after being packed in convenient parcels, arranged in readiness to be easily carried off in case of pursuit. This is the usual way in which the importation is effected; but some portion is also taken up to Whampoa occasionally, and a certain number of chests is disposed of along the coast to the northward. Collision with the authorities rarely takes place, as fees are regularly paid, for connivance, to the officers of the imperial preventive squadron. Indeed, it is not unfrequent for the custom-house officers themselves to be engaged in the smuggling trade, and government boats have been observed taking in a cargo of opium in the open face of day.

"When arrived at the city of Canton, the opium passes into the hands of the native brokers or melters, who subject it to a process by which the crude article is reduced to a watery extract. The Chinese designate the varieties of Indian opium by the names of *black earth*, *white skin*, and *red skin*, which severally fetch about eight hundred, six hundred, and four hundred dollars a chest."

It is not known at what period the use of opium commenced in China, but there is reason to believe that its growth and preparation have been known to the Chinese themselves for ages. Up to the year 1780, the Portuguese supplied the Chinese with foreign opium; after that period, the English trade in the article commenced, by the establishment of a depôt for the sale of the drug to the southward of Macao. But towards the end of the last century, as we have seen, the importation was entirely prohibited, and in 1796, persons found guilty of smoking opium were punished with the pillory and bamboo. But notwithstanding the strong denunciations on paper, the illicit trade went on; the East India Company took the preparation of the opium into their own hands, farmed the whole of the produce, and sold it annually at Calcutta by auction to the highest bidder. A large quantity of opium is made in China itself, where the cultivation of the poppy, though nominally prohibited, has not been prevented. In various provinces of India, the article is grown under a system of compulsory labor, for the exclusive benefit of the "*Honorable* East India Company."

Various decrees were passed, of great severity enacting even the penalty of death against those caugh trading in the drug. These decrees were, however

but little, if at all, attended to by the Chinese themselves, and were negligently enforced by the authorities. The Rev. Mr. Medhurst, an exemplary missionary, who has most justly and ably protested against the iniquitous trade in opium, quite confirms the opinion that the chief blame, as to the confirmed use of the poison, rests with the Chinese themselves. Mr. Medhurst says that, in fact, opium is not only regularly introduced, but openly sold, in all parts of China. Notwithstanding the prohibition, opium shops are as plentiful, in some towns of China, as gin shops are in England. The sign of these receptacles is a bamboo screen, hanging before the door, which is a certain intimation that the slave of intemperance may be there gratified.

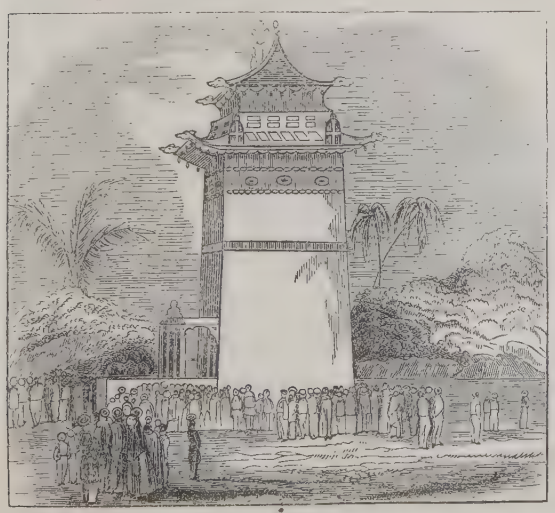
Into these shops all classes of persons continually flock, from the pampered official to the abject menial. No one makes a secret of the business or the practice; and, though the officers of the government are loud in denouncing the indulgence in public, they privately wink at what is patronized by their own example, or subservient to their own interests. It is a well-known circumstance, that the government officers come regularly on board the receiving ships at Lintin, and demand so many dollars per chest for conniving at smuggling; while it is currently reported that even the viceroy of Canton receives a very respectable consideration for winking at these illicit transactions. The military and naval officers sometimes get up a sham fight, in order that they may have to report their vigilance and strictness at Pekin; and when the smugglers are remiss in paying the accustomed bribes, they now and then seize a boat or two, to keep them regular and submissive.

CHAPTER CCXXXII.

Extent of the Empire — Divisions and Chief Cities — Government.

China Proper, as we have stated, is a large, compact country, lying on the eastern side of Asia, extending from about 21° to 41° of north latitude, and measuring, in extreme length, from north to south, about twelve hundred geographical miles, with an average breadth somewhat less than the length.

The capital of the whole empire of China is Pekin,



Gate of Pekin.

situated in a very fertile plain, twenty leagues distant from the great wall. It is, for the most part, the residence of the emperor, and his palace is in the portion of it called the *Tartar City*. Pekin is surrounded by a wall fifty feet high, and so broad, that mounted sentinels are placed upon it. The gates, which are nine in number, make an imposing appearance, by reason of their vast height. Most of the streets are constructed in a direct line, the breadth of the largest being one hundred and twenty feet broad, and their length above two miles.

In front, the houses make an insignificant appearance, being mostly low, and with only a ground floor. Few have two stories; still they are often a good deal ornamented with gilded sculptures, and the doors of the rich are often of aromatic wood, richly carved. The imperial palace is the most remarkable of the buildings in this great city, more, however, on account of the number of its regularly disposed structures, courts, and gardens, than the beauty of its architecture. Pekin is estimated to contain one million five hundred thousand inhabitants.

Nankin is a large city, containing some half million of inhabitants, but, for some period past, has not been in a flourishing condition. It was the royal residence until the fifteenth century; now a large portion of the area within the ancient walls is depopulated. Much of this desolation may, no doubt, be ascribed to the ravages of the Tartar conquests; but a large part of it arises from another cause, and that is, the slender construction of the public edifices. The columns are, in most cases, of wood, and necessarily subject to decay. The nine-storied buildings, called *pagodas*, being of good solid beech wood, are almost the only permanent edifices. That which is built of porcelain, is famous for its cost and beauty.

Canton is a large city, containing, with its suburbs, nearly a million of inhabitants. It is the largest port in China, and the only one that has been much frequented by Europeans. The city wall is more than five miles in extent, with delightful walks around it. There are many handsome buildings in Canton, as also great numbers of triumphal arches, and temples, well stocked with images. There are often five thousand trading vessels lying before the city. A number of other large towns exist in China, containing severally an immense population.

The original plan of the Chinese government was patriarchal. Obedience to the father of each family was enforced in the most rigorous manner, and the emperor was considered as the father of the whole. Every father was absolute in his own family, and might inflict any punishment short of death; and every mandarin of a district had the power of life and death over all its members, though the emperor's approbation was requisite to the infliction of a capital sentence. Since the invasion of the Tartars, the government is called an absolute monarchy though its great fundamental principles have been preserved from the beginning.

The system of government, as now pursued, is, on the whole, favorable to the industry of the people, and the idea that population in China presses upon the means of subsistence to the extent once supposed, is an entire delusion. The working classes are contented, and the rights of property are respected; and there exists in China, as in some Christian countries, a large and wealthy middle class. Chinese servants are

found as faithful and trustworthy as those of other well-regulated countries; and, among merchants, instances are on record of some who have risked their lives to fulfil their engagements. In seaport towns, however, like Macao and Canton, as in similar large towns of Christian nations, some portion of the population will, of course, as human nature is at present, exist in a more or less disorderly and demoralized state. Their police appear not to be wanting in vigilance, and the administration of justice is prompt and efficient.

The despotic character of the government is tempered somewhat by the influence of public opinion. There are some curious practical anomalies, which seem hardly suitable to a despotism. The people, in some instances, hold public meetings, by advertisement, for the express purpose of addressing the magistrate, and this without being punished. But they proceed sometimes farther — placarding and lampooning — though, of course, anonymously — obnoxious public officers. It may be added, that the censorship of the press — that usual concomitant of despotism — is unknown in China. It has no other limitations than those which the interests of social peace and order seem to render necessary. If these are endangered, the process of the government, as might be expected, is very summary.

Under their form of government, connected with education, the Chinese have become a most good-humored as well as peaceable people. Of the sixteen lectures periodically delivered to the people — lectures found in the book of Sacred Institutions — the second is "on union and concord among kindred;" the third "on concord and agreement among neighbors;" the ninth "on mutual forbearance;" the sixteenth "on reconciling animosities." From the influence of these instructions has arisen, perhaps, their characteristic timidity, which is accompanied by its natural associates — the devices of cunning and fraud.

The Chinese have acquired a more than common horror of political disorder. From having lived so much in peace, they become, in some sort, a nation of conservatives. They have among them maxims which strongly show their turn of mind on this subject; as, for instance, "Better be a dog in peace, than a man in anarchy," "The worst of men are fondest of change and commotion." It has been remarked that no instance has ever occurred among the Chinese of an attempt to change the form of that pure monarchy which is founded on patriarchal authority, or derived from it. In most instances of commotions or revolutions among them, the sole object has been the destruction of a tyrant; or, when the country was divided into several states, the acquisition of universal power by the chief of one of them.

Distinction and rank arise almost entirely from educated talent, and the choice of official persons, with a very few exceptions, is determined by this. The country, therefore, is as ably governed as it could be, under the circumstances. "The official aristocracy," who are the real aristocracy of the country, "content with their solid rank and power, aim at no external display: on the contrary, a certain affectation, on their part, of patriarchal simplicity operates as a sumptuary law, and gives a corresponding tone to the habits of the people."

In respect to the actual machinery of the government, it may be remarked that the emperor is worshipped with divine honors, and with the attribute of omnipresence, throughout the empire. He is styled the "Son of Heaven," the "Ten Thousand Years." As the people worship the emperor, so the emperor worships Heaven. He himself uses occasionally a term of affected humility, as the "Imperfect Man;" but every device of state is used to keep up, by habit, the impression of awe. As an instance of these devices, it is stated that no person whatever can pass before the outer gate of the palace, in any vehicle or on horseback, and also that an imperial despatch is received in the provinces with offerings and prostration, the performers looking toward Pekin.

The sovereign of China has the absolute disposal of the succession, and he may go out of his own family if he pleases, for an heir. This right has descended from time immemorial. The imperial authority or sanction to all public acts is conveyed by the impression of a very large seal; and any particular directions or remarks by the emperor himself are added in red, commonly called "the vermilion pencil." As high-priest of the empire, he alone, with his immediate representatives, sacrifices in the government temples, with victims and incense.

The sovereign's principal ministers form the *nuy-ko* or "interior council chamber," and the chief councillors are four in number — two Tartars and two Chinese. The two former always take the precedence. Below these are a number of assessors, who, together with them, constitute the great council of state. The Loo-poo, or six boards for the direction of government business in detail, are — 1. The board of official appointments, which takes cognizance of the conduct of all civil officers; 2. The board of revenue, which regulates all fiscal matters; 3. The board of rites and ceremonies; 4. The military board; 5. The supreme court of criminal jurisdiction; 6. The board of public works. These have under them all subordinate offices.

The provinces are placed under the principal charge of a governor, or, where two provinces are united, of a *general* governor. The separate cities and districts of each province are under the charge of their respective magistrates, who take their rank from the cities they govern. The total number of civil magistrates throughout China has been estimated at fourteen thousand.

The criminal code of China is a very efficient engine for the control of its vast and densely thronged population. It has its obvious defects in compelling the performance of certain relative duties, its minute attention to trifles, and especially the relentless cruelty and injustice which mark all its provisions against the crime of treason. These and a few similar features show its inferiority to the codes of most civilized Christian countries; but, in other respects, it is well adapted to the character and circumstances of the people for whose use it is framed. In China, cases of high treason are excepted from all the provisions of indulgence or safety to the criminal, which are allowed in other capital offences. This absence of protection is to be paralleled only by the barbarity of the punishment — the innocent family of the culprit being consigned to destruction. In 1803, an attempt was made to take the life of the emperor, by a single assassin. He was condemned to death by a lingering process, and his sons, being of tender age, were strangled! Except in the crime of treason, there is not

much to be complained of as to the caprice or cruelty which is exercised toward criminals.

The most general instrument of punishment is the bamboo, whose dimensions are exactly defined by law, as also the number of the blows. The next punishment is the *cangue*, which has been called the wooden collar, being a species of walking pillory, in which the prisoner is paraded, with his offence inscribed upon it. After this comes exile, either temporary or for life, either to a limited distance into the country or beyond the Chinese frontier. The three capital punishments are, 1. Strangulation; 2. For greater crimes, decollation; 3. For the greatest crimes, as treason, parricide, sacrilege, &c., that mode of execution called *lyng-chy*—"a disgraceful and lingering death."

Chinese Encampment.

All the military of the empire are under the management of their proper tribunal, or board, at Pekin. But the power of this board is jealously checked by a dependence on some of the others, as the funds must be supplied by the board of revenue, and the *matériel* of the army by the board of public works. The faithful Tartar troops are ranged under the eight standards, viz., the yellow, white, red, and blue, together with each of these colors bordered by one of the others. The Chinese troops are distinguished by the green flag. Each of the Tartar standards is said to consist of ten thousand men, constituting a standing army of eighty thousand men. There is, in addition, the local militia scattered through the provinces; but this, as we gather from accounts, is such a ragged and undisciplined rout, as to be wholly insignificant in regular warfare. Including this militia, the whole number of soldiers on pay, throughout the empire, has been estimated at seven hundred thousand, of which the largest portion are fixed to their native districts — following their ordinary private pursuits.

The clothing and defensive armor of the military are, in part, a jacket of blue, turned up with red, or red bordered with white. The cap is either of ratan or strips of bamboo painted, having a conical shape, and well suited to ward off a blow. Some few are defended by an uncouth quilted armor of cloth, studded with metal buttons, which descends in a long petticoat. The helmet is of iron, in the shape of an inverted funnel, having a point at the top, to which a bunch of silk or horsehair is attached.

The principal arms of the cavalry are bows and arrows, the bow being of elastic wood and horn combined, with a string of strongly twisted silk. Their swords are generally ill made, and their matchlocks they consider as a weapon inferior to the bow and arrow. Some are furnished with shields constructed of ratan, turned spirally round a centre.

The use of artillery in China is of modern date, although the knowledge of gunpowder is very ancient. The highest military rank is that of a *Tsoang-keun*, Tartar general, one of whom is charged with the care of the regular troops in the province of Canton. This post can never be filled by a Chinese, but secondary com

nands may. Below these are subordinate officers of every grade.

CHAPTER CCXXXIII.

Chinese Language.

The Chinese language is a medium for the communication of thought unlike all others, and yet very interesting to the philologist, general scholar, and Christian. It has long been a conceded fact, that its study is beset with peculiar difficulties. The complete mastery of the *spoken* language has been regarded by many as an impossibility. It is, however, gratifying to know that many persons are at present diligently and earnestly engaged in the study, and time will show how far the opinion above expressed is founded in truth.

The peculiar difficulty of the spoken language of China, it is said, is not in the sounds, or in the arbitrary combinations of the language; neither is it in the want of helps; for dictionaries, vocabularies, and easy lessons abound, and, what is more important than all books, the living voices of thousands of pure Chinese are at the service of the learner. "The chief cause of failure, says Mr. Pohlman,* is to be found in the want of proper attention to the aspirates and tones of the language."

A notation of the various forms which the same word may assume, illustrates the importance of the aspirates and tones, as well as the great peculiarity of this language. The monosyllable *pang*, for example, may be uttered at Amoy in ten different ways, and a distinct meaning is conveyed by each mode of enunciation. We need not put down the various marks to denote the aspirates and tones, but may observe that, according as this word is marked and pronounced, it means to *help*, a *bee*, to *bind*, to *spin*, to *let go*, *corpulent*, a *room*, a *sail*, a *club*, or a *seam*. Such and so different are its meanings. And this is not an extreme case. In the Canton dialect, the number of modifications employed in pronouncing a single word, is twelve. This arises from its having more tones than any other yet known to foreigners and strangers.

It is very important to pay due attention to the use of the aspirate, inasmuch as ignorance or mistake on this point will expose one to ridiculous or even worse blunders. "On a certain occasion, Mr. Pohlman wished to ask a person whether he drank *wine*, the Chinese word for which is *tsén;* but instead of employing the proper term, he used *t'sēn*, which means a *hand*. By inserting the aspirate, he had inquired of his friend whether he ate his hands or not. In another instance, when visiting a Chinese family, he found the females in mourning, and, upon inquiry, ascertained that their grandmother was dead. Desirous of obtaining information in regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, save a stare of astonishment. On repeating the question, looks of displeasure succeeded those of wonder and surprise. And it was only by mutual signs and explanation, that he discovered a most unfortunate mistake. Instead of using *tâi*, which means to *bury*, he had employed *t'âi*, signifying to *kill*. He had repeatedly asked these mourners, therefore, if they had *killed* their grandmother!"

But serious as the difficulty is in regard to the aspirates, it is as nothing when compared with the obstacles which grow out of the system of intonation. The difficulty is not capable of full illustration by writing. The living voice is needed to present a complete idea of it. Still an approximation towards it can be made by written communication, sufficient for all ordinary purposes.

Though little attention, it seems, has been bestowed on the subject, the fact of the existence of the "tones" was early known. They were distinctly stated and brought to view in Chinese books. The highest authority on this point is the great Imperial Dictionary, made by order of *Kang-hi*, second emperor of the present dynasty, which was published at the beginning of the last century. The following stanza is used to explain the powers of the four tones of the court dialect: —

"The even tone travels on a level road, neither elevated nor depressed.
The high tone exclaims aloud, being fierce, violent, and strong.
The departing tone is distinct and clear, gruffly travelling to a distance.
The entering tone is short and contracted, being hastily gathered up."

Some, desiring to avoid the perplexity of the tones, have tried, in their career of study, to get along without them, but have met with no success. A gentleman now in China began in this way: he acquired a good stock of words, and on a certain occasion, made special preparation to deliver a sermon. Upon the close of the exercises, one of the audience — a Chinese — remarked to him, "I know very well what you meant to say; but you did not say it." His attention was awakened by this remark, and he commenced a diligent search for the defect. He ascertained it to be his neglect of the intonations, and from that time, putting forth every effort to master the difficulty, he is now one of the most successful preachers in the language.

An instance or two may be mentioned by way of illustration, in the experience of Mr. Meadows, interpreter to the British consulate at Canton. "In making out a report to the superintendent of customs, of the export cargo of a ship about to leave, he took the English manifest, and read aloud the various articles, in Chinese, to a clerk sitting by him with his writing implements. The last species of goods, of a very large cargo, happened to be *vitrified ware*. But he gave the wrong intonation; whereupon the Chinese instantly lifted up his hands from the paper, and looked at him with surprise, and only stared the more as the words were repeated; and with good reason, for he was, in fact, deliberately and distinctly announcing that the large and very valuable cargo just enumerated had been all burnt up, such being the only meaning of the words he uttered!

"On another occasion, he said something to a Chinese about *earnest money*, as he supposed. As the man did not seem to understand him, he repeated the words; upon which he thrust forward his head, and listened attentively; and the louder he spoke, the nearer the Chinese came, anxiously turning one side of the head to him, to catch the sound. In fact, instead of saying *ting ch'ién*, 'bargain money,' he was

* "Obstacles to the Acquisition of the Chinese Language," condensed from an Essay written on the subject by Mr. Pohlman, and published in the Missionary Herald.

shouting *t'ing chiên, t'ing chiên,* 'do you hear? do you hear.'"

Mr. Pohlman once fell into an amusing error in consequence of supposing that the intonation was not universal among the different dialects. It occurred when he had occasion to use a dialect of the interior of Canton province, spoken by the emigrants in the Island of Borneo. In the late war with China, news of the preliminaries of a treaty of peace had arrived. This gentleman had a Chinese school, and being desirous of telling them the good news, he assembled the scholars, to whom he made known the chief articles of the proposed treaty. It was his intention to be peculiarly explicit in one part, the main article of the compact, and that was the opening of the five ports for trade and unrestricted intercourse. It was not long before a deputation from the school came to him to inquire what was the meaning of the Chinese emperor in giving *five hatchets* to the English, and what the queen of England was going to do with them. By the use of the Malay language, he was made to see, for the first time, that instead of saying *pòo thân*, "trading ports," he had said *póo thân*, "hatchets."

The truth is, the system of intonation forms an inseparable part of the Chinese language. No native of any province or district ever speaks without using the tones; and there is no dialect in existence which has not some, if not all, of the eight tones. What puzzles many is, that while the Chinese all speak with the tones peculiar to their native dialects, a vast majority do not know that such a thing as a tone exists. This is owing to the fact that the tones are acquired in infancy, as soon as the child begins to utter sounds; and nice distinctions of words and intonations are never analyzed, or thought of. The tone is part and parcel of the word itself. Hence no word or phrase can be considered as acquired, unless we can speak it in its proper tone. Little children utter the tones with a clearness and distinctness which are remarkable. The poorest people, equally with the rich and learned, invariably pay the minutest regard to them; so that a real native never makes the slightest mistake, even in the hurried conversation of common life.

The small number of different syllables, as compared with other languages used by mankind, is a striking feature of the Chinese. In Morrison's Syllabic Dictionary, the whole number is only four hundred and eleven. Should the aspirated syllables be considered as distinct, there are still but five hundred and thirty-three.

The possibility that such a tongue can answer the same purpose as the most copious polysyllabic languages of the West, may well constitute a subject of inquiry. It has been insisted on by some that the Chinese vocabulary is utterly insufficient for the purposes of communication. It has even been asserted that, in order to convey ideas in conversation, — such is the imperfection of the language, — the Chinese are obliged to mark out with their fingers, or with a stick in the air, the figure of their written characters. This, if we recollect aright, was the representation in the Edinburgh Review some years since. It is put forth by another, that every thing beyond the range of sight is difficult to be described by them, and is not readily understood.

All such opinions, however, and all like them, the better informed know to be incorrect. According to the author so frequently referred to — in actual life, the people do fully understand one another. No difficulty exists in holding converse on any common topic of life. The Chinese monosyllable awakens ideas and perceptions, as well as the grammatical forms of our own idioms. Moreover, the spoken language is more copious than the written; the oral sounds in the Canton dialect numbering about six hundred and ninety, and in the Amoy dialect eight hundred and sixty-six. Still foreigners have no adequate medium as yet for the communication of thought. The simple Chinese syllables can be multiplied only by the tones. These the native Chinese are brought up to understand and speak; but, with a foreign learner, it is a very different affair.

As it is not the intention, in this article, to give lessons in respect to this language, but merely to mention some of its curiosities, or peculiarities, any attempt to make these tones intelligible would be out of place. It needs only to be remarked that the Chinese tones are modifications of sound in the same word, and that there is nothing like them in the Western world. They do not consist in any alteration of the vowel sounds; for *a* in the word *pang*, "to help," retains the sound of *a* in *father* through all the tones. Neither is the consonant modified; for, in words which contain only vowel sounds, the tones are as distinct as in those beginning and terminating with a consonant. Nor is the quick or the slow enunciation of a word intended, or loudness, or lowness. But the tones are produced by the rising, falling, or non-alteration of the sound, as is done with us in learning the octave.

So nice a matter are these tones, that the smallest mistake may destroy the gravity of hearers, in a most seriously intended discourse. Mr. Pohlman says, "After studying the language at Amoy several months, I attempted to preach. In a solemn exhortation to the audience, at the close of my discourse, I intended to hold up the example of Christ, and urge all to be followers of him. After the service, one of the hearers pointed out a ridiculous mistake. By a slight variation in the tone of a certain word, a person is made to say 'goat,' instead of 'example.' In my closing remarks, the audience were solemnly urged to come and follow a 'goat,' when the design was to invite them to follow the 'example' of Jesus."

It may be added to what has above been said on this subject, that the difficulty of acquiring the language by foreigners has done vastly more than "the great wall" to preserve the Chinese in their exclusiveness, hostile to international intercourse, and for many centuries almost entirely sealed up from the influences of Christianity, and the knowledge of the West. It may be affirmed, with confidence, that no foreigner, at present, can venture to set himself up as a "master of Chinese." Though some are fluent in the colloquial language, yet few are able to write Chinese with any tolerable degree of facility. Versions of the Bible have been made by Morrison, Milne, Marshman, and others, and great praise is due to these translators. They did well, because they did what they could; but they were only pioneers in the study of this wonderful tongue. Their versions are all exceedingly imperfect, and necessarily so, by reason of the limited extent of their knowledge.

A plan is now in operation to produce a new version of the Scriptures, by the united labors of all the Protestant missionaries in that country: somewhat after the manner, we should think, adopted by the English translators of the Bible under King James.

CHAPTER CCXXXIV.

Chinese Literature.

As in many other arts, so in that of printing, the Chinese preceded the Europeans. Their first material for writing consisted of thin slices of bamboo; but about the first century of the Christian era, they made paper of a pulp of silk, or cotton, immersed in water, according to the present method. Their modern paper is fine and delicate, but so spongy as to be used only on one side. In writing, they employ the hair pencil and the well-known Indian ink.

In the tenth century, the art of printing was invented, though not by movable types, which have never been used by the Chinese. Their process is as follows: the sentence or page is written distinctly on paper, and then pasted upon a thin block of wood. The engraver, following the direction of the letters, cuts through them into the wood, which is thus so indented that a sheet laid over and pressed upon it, receives the impression of the characters. Thus every word and page of a book is engraved, as in the case of copperplate engraving with us. Though the process is less expeditious than ours, with movable types, still, as labor is extremely cheap in China, printing is by no means dear, and books are abundant. The great extent to which they are read, may be inferred from a few facts in regard to the Chinese language.

The roots, or original characters, of this, are two hundred and fourteen in number. These were at first pictures of the objects they represented; but in the course of time, they have ceased to have any great resemblance to their original form, and may, therefore, be considered as arbitrary signs of thought. The language of the Chinese is made up by the combinations of these two hundred and fourteen characters, just as various numbers are expressed by the different combinations of the Arabic figures, 1, 2, 3, 4, 5, &c. It appears, also, that this language, when printed, is understood by the inhabitants of Japan, Corea, Cochin China, and Loo Choo, who could by no means hold oral converse with a Chinese. This fact may be understood by considering that if an Italian wishes to convey to you the idea of twenty-two, you will readily understand him if he will write 22; though you will by no means comprehend his words for the same — *venti-due*. We thus see that, so far as Europe is concerned, in respect to numerals, the figures, 1, 2, 3, 4, &c., are a universal language; for though they have different names among different nations, they convey to all precisely the same ideas. It is in the same way that the written language of China is common to a vast population, who yet speak as differently as the Italians, French, and English.

From the earliest ages, literature has held a high place in China. "The literati," says Dr. Morrison, "are the gentry, the magistrates, the governors, the negotiators, the ministers, of China." The absence of hereditary rank, and even of any class possessing great riches, leaves the field entirely open to this species of distinction. When the parent exhorts his child to attend to his lessons, he can tell him with truth that he may thus become a powerful mandarin, and one of the first personages in the state. From these causes, a degree of veneration is attached even to the humblest objects connected with the art of writing. Paper, pencil, ink, and the marble on which this last is dissolved, are called the four precious things; and the manufacture of them is considered a liberal occupation. A passage in a recently translated drama strikingly expresses the brilliant career supposed to be opened to a village schoolmaster, as compared even with that of a prosperous merchant. "If you are successful in trade from a little money you make much; but if you study letters, your plebeian garments are changed for a soldier's gown. If you compare the two, how much superior is the literary life to that of the merchant or tradesman! When you shall have acquired celebrity, men will vie with each other in their admiration of you; over your head will be carried the round umbrella; before your horse will be marshalled the two files of attendants. Think of the toil of those who traffic, and you will see the difference."

Despite the honor thus paid to men of letters, Chinese literature does not hold a high rank when compared with our own. It, however, may well claim our attention. It appears that the great works of the empire are usually composed by associated members of the Han-lin Board, under the authority, and printed at the expense, of government. These consist chiefly of histories, dictionaries of the language, and compendiums of arts and sciences, or encyclopedias. The authors thus employed are, of course, possessed of suitable materials and abundant leisure, and are not obliged to gratify the impatience, or court the taste, of the public. Perhaps, however, the very circumstance of writing under command, and the dread of censure from the emperor and his agents, though they may guard against palpable errors, will paralyze the powers of invention and the flights of genius. The career of authorship, however, is open to every individual · works are not even subjected to any previous censorship; but a prompt and severe punishment awaits the authors of those which contain any thing offensive to the government.

The principal subjects of Chinese literature are 1. Philosophy, including whatever is taught of theology and general physics; 2. History; 3. The Drama; and, 4. Novels.

In the first and most important of these departments, the Chinese refer always to one work, — the *Y-King*, also called *Ye-King*, *Yih-King*, and *U-king*, — as the most ancient and valuable treasure. Language seems to sink under the panegyrics which they lavish upon it, representing it as the fountain and centre of all their knowledge. According to Kang-hi, who studiously adopted Chinese ideas on these subjects, the Y-King contains all things. Fo-hi, Chin-nong, Hoang-ti, Yao, and Chun are ruled by it. The occult virtue, and the operations, of Heaven and man, are all comprised in the Y-king. Our respect for this mighty production is, however, not a little lessened, when we learn that it was comprised in eight half-legible lines, discovered by two sages on the backs of a dragon and a tortoise! Taking advantage of the national superstition, Confucius wrote an elaborate commentary upon the Y-King, which was received by the nation with the deepest respect, and was incorporated with the original work of which it has ever since been considered as an essential part. It was said to "form the wings on which the Y-king would fly down to posterity." It is probably the only part of real value; for though it bears, to a great extent, the general character of incomprehensibility which belongs to the original, it is interspersed with some useful and beautiful maxims

The following quotations are derived from this commentary: —

"To improve from day to day is a great virtue. He who in study advances a step every day, has not lost his time and his years.

"The path of heaven is simple and clear; but the path of the sage is made only with effort and perseverance.

"It is the sage alone who knows how to advance or to recede; to preserve or to see destroyed, without losing his tranquillity: it is only the sage who can do so.

"A virtuous man, in the midst of difficulties, will adhere to his virtuous purpose, even to loss of life."

Beside the Y-King, the Chinese reckon three other ancient books, or *king*, which rank with it, and are held in almost equal veneration. These are the Shoo-King, or Chou-King, a collection of historical documents edited by Confucius; the Shi-King, or Chi-King, a compilation of ancient poems, formed also by Confucius; and the Li-ki, or Ly-ki, which treats of propriety in dress, demeanor, conversation, and the ordinary conduct of life. In the Li-ki are concentrated the ideas and maxims of the ancient Chinese regarding morals and behavior; and it has probably contributed more towards forming their character, during the last two thousand years, than all the other classics united.

Confucius * was born in the year 549 B. C., and is justly considered the greatest of Chinese philosophers. His works are to this day held in the highest reverence, and constitute the most cherished portion of Chinese literature. Their practical portion consists chiefly in maxims which inculcate the virtues of justice, patience, mercy, prudence, and fortitude, and, above all, obedience to superiors. Filial piety, and the duty of submission to magistracy, were his favorite themes of commendation. On the whole, his works furnish a pure code of morals, founded in the good of mankind, without reference to a future state.

We have not space to notice the numerous works of philosophers which have appeared since the age of Confucius, nor can we enter into details respecting several other topics of interest. In regard to medicine, though the Chinese were familiar with the circulation of the blood about sixteen centuries before it was known in Europe, and though inoculation for the small-pox was practised by them some hundred years before it was adopted in Christendom — it would seem that they are ignorant of anatomy, and that their medical practice is mingled with the most absurd jugglery.

History has been cultivated by the Chinese with great assiduity, and they possess several works of high repute among themselves. That which is entitled Shoo-King, edited by Confucius, contains the early annals of the empire, and is held in a degree of esteem almost amounting to reverence. To this we may add, that there are several works on government, including the codes of laws established by the empire.

Poetry is pursued with ardor, and is held in high esteem by the Chinese; yet their works, having different objects for comparison and illustration from ours, and different trains of association, can hardly be highly relished by us. Instead of the Alps or the Apennines, the grandeur of mountain scenery is suggested to the Chinese by the Kuen-lun and the Tan-yu chains, which, though probably more elevated, do not convey to the ear the same lofty ideas. For the rose and the violet, we have the flower *lan*, and the herb *yu-lu*. Instead of the dove, the wild goose portrays to Chinese fancy the image of a tender and faithful lover.

It would appear that Chinese verse is not destitute of harmony, and that rhyme is often used, sometimes even to an extent of sixteen consecutive lines. The following extracts from the Shi-king afford a good specimen of the more ancient poetry: —

"The bland south wind breathes upon and cherishes the sap of these plants; hence the grove flourishes, and appears to rise anew. But our mother is distressed with labor and care.

"The bland south wind cherishes, by breathing on them, the woods of this grove. Our mother excels in prudence and understanding, but we are men of no estimation.

"The cool fountain, bursting forth, waters the lower part

* This greatest of Chinese philosophers was born in the petty kingdom of Lú. The Chinese, in their embellishment of his history, tell us that his birth was attended with heavenly music, filling the air; that two dragons were seen winding over the roof, and that five characters were observed on his breast, declaring him to be "the maker of a rule for settling the world." He was left an orphan at an early age, and though poor and unknown, attracted attention from the gravity of his manners and his attention to study. At the age of twenty-four, he lost his mother, and, wishing to mourn for her the customary period of three years, resigned an office he held under the government, and devoted himself to study. Becoming convinced that the social virtues were best cultivated by an observance of the ancient usages of the country, he resolved to devote his life to their permanent establishment in China. He established schools wherein to teach his philosophy to such pupils as would go forth and spread his doctrines through the empire. He passed much time in travelling and visiting the courts of the various petty princes, in company with his disciples. Like Aristotle, he used to teach them while walking, deriving instruction from what they saw; and he seldom omitted to improve an occasion for pointing a moral. As he advanced in age and in reputation, his house at Lú became a sort of lyceum, open to every one who wished to receive instruction. His manner of teaching was, to allow his disciples or others to come and go when they pleased, asking his opinion on such points, either in morals, politics, history, or literature, as they wished to have explained. He gave them liberty to choose their subject, and then discoursed upon it. From these conversations, treasured up by his disciples, they afterwards composed the Lun Yú, now one of the Four Books. His disciples numbered some three thousand; a select portion of whom attached themselves to his person, lived with him, and followed him wherever he went, and to them he intrusted the promulgation of his doctrines.

The prince of Lú dying, Confucius was invited to court by his son. The entire management of the state was soon committed to his hands. Under his direction, the prosperity of the kingdom was such, that the neighboring states took the alarm; and the prince of Tsí, by intrigues and plots, to which the young prince of Lú was induced to become privy, forced Confucius to leave his native land, and retire into another state. For sixteen years he continued to write and discourse, and at the expiration of this period, returned to his own country, where he devoted himself to polishing and completing his works. Toward the end of his life, when he had finished the revision of the "Five Classes," he, with great solemnity, dedicated them to Heaven. Chinese pictures, representing this scene, portray the sage in an attitude of supplication, and a rainbow descending from the sky upon the book, while his scholars stand around in admiring wonder. In his seventy-third year, a few days before his death, Confucius, leaning upon his staff, tottered about the house, exclaiming, —

"The great mountain is broken!
The strong beam is thrown down!
The wise man is decayed!"

Seven days after, he died. His favorite pupil, Tszkung, mourned for him six years in a shed, erected by the side of his grave, and then returned home. In every district in the empire, there is a temple dedicated to his memory, and incense is burnt every morning and evening before his name, which is suspended in every school-house.

of the region Tsun. We are seven sons, whose mother is oppressed by various cares and labors.

"Sweetly, tunefully, and with unbroken voice, sings the saffron-bird, *hoang-niao*. We seven sons afford no assistance to our parent."

There is some pathos in this complaint of broken friendship: —

"The soft and gentle wind brings rain along with it. I and thou were sharers in labor and in poverty; then you cherished me in your bosom; now, having become happy, you have left me, and are lost to me.

"The wind is soft and gentle; yet when it blows over the tops of the mountains, every plant withers, every tree is dried up. You forget my virtues, and think only of trifling complaints against me."

The epithalamia, celebrating the marriage of princes, are among the gayest pieces in this collection. The picture of a perfect beauty, drawn three thousand years ago, is illustrated by images very different from those which would occur to a European fancy.

"The great lady is of lofty stature, and wears splendid robes beneath others of a dark color. She is the daughter of the king of Tsi; she marries the king of Onei; the king of Hing has married her elder sister; the Prince Tari-Kong has married the younger.

"Her hands are like a budding and tender plant; the skin of her face resembles well-prepared fat. Her neck is like one of the worms Tsion and Tsi. Her teeth are like the kernels of the gourd. Her eyebrows resemble the light filaments of newly-formed silk. She smiles most sweetly, and her laugh is agreeable. The pupil of her eye is black, and how well are the white and black distinguished!"

The following invitation to decent gayety is given at the entrance of the new year — a grand period of Chinese festival: —

"Now the crickets have crept into the house; now the end of the year approaches; let us indulge in gayety, lest the sun and moon should seem to have finished their course in vain; but amid our joy let there be no offence against the rules of moderation. Nothing should transgress the proper bound. Duty must still be remembered. Sweet is pleasure, but it must be conjoined with virtue. The good man, in the midst of his joy, keeps a strict watch over himself."

The disorders of a drunken party are not ill portrayed in the following passage: —

"The guests sit down at first with great politeness, treating each other with mutual respect: thus they continue till overcome with wine. They then forget all modesty and propriety, — run dancing backward and forward. They raise wild and senseless shouts, overturn the most precious cups, dance in sport, and, as they dance, their feet slide from beneath them; their cap, inverted, becomes loosely attached to the head, and seems about to fall off; while their body bends this way and that, and they can scarcely stand: still they madly dance. Some run wildly away, amid tumultuous good wishes from the rest; others remain, and infringe the laws of virtue. It is well to indulge in wine; but moderation must be carefully observed."

The modern compositions, though not held in the same veneration, appear to display a considerable improvement. They are still, indeed, only short effusions, composed of mingled reflection and imagery; but these two elements are more naturally and intimately blended, and exhibited in a more poetical form. Mr. Davis has furnished us with some specimens of this school. The following is marked by peculiarly bold and lofty imagery: —

"See the fine variegated peaks of yon mountain, connected like the fingers of the hand,
And rising up from the south, as a wall, midway to heaven.
At night, it would pluck, from the inverted concave, the stars of the milky way;
During the day, it explores the zenith, and plays with the clouds.
The rain has ceased, and the shining summits are apparent in the void expanse.
The moon is up, and looks like a bright pearl over the expanded palm.
One might imagine that the Great Spirit had stretched forth an arm
From afar, from beyond the sea, and was numbering the nations."

The picture of a clever but reckless profligate is drawn with some force in the following lines: —

"The paths of trouble heedlessly he braves,
Now shines a wit, and now a madman raves.
His outward form by nature's bounty dressed,
Foul weeds usurped the wilderness, his breast;
And bred in tumult, ignorant of rule,
He hated letters — an accomplished fool.
In act depraved, contaminate in mind,
Strange had he feared the censures of mankind.
Titles and wealth to him no joys impart;
By penury pinched, he sank beneath the smart.
O wretch! to flee the good thy fate intends!
O, hopeless to thy country and thy friends!
In uselessness the first beneath the sky,
And cursed, in sinning, with supremacy.
Minions of pride and luxury, lend an ear,
And shun his follies, if his fate ye fear."

The following poem was written by a Chinese who paid a visit to London about the year 1813. It was written in his native tongue, and addressed to his countrymen. The translation is furnished by Mr Davis.

LONDON.

"Afar in the ocean, towards the extremities of the north-west,
There is a nation, or country, called England.
The clime is frigid, and you are compelled to approach fire.
The houses are so lofty that you may pluck the stars.
The pious inhabitants respect the ceremonies of worship,
And the virtuous among them ever read the sacred books.
They bear a peculiar enmity towards the French nation;
The weapons of war rest not for a moment between them.

"Their fertile hills, adorned with the richest luxuriance,
Resemble, in the outline of their summits, the arched eyebrow of a fair woman.
The inhabitants are inspired with a respect for the female sex,
Who, in this land, correspond with the perfect features of nature.
Their young maidens have cheeks resembling red blossoms,
And the complexion of their beauties is like the white gem.
Of old has connubial affection been highly esteemed among them,
Husband and wife delighting in mutual harmony.

"In the summer evenings, through the hamlets and gardens beyond the town,
Crowds of walkers ramble without number.
The grass is allowed to grow as a provision for horses,
And enclosures of wooden rails form pastures for cattle.
The harvest is gathered in with the singing of songs
The loiterers roam in search of flowers without end,
And call to each other to return in good time,
Lest the foggy clouds bewilder and detain them.

"The two banks of the river lie to the north and south;
Three bridges interrupt the stream, and form a communication;
Vessels of every kind pass between the arches,
While men and horses pace among the clouds.
A thousand masses of stone rise one above the other,
And the river flows through nine channels:
The bridge of Loyang, which out-tops all in our empire,
Is in shape and size somewhat like these."

In works of fiction Chinese literature abounds. These are, for the most part, short tales, without point or moral, and might seem designed rather for children than adult readers. Among this class of publications,

we may notice the *Tsze Pun Yu*, which is a Chinese collection of tales, romances, fables, &c. It contains no less than seven hundred tales, the titles of some of them being, Ghost of a Fortune-Teller, a Stolen Thunderbolt, the Literary Fox advising Men to become Fairies, Elves begging Fish, the Man with Three Heads, the Devil turned Watchmaker, a Pig acting the Priest of Taou, the Enchanted Town, the Ass of a Mahometan Lady, a Demon bearing Children, Vulcan's Toys, &c. The following is a translation from this work, made by a youth at Canton, who was studying the Chinese language; and will afford a specimen of a Chinese book of "small talk."

The Sagacious Pig. — "In the district of Suhchow, in Keangnan, a man was murdered, and his body thrown into a well. One of the officers, having long sought in vain for the murderer, was riding by the well one day, when a pig came before his horse, and set up a most bitter cry. His attendants not being able to drive the pig away, the officer said to them, 'What does the pig want?' whereupon the pig kneeled before him, and made the *kou-tou*. The officer then bade his attendants to follow the pig, which immediately rose up and led them to a house; and, entering the door, crawled under a bed, and began rooting up the ground, and continued doing so until he had uncovered a bloody knife. The attendants immediately seized the master of the house, who, on examination, proved to be the murderer.

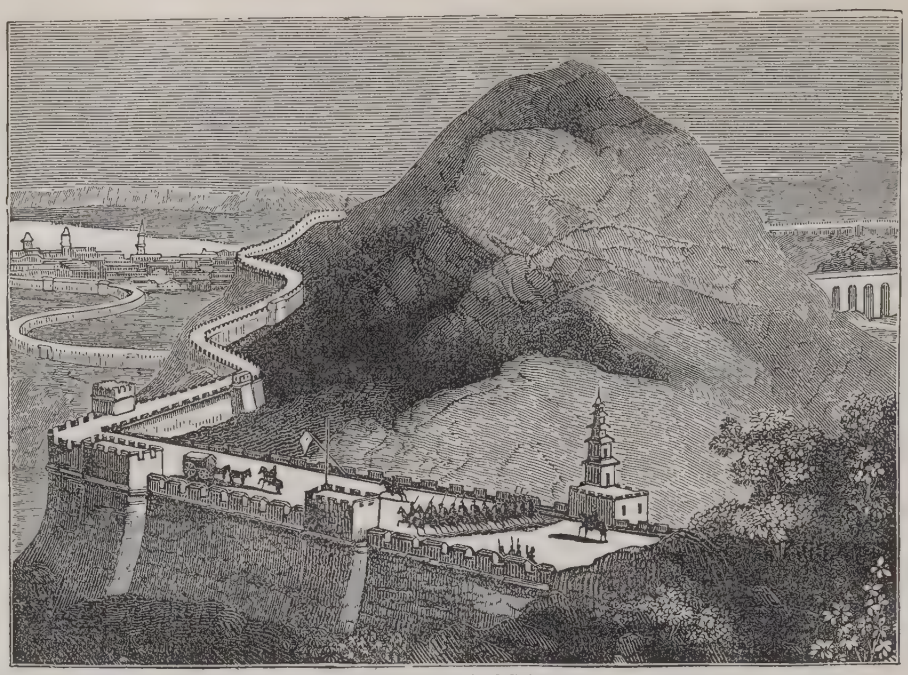
"The villagers, having deliberated on the case, took the pig, and supported him in one of the temples of Buddha. Visitors came frequently to see him, and gave money for his support, saying, 'Such a sagacious pig deserves to be rewarded.' After more than ten years, he died, and the priests of the temple, having procured for him a coffin, buried him with due formality."

The drama, as might be expected, constitutes a popular form of Chinese literature, though it labors under great imperfections, and is not regularly exhibited on any public theatre. Its professors are merely invited to private houses, and paid for each performance. The sovereign himself does not bestow any patronage on the art, beyond hiring the best actors, when he wishes to enjoy their wit or talents. No entertainment, however, given by the prince, or any great man, is considered complete without a dramatic exhibition; and every spacious dwelling, and even the principal inns, have a large hall set apart for the purpose. Among less opulent individuals, a subscription is occasionally made, to bear in common the expense of a play. It is reckoned that several hundred companies find employment in Pekin; and along the rivers and great canals, numerous strolling parties live in barges. A troop usually consists of eight or ten persons, mostly slaves of the manager, who accordingly occupy a very mean place in public estimation. To purchase a free child for the purpose of educating him as an actor, is punished by a hundred strokes of the bamboo; and no free female is allowed to marry into that class. To this contempt for the performers, as well as to the low standard of the drama among the Chinese, who seem to view it merely as the amusement of an idle hour, may be ascribed the depressed state in which it continues to exist. The dramatic poet has liberty and employment, but he has not honor, which seems quite as necessary for the production of any thing great in the arts. Scenery and stage effect, which indeed the places of performance would render very difficult to produce, are never attempted. A theatre can at any time be erected in two hours: a platform of boards is elevated, six or seven feet from the ground, on posts of bamboo; three sides are hung with curtains of cotton cloth, while the front is left open to the audience.

Under these humiliating circumstances, there do not seem to have arisen any great names, to which the Chinese people can refer with pride, as national dramatists. Numerous pieces have, however, been produced, particularly under the dynasty of the Tang. A collection has been formed of one hundred and ninety-nine volumes, from which are selected a hundred plays, supposed to comprehend the flower of this class of productions. Of these, only five have been translated — namely, two tragedies, the Orphan of Tchao, by Father Premare, and the Sorrows of Han, by Mr. Davis; and three comedies, the Heir in his Old Age, by the latter gentleman, the Circle of Chalk, by M. Stanislas Julien, and the Intrigues of a Waiting-Maid, by M. Bazin. This certainly is but a small portion of so great a mass; yet, as it consists of favorite productions chosen by judicious translators, the Chinese drama will not, probably, have cause to complain of being judged according to such specimens.

On perusing even the best of these compositions, we at once discover that the dialogue is nearly as rude and inartificial as the scenery. Instead of allowing characters and events to be developed in the progress of the piece, each performer, on his first entry, addresses the audience, and informs them who and what he is, what remarkable deeds he has performed, and what are his present views and intentions. On these occasions, he speaks completely in the style of a third person, stating, without veil or palliation, the most enormous crimes, either committed or contemplated. The unities, which have been considered so essential to a classic drama, are completely trampled under foot; and even the license, as to time and place, to which Shakspeare has accustomed a British audience, is far exceeded. The Orphan of Tchao is born in the first act, and before the end of the drama figures as a grown man. In the Circle of Chalk, a young lady, in one scene, receives and accepts proposals of marriage; in the next, she appears with a daughter aged five years. The tragedies labor under a much more serious defect, in the absence of impassioned and poetic dialogue. The performer, in the most critical and trying moments, makes no attempt to express his sorrows in corresponding language. Action alone is employed, which affords a genuine, indeed, though not very dramatic indication of the depth of his feelings. The hero, in the most tragic scenes, strangles himself, or stabs his enemy, with the same coolness as if he had been sitting down to table.

In concluding our view of Chinese literature, we feel constrained to remark, that it is chiefly valuable as throwing light upon the character of the most populous nation on the globe, and not on account of any important materials which it can directly contribute to our stores of thought. There is scarcely a fact in science, a passage in philosophy, an illustration in poetry, or plot in a play, to be found in the whole circle of Chinese books, which, if rendered into English, would serve to benefit our own literature. We cannot but feel, in spite of the great antiquity of the nation, notwithstanding the practical wisdom displayed in government, and the ingenuity evinced in the arts, that, in all the higher qualities of the intellect, the Chinese are an inferior people.



The Great Wall of China.

CHAPTER CCXXXV.

Arts and Inventions — Great Wall — Canal.

THREE of the most important inventions or discoveries of modern times — so considered in Europe — had doubtless their origin in China. These are the art of printing, the composition of gunpowder, and the magnetic compass. It is certain that the art of printing was practised in China during the tenth century of our era. The mode of operation there is different from ours, but the main principle is the same. From various causes, their books are cheaper than those of Europe, three or four volumes of any ordinary work, of the octavo size and shape, being had for a sum equivalent to fifty cents. The paper which they use is of different qualities, being manufactured from various materials — from rice-straw, the inner bark of a species of *morus*, from bamboo, and also from cotton. Their invention of paper dates from A. D. 95. That which is called *Indian* ink, in this country, is what the Chinese use in writing, and is of their own manufacture.

The application of gunpowder to firearms was probably derived from the West, however ancient may have been its discovery among the Chinese. In gunnery, they have always acknowledged their great inferiority to Europeans. As to priority of invention in the case of the magnetic compass, there can be little hesitation in ascribing it to the Chinese, for it is noticed in their annals as early as A. D. 1117. The mariner's compass being in use among the Arabs about the year 1242, it was doubtless communicated to them either directly or indirectly by the Chinese, and by this means became known in Europe during the crusades.

The ingenuity of the Chinese is conspicuously displayed in the simple modes by which they contrive to abridge labor, in their arts and manufactures, and occasionally to avail themselves of a mechanical advantage, without the aid of scientific knowledge. Says Dr Abeel, "Chance led me to the shop of a blacksmith — the manufacturer of various iron instruments, from a sword to a hoe. This man well understood the modifying properties of heat, and took the fullest advantage of them, in all the practical concerns of his business. He was forming a reaping hook at the time of my visit. A large pair of shears having one blade fixed in a heavy block of wood, and the other furnished with a long handle to serve as a lever, stood beside him. Bringing a piece of metal, of the necessary dimensions, from the forge, at a white heat, he placed it between the blades of this instrument, and cut it into shape with equal ease and despatch."

The Chinese possess considerable skill in various branches of the manufacture of metals. They have the art of casting iron into very thin plates, and of repairing vessels constructed of these, by means of a small furnace and blow-pipe, which are carried about by itinerant workmen. Their wrought-iron work is not so neat as that of the English, but is very efficient.

In the ornamental processes of carving wood, ivory, and other substances, the people of China greatly excel the rest of the world. Their skill and industry are not less shown in cutting the hardest materials, as exemplified in their snuff-bottles of agate and rock crystal. These are hollowed into perfect bottles of about two inches in length, through the openings in the neck, not a quarter of an inch in diameter. What is still more wonderful, the crystal bottles are inscribed on the *inside* with minute characters, so as to be read through the transparent substance!

The two principal manufactures of China — those of silk and porcelain — might alone serve to give the Chinese a high rank among the nations of the world. Their originality in these articles has never been contested. The invention of these is carried by tradition into the mythological periods. Their care of the silk worm, which furnishes the material of their silk manufactures, is very exact and methodical, but cannot here be detailed. The Chinese particularly excel in the fabrication of damasks and flowered satins. No

perfect imitation of their crape has ever yet been made; and they manufacture a species of *washing* silk, called, at Canton, *pongee*, whose softness increases by use.

In regard to the porcelain of China, it is indisputably the original from which the similar manufactures of Europe were borrowed. The first porcelain furnace of which account is given, was in Keang-sy, the same province where it is now principally made. This was about the commencement of the seventh century of our era. Of the substances of which this manufacture is made, and the process of making it, we cannot speak in this succinct outline. It is a most beautiful invention; the better kinds have not yet been surpassed in respect to *substance*, but as regards the painting and gilding, they must yield precedence to the productions of Europe.

As relates to the fine arts, they doubtless do not greatly excel, in the European sense. In this department of mental effort, some allowances are always to be made for the peculiarities of national taste, which is generally admitted to be a most capricious thing. The arts of drawing and painting do not rank so high among the Chinese as among Europeans. They have, therefore, met with less encouragement and made less progress. In works which do not require a scientific adherence to the laws of perspective, they sometimes succeed admirably. Insects, birds, fruits, and flowers, are very beautifully painted, and the splendor and variety of their colors surpass all that is known in the West. One thing in European art they do not fully enter into, and that is *shading;* they stoutly object to the introduction of shadows in painting. Mr. Barrow states, that "when several portraits, by the best European artists, intended as presents to the emperor, were exposed to view, the mandarins, observing the variety of tints occasioned by the light and shade, asked whether the *originals* had the right and left sides of the figure of different colors!" The wood-cuts in Chinese books are, for the most part, executed almost entirely in outline. These are occasionally very spirited, as well as true to life. The drawings on which they place the chief value among themselves, are in water colors and Indian ink, sketched, in a very slight manner, either upon fine paper or silk.

In sculpture, the Chinese are extremely defective, which could scarcely fail to be the case, in view of their policy of discountenancing luxury, the want of encouragement at home, and their ignorance of the efforts of other nations in this art. Their sculptured figures in stone are altogether uncouth in form and proportion; but this deficiency is in some degree made up by a very considerable share of skill in modelling with soft materials. Their gods are always represented in modelled clay.

The Chinese music, as an art, cannot take rank with that of Europeans. Their gamut is imperfect, and they have no idea of semitones. There is never more than one melody, however great the number of performers. As Confucius frequently speaks of music, its antiquity will not be denied; and the encouragement which he gives to its cultivation might have been expected, in the course of time, to produce something better than the imperfect art existing there at this day. Certain characters are used to express the names of the notes in their extremely limited scale.

The number of their musical instruments is very large. They consist of different species of lutes and guitars; several flutes and other wind instruments; an indifferent fiddle of three strings; a sort of harmonicon with wires, touched with two slender slips of bamboo; systems of bells, and pieces of sonorous metals, and drums covered with the skins of snakes. They string their instruments with silk and wire, in the room of catgut. Many of the people have a ready ear for music, though accompanied by bad national taste.

Chinese architecture is entirely different from that

Chinese Buildings.

of any other country. The general form of the houses is that of a tent; those of the lower classes are slight, small, and of little cost. All are formed on the model of the primitive Tartar dwellings; but even in the great cities, a traveller might fancy himself — from the low houses, with carved, overhanging roofs, uninterrupted by a single chimney, and from the pillars, poles, streamers, and flags — to be in the midst of a

large encampment. The fronts of the shops are covered with varnish and gilding, and painted in brilliant colors. The streets of Canton, and of most of the cities, are extremely narrow, admitting only three or four foot passengers abreast; but the principal thoroughfares of Pekin are fully one hundred feet in width. The rooms, — even those occupied by the emperor — are small and little ornamented. The Dutch embassy was once received by him in an apartment only ten feet square There are, however, a number of large halls, like gal leries, for feasting and public occasions, which are very splendid.

The maritime operations of the Chinese are confined to the eastern coast of Asia, and the adjacent

The Emperor's Barge.

islands. The ships are clumsy, and the vessels called *junks* are ill fitted for extended voyages upon the ocean. On the rivers, there are numerous barges, some of which are for the conveyance of tribute and the revenue service, while others, for personal accommodation, are fitted up with great expense and display of ornament. There are also a few armed vessels to suppress smuggling and piracy, but nothing which can be called a navy. The emperor's barge is magnificent.

At an early period of the Chinese history, the Tartars became troublesome neighbors, making frequent hostile incursions into the territories of the empire. As they were a much more warlike people than the Chinese, they were greatly to be dreaded. To prevent their invasions, an extensive and impregnable wall was built on the northern frontier. This work has been regarded as one of the wonders of the world, and, except the pyramids of Egypt, may be considered as the most ancient monument of human labor now extant. The era of its erection was about two centuries before the Christian era.

This wall bounds the whole north of China, along the frontiers of three provinces, extending fifteen hundred miles from the sea to the western province of Shensi, and far into Tartary. In order to obtain a sufficient number of workmen for so vast an undertaking, the emperor ordered that every third laboring man throughout the empire should be compelled to enter his service; and they were required to labor like slaves, without receiving any remuneration beyond a bare supply of food. It was carried over the ridges of the highest hills, descended into the deepest valleys, crossed upon arches over rivers, and was doubled in important passes, being, moreover, supplied with strong towers or bastions, at distances of about one hundred yards. One of the most elevated ridges crossed by the wall is five thousand feet above the level of the sea. It far surpasses the sum total of all other works of the kind, and proved a useful barrier against the Tartars, until the power of Zingis Knan overthrew the empire.

The body of the wall consists of an earthen mound, retained on each side by a wall of masonry and brick, of the most solid construction, and terraced by a platform of square bricks. The total average height, including a parapet of five feet, is twenty feet, on a foundation of stone projecting two feet under the brick work, and varying, in elevation, from two feet or more, according to the level of the ground. The wall, at the base, is twenty-five feet thick, narrowing, at the platform, to fifteen. The towers are forty-five feet at the base, diminishing to thirty at the top; they are about thirty-seven feet in the entire height. The emperors of the Ming dynasty built an additional inner wall near to Pekin, on the west, enclosing a portion of the province between itself and the great wall. The latter is now in ruins, in various places.

The Imperial Canal is likewise a great work of art, and, for the purposes of internal commerce, renders the Chinese almost independent of coast navigation. The canal was principally the work of Kublai Khan, and his immediate successors of the Yuen race. It forms a direct communication by water between Pekin and Canton, the two extreme points of the empire. In A. D. 1306, the canal was described as extending from Pekin to Khinsai, or Quinsay, and Zeytoon; as navigated by ships, and forty days' journey in length. It is further mentioned that, when the ships arrive at the sluices, they are raised up, whatever be their size, by means of machines, and are then let down on the other side into the water. This, it is said, is the practice, at the present day

The canal was formed by turning the waters of some of the lakes into artificial channels, which were made to communicate with the rivers — many branches extending to towns which were not in their course. One hundred and seventy thousand men were employed for years in the construction of this great work. For real utility, it far surpasses the great wall, being, at this moment, of the utmost benefit to the Chinese, whose inland trade would not be extensive without it, as the means of land carriage are scanty, and both tedious and expensive. One principal merit of this great work was, that it answered the purpose of draining large tracts of marshy but fertile land, which, til then, had been quite useless, but were thus rendered fit for cultivation.

Tien-tan, or the Imperial Joss at Pekin.

CHAPTER CCXXXVI.

Religion — Its Rites and Ceremonies — Joss-houses, Idols, &c.

In the several stages through which the Chinese advanced from barbarism to civilization, they seem to have admitted the existence of a Supreme Being, whose almighty power they recognized, and to whom a national worship was addressed. In early times — besides offerings to Heaven — national sacrifices were presented to the mountains, for their influences, and to the powers or gods supposed to preside over the earth, for luxuriant crops, and even to the deities of woods, rivers, &c. The Supreme Being whom the ancient Chinese adored passed under the name of *Chang-ti*, or *Tien*. Their worship was by prayer and thanksgiving, without any mixture of idolatrous practices.

The Chinese, like other nations, in their religion, were divided into different sects. About the year 560 of the Christian era, one of the Leang dynasty greatly interested himself in introducing Buddhism, and this is now the religion of at least one half of the inhabitants of China; but here it has no connection with the government. No creed is made a matter of state except the recognition of the existence of a Supreme Being, and of the emperor as his sole vicegerent on earth. As to every other opinion and rite, the people adopt any or none, as they may judge expedient. The learned, indeed, generally affect indifference upon the subject, and limit themselves to the above simple belief, joined to a superstitious reverence for ancestry, and for the ancient sages of the empire.

The people, however, require some more sensible objects of worship, and the vacant place has been chiefly occupied by the sect of Fo, — essentially the same with that above mentioned, which rules in Thibet, and has spread thence through all the neighboring regions of Tartary. It appears here, as well as there, with its doctrine of transmigration, its numerous images, its monastic institutions, its bells and beads, its noisy music, and its peculiar dress; all giving it such a resemblance to the Catholic worship, that the missionaries of the church of Rome formerly filled their journals with lamentations on the impossibility of distinguishing between the two. Although jealous, in general, of every foreign system, the Tartar dynasties have been inclined to protect this religion of foreign origin. The same favor has not been extended to Christianity, which has repeatedly made some progress. The precise religious faith of the common Chinese may be gathered from the following conversation, recently held by Dr. Abeel, with a person in that country: —

"When you are very ill, what do you do?" *Ans.* "We pray to Buddha for recovery."

"But when you find yourself fast failing, and most likely to die, what do you then?" *Ans.* "We vow to Buddha to burn quantities of gold paper, if he will restore us."

"But when you are *certain* you cannot recover, what then?" *Ans.* "Why, then there is nothing to be done."

"Do you never pray, after the conviction that you must die takes possession of your minds?" *Ans.* "No; there is then nothing to pray for."

"But do you never pray for the future happiness of your souls?" *Ans.* "No; we know nothing of the future state of our souls."

"Do you believe in their immortality?" *Ans.* "Yes; but whither they wander, and what they become, we cannot tell; here all is dark, dark!"

Practically, however, at the bottom of the Buddhist creed, as well as of every other which has influenced extensively the human mind in unevangelized countries, will be found the same dim conviction of some superior being or beings taking cognizance of human actions, and rewarding the good and punishing the bad in a future life. It is said that priests of "no religion" are a class much esteemed in China. They are generally poor, uncleanly in their habits, and lead a mendicant kind of life.

The temples of Buddha, called *joss-houses*, are numerous, and filled with images. These, with the rites and ceremonies, strongly remind one of the Catholic churches in Europe. Processions, badges of dignity, prayers for the dead, fasting, intercession of saints, litanies, bells, beads, burning tapers, incense, are parts of the worship. Some of the images are of gigantic magnitude. The Catholic missionaries often go into the Buddhist temples, and, presenting the crucifix, persuade the people to adopt their god, using the Buddhist rites, at least for a time and in part. Thus many Chinese are supposed to be converted. The common religious buildings are mostly low, but extensive, and crowded with priests and beggars.

The pagodas are lofty religious temples; the name, in China, is *taas*. Some of them are very magnificent. One, at Conan, is a building five hundred and ninety by two hundred and fifty feet, surrounded by cells for *bonzes*, or priests. In the centre, there are three towers, each thirty-three feet square. At Nankin, there is a very celebrated taas, or pagoda, of porcelain; it is of an octagon form, and is two hundred and ten feet high. One, at Tong-Tshang-feu, is of marble, covered with porcelain.

The Imperial Joss, or chief idol of the Celestial Empire, is the most revered idol in China; it is designated *Tien-tan*, or the Eminence of Heaven. The next idol in importance is the *Tee-tan*, or Eminence of the Earth. The former is known as the *imperial*, being the one to which the emperor and chief grandees offer their sacrifices: the middle and lower classes worship the latter deity. The temples at Pekin are adorned with all the magnificence of architecture; and, when the emperor is about to offer sacrifice, the greatest pomp and solemnity is observed.

Previous to the intended ceremony, the monarch, and all the grandees who are entitled to assist, prepare themselves, during three days, by retirement, fasting, and continence. No public audiences are given, and no tribunals are open. Marriages, funerals, and entertainments of every kind are prohibited; and no person is permitted to eat either flesh or fish. On the appointed day, the sovereign appears in the utmost possible splendor, surrounded with princes and officers of state, and attended by every circumstance demonstrative of a triumph. Every thing in the temple corresponds in magnificence with the appearance of the emperor. The utensils are all of gold, and never applied to any other purpose, while even the musical instruments are of uncommon size, and also reserved for such uncommon occasions. But, while the monarch never displays greater external grandeur and state than during these processions, he never exhibits greater personal humility and dejection than during the time of sacrifice, prostrating himself on the earth, rolling himself in the dust, speaking of himself to the Chang-ti in terms of the utmost debasement, and apparently assuming so much magnificence of appearance and attendance only to testify, in a more striking manner, the infinite distance between the highest human dignity and the majesty of the Supreme Being.

It is upon the buildings of their great idols that the Chinese bestow most cost, and in which they are most whimsically extravagant. They reckon about four hundred and eighty of these temples of first rank, adorned with every thing curious, and filled with an incredible number of idols, before which hang lamps continually burning. The whole are supposed to be served by three hundred and fifty thousand bonzes, or priests.

The temples, or joss-houses, as they are commonly called, are generally one story high, but they are often of immense extent. They are decorated with artificial flowers, embroidered hangings, curtains, and fringes. One of these temples situated on the north-eastern side of the suburbs of the city of Canton, makes a splendid appearance. It is four stories high, has a fine cupola, with many out-houses and galleries. This grand edifice was formerly a palace belonging to the Wangtai, or king of the province of Canton, before the Tartars conquered China, and who was then an independent prince. Before the principal gate of the temple, two large images, one on either side, are placed. Each of them is about twelve feet high; both have spears and lances in their hands. This gate leads through a large paved court into the temple, by a few stone steps. The lower part of the joss-house is built

with fine hewn stone, but the upper part is wholly of timber. In the lower hall are images of various sizes, and of different dignities, all finely gilt, and kept exceedingly clean by the priests. The lesser images are placed in corners of the wall, and one of a larger size in the open space of the hall. In the centre is placed the large god, who sits in a lazy posture, with his heels drawn up to his thighs, almost naked — particularly his breast and abdomen — and leaning on a large cushion. He is ten times larger than an ordinary man, very corpulent, of a merry countenance, and all over gilt. Up stairs are a great many images of men and women, deified for brave and virtuous actions.

The idols of the temples are, sometimes, representatives of various genii, or guardian spirits, whose respective attributes are expressed by certain emblems connected with their statues. Thus a sabre announces the god of war; a guitar, the god of music; a globe, the spirit of heaven. Some of these images are frequently thirty, fifty, sixty, and even eighty feet in height, with a multitude of hands and arms.

One of the most stupendous in China is a goddess of the class of Poosa, which signifies *all-helping*, or *plant-preserving*, and is apparently a personification of nature. She is represented sometimes with four heads, and forty or fifty arms, each of the heads being directed toward one of the cardinal points, and each of the arms holding some useful production of the earth; each arm, also, often supports a number of smaller arms, while the head is covered with a group of smaller heads. One of these images is ninety feet high, with four heads and forty-four arms. The divinities in the interior of the temples are of smaller proportions, and in various postures; sometimes alone, and at other times surrounded by a number of inferior idols; some with the heads of animals, others with horns on the forehead; some reclining, as at rest, others seated cross-legged upon flowers or cars; but all of them represented in a state of great corpulency, which the Chinese regard as an honorable quality. The idol Fo is seated upon a nelumbo flower, a species of water-lily. The goddess of lightning stands erect, with two circles of fire in her hand, and a poniard at her girdle. The spirit of fire walks upon burning wheels, and holds a lance and a circle. The goddess of all things, named Teoo-moo, with eight arms, is seated in a chariot, drawn by seven black hogs. The goddess Shing-moo, or holy mother, the most ancient and revered of all the female deities — whose character implies universal understanding, or, more literally, "the faculty of knowing all that ear has heard, or mouth has uttered" — was considered by the Catholic missionaries as a shocking resemblance of their holy Virgin. Her statue is generally represented with a glory round the head, and a child in her hand or on her knee, holding a flower of the lien-hoa, (nelumbo,) or placed upon a leaf of that plant. There are divinities, in short, of all possible shapes, and so numerous, that one pagoda, on the Lake Seehoo, contains five hundred of them within its walls.

In almost every city, there is a temple dedicated to Confucius, as a tutelary spirit, in which either his statue or picture is preserved. Besides these temples, numerous small chapels are to be seen in the country and villages, dedicated to the different spirits presiding over the land, the water, the mountains, &c.; but frequently, instead of a temple, there is merely a stone placed upright at the foot of a tree or bamboo bush, with the name of the tutelary divinity engraved upon it; a few paper flowers are added by way of ornament.

Idols are held in more or less estimation, according to the favors which they are supposed to bestow upon their votaries; and when, after repeated applications, their suit is not granted, they abandon the spirit of that temple, as a god without power — or, perhaps, pull down the edifice, and leave the statues exposed in the open air. Numbers of joss-houses are thus seen in ruins, their bells resting on the ground, their monstrous idols lying unsheltered, and their bonzes wandering in quest of alms, or a more fortunate asylum.

Sometimes the fallen deity is treated with the utmost indignity and contempt. "Thou dog of a spirit!" the enraged votaries will cry, "we lodge thee in a commodious joss-house; thou art well fed, well gilt, and receivest abundance of incense; and yet, after all the care bestowed upon thee, thou art ungrateful enough to refuse us necessary things!" Then, tying the idol with cords, they drag it through a kennel, and bespatter it with filth. But should they happen, during this scene of vengeance, to obtain, or to fancy they have obtained, their object, then they carry back the insulted divinity to its place with great ceremony, wash it with care, prostrate themselves before it, acknowledge their rashness, supplicate forgiveness, and promise to gild it again upon condition that what is past be forgotten. Sometimes, those who have found all their gifts and worship unavailing, have brought the idol and its bonzes to a solemn trial before the mandarins, and procured the divinity to be dismissed as useless, and its priests to be punished as impostors.

While a large portion of the Chinese are followers of Buddhism, the doctrines of Confucius exert a great and controlling influence, especially through the higher classes. Of him and his system we have given a sufficient account. His doctrines constitute rather a body of philosophy, in the department of morals and politics, than any particular religious persuasion. It was the principal endeavor of this sage to correct the vices which had crept into the state, and to restore the influence of those maxims which had been derived from the ancient kings, as Yao and Chun. Among his moral doctrines are noticed some which have obtained the universal assent of mankind. He taught men "to treat others according to the treatment which they themselves would desire at their hands," and "to guard their secret thoughts" as the source and origin of action.

But, like other schemes of philosophy, or religion, merely human, there is much to condemn in the principles of the Chinese moral teacher. To so great and mischievous an extent did he carry his inculcation of filial duty, that he enjoined it on a son not to live under the same heaven with the slayer of his father, or, in other words, to enforce the law of retaliation, and put him to death. The absolute authority of the emperor is founded on this principle, as being the father of his people, and possessing all the rights of a father. It would seem, from the history of the Chinese people, that no pagan philosopher or teacher has influenced a larger portion of the great human family, or met with a more unmixed veneration, than Confucius.

Of *Tien*, or Heaven, the Chinese sometimes speak as of the Supreme Being, who pervades the universe, and awards moral retribution; and it is in the same sense that the emperor is called the "Son of Heaven." At other times, they apply the word to the visible sky only. The gods appear to hold by no means an

undivided supremacy; the saints, or sages, seem to be of at least equal importance. Confucius admitted that he did not know much respecting the gods, and, on this account, preferred being silent upon the subject. Though the sages of the country did not claim for themselves an equality with the gods, yet they speak of each other in a style that seems, to us, like blasphemy.

A general aspect of materialism pertains to the Chinese philosophy or religion, and yet it is difficult to peruse their sentiments regarding *tien*, or heaven, without the persuasion that they ascribe to it most of the attributes of a supreme governing intelligence.

CHAPTER CCXXXVII.

Character of the Chinese — Their Institutions.

It is believed that the Chinese, in general, have been under-estimated, on the ground of their moral attributes. The people of Canton have been too readily taken as the representatives of the nation at large. Such, doubtless, cannot be a correct criterion; as the peculiar phase of character at a seaport, where the action of whatever is vicious in the national temper is strongest, is not to be supposed applicable to a whole nation, in the immense variety of its circumstances. The current notion that foreigners come exclusively for their own benefit, paying little respect to the Chinese, would naturally inspire the natives of Canton with no remarkable feelings of courtesy, honesty, or good faith.

The ingenuity of the Chinese is doubtless too often exercised for the purposes of fraud. Sometimes a person buys a capon, as he thinks, but finds afterward that he has only the skin of the bird, which has been so ingeniously filled, that the deception is not discovered until it is prepared for being dressed. They also make counterfeit hams. These are made of pieces of wood cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's skin, and the whole is so ingeniously arranged, that a knife is necessary to detect the fraud. A gentleman travelling in China, a few years ago, bought some chickens, the feathers of which were curiously curled. In a few days, he observed that the feathers were straight, and that the chickens were of the most common sort. The man who owned them had curled the feathers of the whole brood a little while before he sold them. We are told that it is customary to write upon the sign, "Here no one is cheated"—a pretty good evidence that fraud is common, if not general.

We must not, however, draw unjust inferences from these facts. Innumerable modes of small cheating are found in all countries. In judging of a nation, we must look at the good as well as the bad. Even at Canton, where the influences are debasing, favorable specimens of the Chinese character have appeared. The following is an instance: A considerable merchant had some dealings with an American trader, who attempted to quit the port without discharging his debt, and would have succeeded but for the spirit and activity of a young officer of one of the British vessels. He boarded the American vessel, when upon the point of sailing, and by his remonstrances, or otherwise, prevailed on the American to make a satisfactory arrangement with his creditor.

In acknowledgment for this service, the merchant purchased from the young officer, in his several successive voyages to China, on very favorable terms, the whole of his commercial adventure. He might thus have been considered to fulfil any ordinary claim upon his gratitude; but he went further than this. After some years, he expressed his surprise to the officer, that he had not yet obtained the command of a ship. The other replied, that it was a lucrative post, which could be obtained only by purchase, and at an expense of some thousand pounds—a sum wholly out of his power to raise. The Chinese merchant said he would remove that difficulty, and immediately gave him a draft for the amount, to be repaid at his convenience. The officer died on his passage home, and the draft was never presented; but it was drawn on a house of great respectability, and would have been duly honored.*

Though the Chinese have systematically excluded foreigners from their country, the prying eye of curiosity has discovered most of their peculiarities, and with these the world at large have been made acquainted. Every one is familiar with their dress, personal appearance, and the aspect of their houses, from the drawings on their porcelain. Their complexion is olive, their hair black and straight, and their eyes small, and, like all of the Mongolian family, set obliquely to the nose. The dress consists of short, full trousers, a short shirt, and over all a loose, flowing robe. The materials are silk or cotton, according to the condition of the wearer. The hair of the men is shaven, except behind, where it is braided in two long cues. A fan is a necessary article in the hand of male and female.

The dress of the Chinese dandy is composed of crapes and silks of great price; his feet are covered with high-heeled boots of the most beautiful Nankin satin, and his legs are encased in gaiters, richly embroidered and reaching to the knee. Add to this, an acorn-shaped cap of the latest taste, an elegant pipe, richly ornamented, in which burns the purest tobacco of the Fokien, an English watch, a toothpick suspended to a button by a string of pearls, a Nankin fan, exhaling the perfume of the *tcholane*,—a Chinese flower,—and you will have an exact idea of a fashionable Chinese.

This being, like dandies of all times and all countries, is seriously occupied with trifles. He belongs either to the Snail Club or the Cricket Club. Like the ancient Romans, the Chinese train quails, which are quarrelsome birds, to be intrepid duellists; and their combats form a source of great amusement. In imitation of the rich, the poorer Chinese place at the bottom of an earthen basin two field crickets; these insects are excited and provoked until they grow angry, attack each other, and the narrow field of battle is soon strewed with their claws, antennæ, and corselets—the spectators seeming to experience the most lively sensations of delight.

The general amusements of the Chinese are greatly diversified; but we have not space for details. The government is despotic, and rules by fear. Parents exercise the most unlimited sway over their children, and a son is a minor during the life of the father. The husband does not see his wife till she is sent to his harem in a palanquin: if she does not please him, he

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* The Chinese, by John F. Davis, Esq.

may send her back. Divorces are easily obtained, and loquacity is sufficient to cause a wife to be sent home to her parents. The chief beauty of a woman is small feet, and these are bandaged from childhood, to insure this desirable charm.

The national character of the Chinese is marked with quietness, industry, order, and regularity — qualities which a despotic government seeks always to foster. Filial respect seems to be conspicuous. A general good humor and courtesy reign in their aspect and

Scene in China.

behavior. Even when they accidentally come into collision with each other, the extrication is effected without any of that noise, and exchange of turbulent and abusive language, which are commonly witnessed on such occasions in European cities. Flagrant crimes and open violations of the laws are by no means common. The attachments of kindred are exchanged and cherished with peculiar force, particularly toward parents and ancestry in general. The support of the aged and infirm is inculcated as a sacred duty, which appears to be very strictly fulfilled. It is surely a phenomenon in national economy, that, in a country so eminently populous, and so straitened for food, there should be neither begging nor pauperism. The wants of the most destitute are relieved within the circle of their family and kindred. It is said to be customary that a whole family, for several generations, with all its members, married and unmarried, live under one roof, and with only two apartments, one for sleeping, and the other for eating — a fact which implies a great degree of tranquillity and harmony of temper.

Among the other peculiar traits of the Chinese, their artisans are celebrated for imitation. The following anecdote is illustrative of this. Toward the close of the last century, an officer of an English ship, that lay off Canton, sent ashore, to a native, an order for a dozen pair of trousers, to be made of the nankin for which China has been so long famed. The Chinese artisan required a pattern — he could not make any thing without a pattern: so a pair of trousers was sent, at his request, the same having been mended by a patch at the knee. In due time, the twelve pairs are sent on board, of a fabric of great beauty of quality, but every pair bearing, like an heraldic badge, the obnoxious patch on one knee, exactly copied, stitch for stitch, in a style that reflected the highest credit on the mechanical skill of the workman, and for the difficult execution of which, an extra charge was made upon the purse of the exasperated owner — who, however, had no alternative but to pay the bill!

That the Chinese have an inordinate self-love, and a prevalent contempt of other nations, seems to be admitted by every observer, as it is apparent, also, in their governmental acts and manifestoes. These feelings, though they take their rise from the important advantages which they certainly possess — more especially in comparison with the adjoining countries, — are fostered by ignorance, and artfully enhanced, in the minds of the common people, by the influence of the mandarins. A timid, miserable policy has led the latter to consider it their interest to increase the national dislike of foreigners. The most dangerous accusation against a native Chinese is, that of being subject, in any way, to foreign influence.

The distribution of wealth is more equal in China than in most other countries. Where extreme destitution is felt, it arises solely from the unusual degree in which the population is made to press upon the means of subsistence. Poverty is deemed no reproach in China. Station derived from personal merit, and the claims of venerable old age, are the two things which command the most respect. An emperor once rose from his seat to pay respect to an inferior officer of more than a century in age, who came to do homage to his sovereign.

The crime of infanticide has been frequently charged upon the Chinese, but probably with no just ground, at least to the extent supposed. No doubt that in occasional instances of female births, infanticide takes place; but these cases are said to occur only in the chief cities, and amid a crowded population, where the means of subsistence seem to be effectually denied. In general, the Chinese are peculiarly fond of their children; and the attachment seems to be reciprocated.

This people, in their physical characteristics, as in other qualities, are generally superior to the nations which border on them. The freedom of their dress gives a development to their limbs that renders many of them models for a statuary. The healthiness

of the climate also produces its effect. The existence, at any time, of that terrible scourge, the cholera, in China Proper, seems to be doubted — at least, its effects have not been seriously noticed. In France, the idea has obtained, that the Chinese have been exempted from this disease by the consumption of tea, in which, almost of course, they indulge more than all other nations.

Chinese Flower Seller.

The personal appearance of the women is affected by a most unaccountable taste for the mutilation of their feet. The practice is said to have commenced about the end of the ninth century of our era. As it militates against every notion of physical beauty, the idea conveyed, doubtless, is *exemption from labor;* or, in other words, gentility. The female, thus crippled, cannot work; and the appearance of helplessness, and the tottering gait induced by the mutilation, are subjects of admiration with the people. The Chinese custom, so ridiculous to us, is, however, less pernicious than the fashionable practice of compressing the waist, with our modern ladies.

The possessor of hereditary rank, without merit, has little for which to congratulate himself. The descendants of the emperors are among the most unhappy, idle, vicious, and trifling of the community, although their nominal rank is maintained. Occasionally, they become involved in abject poverty. One of the British embassies had a specimen of their conduct and manners, as well as of the little ceremony with which they are occasionally treated. When they crowded, with a childish and rude curiosity, upon the English party, the principal person among the mandarins seized a whip; and, not satisfied with the application of that alone, actually *kicked* out the imperial mob. The impartial distribution — with few exceptions — of state offices and magistracies to all who give evidence of superior learning or talent, without regard to birth or wealth, lies probably at the foundation of the greatness and prosperity of the empire.

The intercourse of social life in China resembles that of most Asiatic countries. Where women are confined to their homes or to the company of their own sex, domestic life exhibits few of its peculiar charms. It is generally cold, formal, and encumbered with onerous ceremonies, which have been transmitted from time immemorial. Occasionally, however, these bonds are broken, and there is a correspondent degree of convivial freedom.

Notwithstanding the general disadvantages on the side of the sex in China, in common with other Oriental countries, its respectability is, in some degree, preserved by a certain extent of authority allowed to widows over their sons; and also by the homage which these are required to pay to their mothers. The ladies of the better classes are instructed in embroidering, as well as painting on silk; and music is, of course, a favorite accomplishment. They are not often proficients in letters; but, in some instances, they have become renowned for their poetic compositions.

The opinion that polygamy exists universally, in China, is incorrect. It is not strictly true that their laws sanction polygamy at all, though they permit concubinage. A Chinese can have but one *tsy*, or wife, properly so denominated. She is distinguished by a title, espoused with ceremonies, and chosen from a rank in life totally different from his *tsiĕ*, or handmaids, of whom he may have what number he pleases. The offspring of the latter, however, possess many of the rights of legitimacy. A woman, on marriage, assumes her husband's surname. Marriage between all persons of the same surname being unlawful, this law must consequently include all descendants of the male branch forever; and, as in so immense a population there are less than two hundred surnames throughout the empire, the embarrassments that arise from such a cause must be considerable.

The grounds of divorce, which are seven, are, some of them, amusing. The first is barrenness: the others are adultery, disobedience to the husband's parents, *talkativeness*, thieving, ill temper, and inveterate infirmities. Any of these, however, may be set aside by three circumstances — the wife having mourned for her husband's parents; the family, since marriage, having acquired wealth; and the wife having no parents to receive her back. It is, in all cases, disreputable for a widow to marry again, and in some cases — especially with those of a particular rank — it is illegal. The marriage ceremonies are too numerous and complex to admit of description here.

The birth of a son is, of course, an occasion of great rejoicing; the family, or surname, is first given, and then the 'milk-name,' which is generally some diminutive of endearment. A month after the event the relations and friends, between them, send the child a silver plate, on which are engraved the three words, 'Long-life, honors, felicity.' The boy is trained in behavior and ceremonies from his earliest childhood; and, at four or five, he commences reading. The importance of general education was known so long since in China, that a work, written before the Christian era, speaks of the '*ancient* system of instruction,' which required that every town and village, down to only a few families, should have a common school. The wealthy Chinese employ private teachers, and others send their sons to day schools, which are so well attended that the fees paid by each boy are extremely small. In large towns, there are evening schools, of which those who are obliged to labor through the day avail themselves.

Of all the subjects of their care, there are none which the Chinese so religiously attend to, as the *tombs of their ancestors*, as they conceive that any

neglect is sure to be followed by worldly misfortune. It is here that they manifest "a religious sense," which is hardly shown towards their gods. Their ceremonies, connected with the treatment of the dead, are of a striking character, but we have not space for details. According to the ritual, the original and strict period of mourning is three years for a parent; but this is commonly reduced, in practice, to twenty-seven months. Full three years must elapse, from the death of a parent, before the children can marry. The colors of mourning are white and dull gray, or ash, with round buttons of crystal or glass, in lieu of gilt ones.

A pleasing anecdote, in relation to filial piety, is related of a youth named *Ouang-Ouei-Yuen*. Having lost his mother, who was all that was dear to him, he passed the three years of mourning in a hut; and employed himself, in his retirement, in composing verses ... honor of his parent, which are quoted by the Chinese as models of sentiment and tenderness. The period of his mourning having elapsed, he returned to his former residence, but did not forget his filial affection. His mother had always expressed great apprehension of thunder, and, when it was stormy, always requested her son not to leave her. Therefore, as soon as he heard a storm coming on, he hastened to his mother's grave, saying softly to her, "I am here, mother!"

The disposal of paternal property, by will, is restricted to the legal heirs. The eldest son has a double portion; or, more correctly speaking, perhaps, the property may be said to descend to the eldest son, *in trust*, for all the younger brothers. Over these he has considerable authority. They commonly live together, and club their shares, by which means, families in this over-peopled country are more easily supported than they otherwise would be. The constant exhortations, in the book of Sacred Edicts, point to this usage and the necessity for it, as they relate to the preservation of union and concord among kindred and their families.

Japan.

View in Japan.

CHAPTER CCXXXVIII.

660 B. C. to A. D. 1616.

Geographical View — Early Annals — Yoritomo — Taiko — Gongin.

Japan is an insular empire, occupying four large and five smaller islands, which stretch more than a thousand miles along the eastern coast of Asia — from Corea nearly to Kamtschatka. It derives its name from the Chinese, in whose language Japan means "Country of the Rising Sun." With the Corean and Manchoorian coast, the Japanese islands enclose the Sea of Japan, which is six hundred miles across in its widest part. The names of the largest islands are Niphon, Kiusiu, Sikokf, Jesso, and the Kurile Islands. Besides these, there are a great many small islands clustering along the coasts. The shores are often lashed by stormy seas; on the east, they front the broad expanse of the Pacific Ocean, whose force is unbroken by any island for fifty degrees.

Niphon is the largest of the islands, and contains both the civil and ecclesiastical capitals. The Japanese name for their empire, *Akitsoo-no-sima*, Isle of the Dragon-Fly, is derived from a fancied resemblance to that insect in the shape of this, the main island of their archipelago. Niphon is said to be eight hundred miles long, and fifty to two hundred broad; Kiusiu is one hundred and fifty miles by one hundred and twenty; Sikokf, ninety by fifty.

We are very little acquainted with the geographical

divisions of Japan, and, with one or two exceptions, we know little more of its cities than their names. The physical aspect of the country is bold, varied, abrupt, and striking, presenting an infinite variety of generally pleasing landscapes. The mountains are rugged, and contain active volcanoes. Some of them are said to have their tops crowned with perpetual snow.

This empire lies under the same parallels of latitude as Morocco, Madeira, Spain, and our own United States. It is, therefore, enriched with the plants of both the warm and the temperate climates, some tropical productions, also, flourish on its soil. The climate varies from extreme heat in summer to extreme cold in winter, and this variety stimulates the energies of the people. The high mountains of the interior, however, and the constant neighborhood of the sea, which every where sends up its bays far inland, tend to modify both extremes, producing a healthy atmosphere, generally favorable to bodily and mental activity.

The surface of the country is estimated to equal in area that of Delaware, Maryland, Virginia, and North Carolina. The soil is well cultivated, and supports a population variously reckoned at from thirty to fifty millions. This population is distributed into some sixty-two principalities, ruled by chiefs who are vassals of the civil emperor, called the *djogoon* or *cubo*, whose authority is absolute.

The Japanese are a homogeneous race, of middling stature, well formed, easy in their gestures, hardy, honorable, independent, brave, and energetic. Their complexion is yellowish brown or pale white, but fair as that of Europeans in ladies not exposed to the sun. The head is large, the neck short; the eyebrows are high, and the eyes oblong, small, and sunken; the nose is broad and "snubby," and the hair black, thick, and glossy. A true Japanese prides himself upon his politeness, courtesy, and strict conformity to the etiquette of polished life.

The primitive origin of the Japanese, like that of all the ancient nations, is lost in the night of fable, or, at least, is recorded in such mythical language that we cannot comprehend it. Japanese traditions say they were ruled for more than a million of years by seven celestial spirits. After that, mortal emperors ruled for fifteen thousand years, till 660 B. C., when the true historical period begins.

At this date, *Sin mou*, that is, the "divine warrior," a Chinese chieftain, passed over to Corea, with numerous followers, and thence to Japan. He was probably an exile, driven from China by the civil wars which we know to have distracted the empire at that time. This adventurer subdued the native Japanese, and established a government of which he was the soldier-king and kingly priest; he was called the *da-i-ri*, that is, "foreign conqueror," and became a spiritual autocrat. This event occurred about one hundred years after the founding of Rome, in Europe.

After this invasion, several other Chinese colonies came over. One of them was composed of three hundred couple of young people, sent across the sea by the Chinese emperor, to search for the "panacea which confers immortality." The colony landed in Japan, in 209 B. C., and settled there, never to return. This ancient mingling of the Chinese with the Japanese, shows itself in the similarities observed between the civilizations of these two nations, and in the multitude of Chinese words introduced into the Japanese language.

The Japanese count but seventeen dairis down to A. D. 400, a period of one thousand and sixty years, but this is an evident error, as it would give each dairi a reign of sixty-two years, which is quite too long. In earlier times, these king-gods were obliged every morning to remain seated on the throne, for some hours, immovable, with the crown on the head,—else, it was supposed, the empire would fall to ruins; but as this task was found fatiguing, the discovery was made that if the crown itself were placed upon the throne, it would answer every purpose, and keep the state together quite as well. The custom of placing the crown upon the throne was therefore substituted for the more ancient practice.

The dairis laid claim, not indeed to divine attributes, but to a descent from the early celestial rulers; and they, as "sons of heaven," and ministers of the deity, continued long to exercise over Japan a mingled civil and ecclesiastical sway. It appears probable, however, that their power over the greater part was little more than spiritual, and that its varied districts were held by civil princes in almost independent possession. The dairis, as they sunk into voluptuous indolence, committed to the hands of the *djogoon*, or *cubo*—the general or commander-in-chief—that military power which can with such difficulty be prevented from becoming permanent. This, in the course of time, gave rise to a complete revolution in the political situation of Japan.

A succession of brave and able cubos found means to reduce all the petty princes under subjection to the general government, and at the same time to monopolize the supreme direction of affairs. The profound veneration, however, entertained by the nation for the dairi, and the sacred character with which they supposed him to be invested, rendered it impossible that he should be wholly superseded. He still enjoyed ample revenues to maintain his dignity, with an absolute control over all spiritual concerns, leaving the solid and temporal power to the cubo. This dignitary has ever since maintained it without interruption on the part of the dairi, and by a course of severe and determined measures, has held all the formerly independent princes in a state of complete vassalage.

In the early annals of Japan, we find a civil war recorded in 471 B. C.; and a dreadful volcanic eruption in 285. In A. D. 201, the first empress reigned. She was a woman of masculine energy, and it is told of her that she conquered Corea, leading her armies in person. She also established relays of posts, in Japan, as early as A. D. 250. Her son distinguished himself by his bravery. He stands just upon the confines of true history, in the twilight which separates it from fable. He became the Japanese god of war *Fatsman*, and is said to have lived one hundred and seventy years, of which he reigned eighty-seven.

Yoritomo, a descendant of the fifty-sixth dairi, was elected commander-in-chief of the empire in A. D. 1185, and afterwards cubo, in 1192—the period at which Richard Cœur de Lion sat on the throne of England. The authority of the dairi was from this date more and more weakened, under the successors of Yoritomo. It received the last blow under *Gongin*, the first cubo of the dynasty still reigning, who came into power in 1598.* The consent of the dairi was indeed still

* There have been four dynasties of cubos—that of

requisite in all affairs of importance, and the orders are published in his name; but one single instance, however, is known of his refusing his coöperation in the measures of the cubo. On the other hand, the cubo is too sagacious and politic to treat the dairi with neglect.

Fakaoosi, founder of the second cubo dynasty, committed the fatal mistake of dividing his kingdom between his two sons, giving each of them thirty-three provinces. In the constant wars of his empire, he hoped that they would thus be able to protect each other; but, instead of this, they quarrelled, and so weakened each other by their contests, that both governments were finally destroyed, and *Taiko*, the son of an exiled officer, was able to place himself upon the throne of the whole empire.

This man, at the age of twenty, was slipper-bearer to an officer of the cubo. He then passed into the service of a prince, and gave so many proofs of devotion to the interests of his master, of wisdom and of bravery, that the prince, become cubo, raised him to the highest military dignities. After the death of his master and many victories in the wars which desolated the empire, Taiko took the cuboship, in 1585. He was of very small stature, being but four feet six inches and a half high. His personal appearance was peculiar: his eyes were round like those of a monkey, which gave him the nickname of "monkey-face."

Taiko wished to secure the succession to his son, Fideyori, and during his last sickness had him affianced to the granddaughter of Gongin, then but an infant of two years. He also named Gongin tutor to his son, after having made him swear solemnly, and sign the oath with his blood, that when the prince, Fideyori, should attain the age of fifteen, he would himself recognize him, and cause the country to acknowledge him as cubo. Tranquillized by these precautions, he then put the government into the hands of Gongin and five others of his favorites.

After the death of Taiko, the persons to whom the empire had been confided quarrelled, and Gongin, who had long aimed at supreme power, took care to foment these troubles; till, finding himself strong enough, he threw off the mask, and under plausible pretexts, besieged Fideyori in his castle of Osaka. And though, for this time, peace was made between them through the good offices of the dairi, Gongin soon managed to usurp the cuboship, by the defeat of Fideyori and his partisans. As there were many persons in the court of the dairi who favored the defeated party, and as it was the best policy of the cubo to keep this court in an absolute dependence, the dairi was persuaded to appoint two of Gongin's sons high priests. Thus, if the present incumbent of the dairiship proved refractory, or attempted any enterprise against the cuboship, he could be superseded at once by one of the Gongins.

The usurper, at ease on this matter, now turned his attention to the internal administration of his dominions. He made such wise regulations, that, after being so long torn by civil wars, the empire at last enjoyed a profound peace, and the foundations were laid of that prosperity which this flourishing country exhibits at the present day. With him terminate the official annals of the nation; for since the accession of Gongin, the printing of anything concerning the government has been strictly forbidden. But in spite of this severity, manuscripts describing and commenting on events with more or less detail, exist, and from such — surreptitiously obtained by the Dutch through their friends, at great risk to all parties — several facts of the history have been collected.

Yoritomo, commencing in 1185; of Fakaoosi; of Fideyosi, or Taiko, 1585; and of Yeyeyasoo, or Gongin, beginning in 1598.

CHAPTER CCXXXIX.

A. D. 1616 to 1849.

Tsouna — Conspiracy — Tsounayosi assassinated — Yosimoone — Intercourse with Foreigners — General Views.

Of the twelve children of Gongin, the first was a daughter. The second, a youth of many excellences, on a false accusation, was ordered by his father to rip up his own abdomen — the usual barbarous mode of capital punishment. His innocence was ascertained too late, and the stern father was inconsolable for his death. Another son, perverse and cruel, was exiled for putting several of his servants to death, for slight faults. His fourth child, *Fidefada*, succeeded him in 1616, and resigned the empire to his own son, *Yeyemitsoo*, in 1623; whose eldest son, *Tsouna*, inherited the empire from his father, in 1651.

Of the reign of Tsouna, the most remarkable event is the conspiracy of the prince of Tosa, the faithful friend of the deposed Fideyori, who was treated with such treachery by Gongin, his tutor. This prince, Tosa, after the defeat of Fideyori, his master, falling into the power of the usurper, was obliged by him to cut off his own hands — a thing regarded as the greatest infamy. On Tosa's reproaching the victor with his cruelty, perfidy, and the violation of his oath, Gongin ordered his head to be cut off. *Tchouya*, Tosa's son, being appointed commander of the pikemen to Yorinoboo, eighth son of Gongin, thought himself in a favorable position for avenging the death of his father. With this view, in 1651, he connected himself with the son of a famous cloth dyer, Jositz, a man justly esteemed for his extensive knowledge, and who had been preceptor to Yorinoboo, who himself is said to have joined the conspiracy; but this was never proved, as Tchouya took care not to compromise him. The object of the two conspirators was to destroy the family of Gongin, and share the empire between themselves.

Tchouya was very much of a spendthrift, and lavished, in follies, the resources supplied for the enterprise, so that he found himself often in want, and his partner predicted the ruin of their scheme in consequence, — as it actually happened. Tchouya, having borrowed on all hands, and being pressed by his creditors, offered them the double of their demands if they would wait a fortnight. Knowing his want of resources, one of them, an armorer, would not listen to his promises. To assure him, Tchouya had the imprudence to reveal to him the conspiracy. The armorer immediately disclosed it to the governor of Jeddo, who communicated it to the court.

To secure Tchouya, the governor had recourse to a stratagem. He caused a cry of fire to be raised in front of the conspirator's house, when Tchouya, frightened, ran into the street, armed only with a short sabre. Four men immediately rushed upon him; he prostrated two, but others coming to the help of their

comrades, he was at last secured, after a long resistance. His wife, aroused by the noise of the combat, and suspecting the truth, seized all the writings concerning the conspiracy, and burned them at the flame of a lamp. Her presence of mind was thus the means of saving a great number of the princes and the first personages of the empire, who were implicated in the conspiracy. The Japanese, down to the present day, honor the conduct of this noble lady with eulogiums; and when they wish to commend a woman for spirit and resolution, they compare her to the wife of Tchouya. After a fruitless search of the house, the governor sent the husband, wife, and all the family to prison.

Jositz was then at a distance, and an order was sent for his arrest; but on learning that the conspiracy was discovered, he put himself to death by the usual mode, to avoid the ignominy of punishment. His head, nevertheless, was cut off, and exposed in the place of execution, near the river Abikawa. All who had been intimate with Tchouya were then arrested; and among the number, two gentlemen by the name of *Ikiyemon* and *Fatsiyemon*. They possessed souls too generous to attempt to deny their part in the matter, deeming the enterprise an honorable one; but they refused to name their accomplices.

The counsellor of state ordered the executioner to apply a certain kind of torture. The bodies of the victims being covered with a thick coating of clay, they were then extended over a bed of burning coals, till the heat, causing the clay to dry, crack, and harden, opened a thousand gashes and seams, excruciatingly painful, in the living flesh! Neither of the two friends, however, who were subjected to this horrible punishment, deigned to move a muscle or feature of their countenance; they seemed insensible to the pain. "This cautery," said Fatsiyemon, in derision, "will be of service to my health, and I have come from a distance to try it: it will give agility to all my limbs."

This torture not triumphing over the heroic constancy of these intrepid friends, it was resolved to try another kind — certainly the invention of demons. An opening, eight or nine inches in length, was now cut in their backs, and melted copper poured into the quivering crevice. After allowing it to harden, it was then torn forth, by the help of a laborer's spade, so that the flesh remained attached around the copper. The spectators shuddered with horror at the sight; the sufferers alone gave no sign of pain, nor uttered even a sigh. Fatsiyemon, on the contrary, jestingly remarked, "I felt unwell, and this operation will be of quite as much service as a seton: it must infallibly effect a cure!"

The counsellor, seeing that nothing was gained, now urged Tchouya anew to discover his accomplices, if he would avoid further tortures; but the latter answered firmly, "I had scarce attained the age of nine years, when I formed the design of avenging my father, and rendering myself master of the empire. My courage is as immovable as a wall. You shall know nothing from me. I defy your threats. Invent new tortures. Whatever you do, my constancy is proof against any and every trial." The counsellor, weary with torturing, which only excited the indignation of the spectators, without producing the intended effect, ordered the executioner to desist, and remanded the culprits to prison.

On the third day after, at ten o'clock in the morning, two persons, finding nowhere a safe retreat, presented themselves before the governor, and avowed themselves accomplices of Tchouya; some others, following their example, came likewise and delivered themselves up. They were all bound and conducted to prison. The fourth day after was the time fixed for the execution. In the morning, two of the conspirators were found to have destroyed themselves, in the usual manner, at a village near Jeddo.

At the break of day, the procession of the condemned commenced. Seven sub-officers marched in front, to clear away the crowd. They were followed by a hundred executioners, each one bearing a naked pike; then came a hundred more executioners, with long staves; then a hundred more, armed with sabres; and last, fifty officers. After them marched a single executioner, bearing a writing, upon which the crime of the conspirators was detailed, and which he read with a loud voice in the principal streets and at the crossings. Tchouya followed him, clothed in two robes, of a bright blue, his hands tied behind his back; then Ikiyemon, with his two sons; after them Fatsiyemon, and thirty-one others. The mother and wife of Tchouya, the wife of Ikiyemon, and four other ladies closed the mournful procession.

They were promenaded throughout the whole city. In passing near a bridge, Tchouya heard a man talking to another, and remarking on the culpability and enormity of conspiracy against the emperor. Giving him a look of indignant contempt, Tchouya cried out "Miserable swallow, it mightily becomes you to compare yourself with the eagle!" The man, it is related, blushed for shame, and hid himself in the crowd.

At the moment of arrival at the place of execution, a man wearing two sabres with golden hilts, to which his rank entitled him, and clothed with a mantle of rich stuff, pushed his way through the crowd, and approaching the inspector, said to him, "My name is Sibata-zabrobe; I am the friend of Tchouya, and of Jositz. Living far from Jeddo, I was ignorant of the discovery of the conspiracy. As soon as I heard it spoken of, I hastened to Soorooga, to get news of my unfortunate friends. I learned the death of Jositz, and no longer doubting the fate which awaited Tchouya, I came on to Jeddo. Here I have kept myself concealed, hoping the emperor might pardon him; but since he is condemned, and now marches to execution, I am come to embrace him and to die with him."

"You are a noble fellow," replied the inspector: "it would be well if every body were like you. I have no need to wait for orders from the governor of Jeddo, I give you permission, on my own responsibility, to speak to your friend."

The two friends conversed for a long time together. Sibata manifested the extreme grief he felt at the discovery of the conspiracy, Tchouya's condemnation, and the death of Jositz. He added, that at this fatal news, he had come to Jeddo to share his friend's fate; that he should feel ashamed to survive him. He then drew forth a small vessel of rice-spirit from his sleeve, and the two friends, pledging each other, bade one another farewell.

Tears bathed the cheeks of Tchouya: he thanked Sibata for his courageous resolution, and congratulated himself on being able to embrace him once more before his death. Sibata, weeping in his turn, replied,

"Our body in this world is like the asagawa flower,* or the kogero: after death, we pass into a better world. There we can converse together at leisure." After having said this, he arose, and thanked the inspector for his polite condescension. When the execution was over, he begged to be denounced to the government, but his request was refused; and that is the last we hear of this magnanimous friend.

All the criminals were affixed upon crosses, and the exccutioners armed themselves with their pikes. Tchouya was first struck by two executioners, who opened his body in the form of a cross. It is asserted that the public executioners of Japan are so skilful, that there is not one of them but can pierce the criminal sixteen times, without touching a vital part. The sons of Ikiyemon moved all hearts with pity. The eldest said to his brother, who had scarce attained his twelfth year, "We mount to the abode of the gods;" and he occupied himself with prayer, pronouncing several times a Sanscrit formula of invocation — "Amida,† pray for us!" There was not a person that such a spectacle did not melt to tears. The wife of Tchouya besought the mother of her husband to invoke the gods, with her, at the moment of going to rejoin them. "I am old," replied the mother, "and you, you are yet young; nevertheless, since you desire it, I will readily join you in praying to the gods, and in turning our thoughts away from every terrestrial object."

Thanks to the precautions the ready-witted wife of Tchouya had taken, in burning the papers, and the firmness, even in the midst of tortures, of those condemned — the chief accomplices remained unknown. Yorinoboo — eighth son of Gongin — was, however, suspected, and his house was searched. But his secretary magnanimously took every thing upon himself, exculpating his master from all participation in the plot, and protesting that he alone was in the secret, which he had strictly kept from his master. He afterwards killed himself, and thus saved Yorinoboo, who was not molested, and remained at Jeddo. When Yasimoone, a descendant of Yorinoboo, became cubo, he recompensed the fidelity of this secretary, in the persons of his descendants, to all of whom he gave honorable places under government.

Tsouna, being childless, was succeeded by his elder brother, *Tsounayosi*, in 1682.‡ This man, though afterward a debauchee, in his youth had a passion for the sciences, and founded a university at Jeddo, in 1691. Above the second door of this building is engraved, "Entrance to the most precious of treasures." The inauguration of the institution took place with grea pomp, in presence of the cubo, and many princes and nobles, and the most distinguished men of the empire. The streets were crowded with spectators, and the offerings were heaped up in the form of pyramids. To the chief professor a salary of a thousand *kobans* — about two thousand two hundred and thirty-two dollars — was assigned; or, if the old koban be meant, four thousand four hundred and sixty-four dollars. This institution gave a favorable impulse to science throughout the country.

Exhausted by debaucheries, and having nearly ruined his kingdom by extravagance, which his wise counsellors endeavored in vain to check, the now fallen and degraded Tsounayosi, hopeless of a son to inherit his throne, resolved to adopt a person as his heir who was sure to give offence to all the princes, and convulse the empire. His ministers and his wife endeavored in vain to dissuade him from this fatal measure. Finally, the day for the solemn ceremony of adoption was at hand. The ministers had exhausted all their influence in vain, and, coming to his wife, were assured by her that they might rely upon it she would find a remedy. The evening before the day appointed for the adoption, she invited her besotted lord to take his zakki — rice-drink — with her. The cubo having accepted the invitation, she had a magnificent banquet served up. While the prince was occupied in drinking, she arose, went into her cabinet, wrote a note to the minister, to give him his instructions, and, having provided herself with a poniard, — a common implement in the dress of all Japanese women of rank — she returned to the festive hall.

Approaching the cubo, she desired to speak with him in private, and sent all her women from the apartment. Finding herself alone with him, she thus addressed him: "Long as I have lived with you, you have never refused me any request. I have to-day a new favor to ask: will you grant it me?" He desired to know what was her wish. "You purpose," replied she, "to-morrow, to adopt for a successor the son of Devanokami. This design will cause all the princes to revolt, and will occasion the ruin of the empire. I beseech you to renounce it." At these words, he arose in a fury, and demanded of her who had given her leave to meddle in affairs of state. "The empire is mine," added he, "and I will do what I please; I have no need of the advice of a woman; I will never see you again, nor speak to you." He was about to leave the apartment; but she followed him, and, taking him by the sleeve, "If you execute your design," said she, "to-morrow the whole empire will be in revolution," — and plunged the dagger twice into his bosom. Seeing him fall, she cast herself on her knees beside him, earnestly besought him to forgive her as the cause of his death, since it was the sole means of preserving the dynasty of Gongin, and saving the empire. She declared she would not survive him; and scarce had the breath left his body, when she stabbed herself with the same poniard, and fell dead at his side. Her women, alarmed, ran to see the cause of the noise, and found them both weltering in blood.

The minister, after having read the note, repaired in all haste, to the palace. He found the gate locked but it was presently, by order of the inspector, opened

* The *asagawa* is a magnificent flower, before the sun rises, but immediately after, fades and falls withered to the ground. The *kogero* is an ephemeral insect, which is born and dies on the same day.

† *Amida* is their name of the Supreme Being, in the period of time which preceded the creation of the present world.

‡ A curious story of Oriental diplomatic etiquette is told of some Corean ambassadors, who came to congratulate this cubo on his accession. When about to depart, the letter of the cubo they were to carry back in reply, lacked one of the usual seals — as it is usual to attach to the cubo's letter another, sealed by the four principal officers of state, and likewise by the counsellors. But one of the principal officers had been disgraced for malversation, and no one had been appointed to supply his place. The Corean ambassadors, however, refused to take the letter, unless all the seals were appended; and, in fact, they carried their punctilio so far, that the cubo was obliged to resort to the expedient of sending for the son of the disgraced minister, and appointing him to the office his father had forfeited. Its seal was appended, in due form, and the Coreans went on their way, content.

to him, as well as to all the other servants of the cubo. He hastened towards his master. The sight of the horrible spectacle made him shudder, though the billet must have prepared him for the event. When he had recovered his composure a little, "This lady," said he, "has rendered a great service to the state; but for her, the whole empire would have been in flames." Prince *Yeyenoboo*, nephew to the late cubo, was now elected to the cuboship, in 1708. He died in 1712, and his successor in 1716.

After the cubo's death, in 1716, the three chief ministers of state called together, in the palace, several princes, the councillors of state, and the relatives of the deceased cubo, and proceeded to the choice of a new sovereign. The prince of Kidjo, *Yosimoone*, obtained every vote. He earnestly begged to be excused from accepting the empire, distrusting his talents to govern it well, and proposed the prince of Ovari, who was of superior rank.

But the prince of Mito arose, took him by the hand, and conducted him to the throne. He was then proclaimed cubo, installed, and the name of the year duly changed. This modest and excellent prince contributed much to the prosperity of the empire, which, under his reign, increased day by day. A severe police suppressed banditti, and rendered the roads entirely secure. His renown was in every corner of his dominions, and the Japanese still compare him to Gongin, for his humanity and beneficence, as they compare his reign to that of the Chinese emperor Chun — a sort of golden age. Yosimoone resigned his throne to his son *Yeyesige*, in 1745, who was succeeded by *Yeefaroo*, in 1760.

In the next reign, — that of *Yeyenari*, the eleventh cubo, who came to the throne in 1786, — on the 6th of March, 1788, at three o'clock in the morning, a destructive fire broke out in the city of Meaco, which raged till the 8th. A servant had got asleep near a brazier, and his sleeve taking fire, he pulled off the garment, and threw it against the movable partition, which, being covered with varnish, was instantly in flames. A violent wind was blowing at the time, so that, in less than an hour, the fire took, from the flying matter, in more than sixty places in the city. Soon, therefore, the whole city was in flames, and the inhabitants thought only of saving their lives. The dairi was forced to quit his palace, and fly, and the streets were so blocked up with people, that his guard was obliged to kill more than a thousand persons to clear a passage! Of all the palaces, and public and private buildings, only a part of the wall of the dairi's palace was left; every thing else — castles, temples, and magazines — were consumed; the wind continually changing, so as to sweep all away. After several flights, not deeming himself and court safe, the dairi at last took refuge on a high hill, three miles off. The famine and misery caused by this wide-spread disaster are not easily imagined or described. Of this great capital, the centre of commerce, with its four thousand streets, and thousands of wealthy merchants, and its splendid court, there was left but a few houses outside the wall, and two temples.

At Meaco every one was forbidden to build or work for himself, or to work in wood, or even in gilding, till the dairi's palace was completed. His holiness himself was obliged to quit his ox-cart, and, with his suite and concubines, to save himself on foot. In the midst of such awful misery, the history gravely relates, as a most shocking circumstance, that, in the general consternation caused by so frightful an event, the dairi was obliged to nourish his holy carcass on common rice for *two days*, and to employ for *that length of time* the same utensils! — whereas the regulation was, that the dairi should have his rice selected for him by the proper officer, grain by grain, and every plate, mat, or dish, used by him must be broken to pieces as soon as it passed from his table, and even the cooking utensils must be new for every meal, being laid aside when used once.

It will not be interesting to pursue these annals further, except to give a sketch of the intercourse of Europeans with this country, so long secluded from the action of that public opinion which moulds the nations of the West to a civilization in many respects identical. But no efforts, of late, have succeeded in enticing Japan back into communion with the great family of nations.

In 1542, several Portuguese were wrecked on the coast of Japan. Their first reception was favorable. In 1549, Xavier landed at Kagosima, with two companions, and a shipwrecked Japanese, whom he had converted. The prince of Satsuma permitted him to preach and teach the gospel in his dominions, expecting that this course would increase the trade. Xavier's journeys and disputations — not to speak of his pretended miracles — gained him many converts. He left the island in 1551, and died the next year.

In 1559, many among the higher circles of the court were converted by another able Jesuit. In 1570, he had founded fifty churches, and baptized thirty thousand persons; and, though the privileges before granted were soon withdrawn, yet the cubo, Nabonanga, who began to reign in 1570, was the firm friend of foreign intercourse. One of the Jesuits at Meaco, in 1579, had baptized seventy thousand in two years. In 1583, three young Japanese nobles arrived at Lisbon, on a mission to the pope, from the princes of Omura, Bungo, and Arima. Extravagant attentions were lavished on them by the splendid court of Philip II., who now held Spain and Portugal; and these were renewed in Italy, where they were carried to the feet of the pope, and did him homage. They returned in 1586.

Taiko, the next cubo, was at first friendly, but, from several petty causes, at last determined to banish the Catholic missionaries. This was ordered June 25, 1587. The crosses they had erected were thrown down, their churches razed. The missionaries, however, did not quit the country, but scattered themselves. Of two hundred priests, and one million eight hundred thousand converts, but twenty-six or twenty-seven were put to death. The cubo endeavored to rid himself of the Christians in his army, by a war with China, rather than by domestic persecution.

In 1596, a Spanish galleon, being driven near the coast, was enticed into one of his ports by the prince of Tosa, and embargoed. In order to intimidate the prince, he was shown a map of the world, and of the extensive possessions of Spain upon it, and her consequent power. "How has your king managed to possess himself thus of half the world?" asked the prince. The Spaniard replied, "He commences by sending priests, who win over the people; and, when this is done, his troops are despatched to join the native Christians, and the conquest is easy and complete." Japanese jealousy was now fully aroused. "What!"

Scene in Japan.

cried Taiko, when this answer was reported to him, —"what! my empire is filled with traitors! These priests that I have nourished are serpents!" And he swore that not one should be left alive. New edicts of banishment were published, and twenty-six priests were martyred in one day, in 1597.

At this time, the foreign trade of Japan was so far extended that a great number of Japanese are found at Acapulco, in Mexico, who signed a vindication of the priests, which was published there. In 1625, they had a government agent at Macao. In 1600, the first Dutch ship arrived in Japan: in 1604, Gongin, hearing that the Spanish governor of the Philippines was conquering the Moluccas, ordered all the Spanish priests to depart. The same was done in 1606. But these edicts were not enforced. The profits of the trade were one hundred per cent.; Manilla had its share, and Macao annually imported two or three thousand chests of silver, and, as is said, some hundreds of tons of gold. For several reasons, the flames of persecution again raged, till 1620, when they abated, but were soon renewed; and until 1631, the boiling crater of Mount Unga was a common instrument of death for the Christians. In 1624, the Spaniards were banished forever, and the ports of Japan closed, except Nagasaki for the Portuguese, and Firando for the Dutch. Closer restrictions than those before enforced were laid on the Coreans and Chinese.

In 1635, the Island Desima, six hundred feet long by two hundred wide, was built at Nagasaki, and the Portuguese confined to it, amid the derision of their rivals, the short-sighted Dutch, who, in 1600, had obtained leave to trade, and, in 1609, to erect a factory at Firando. But the death-blow of Catholicism in Japan was about to be struck. A conspiracy was said to exist among the native Christians and the Portuguese: this the Dutch affirmed and the Jesuits denied. Thirty-eight thousand Christians flew to arms, and fortified themselves at Simabara, against a besieging army of eighty thousand, who, however, could not reduce the fortress. The Dutch director, Kochebecker, was summoned to help the government: he did so, and the walls of Simabara were battered down by Dutch cannon. This alternative the director deliberately preferred to an interruption of the Dutch trade! Henceforth, says an author, the residence of that nation in Japan can be regarded only as an Aceldama; its purchase, a river of innocent blood.

Four citizens of Macao, who had come to Japan to attempt to soften the rigor of the government, were put to death, and their ship burnt. On their tomb was inscribed—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great Saca, if he violate this command, shall pay for it with his head."

For some violence done to a Japanese vessel, in 1631, the cubo seized nine of the Dutch company's ships, and stopped the trade for three years. Only two years after the butchery at Simabara, namely, in 1640, the Dutch were confined to the prison-like island of Desima, just vacated by the expulsion of the Portuguese. The Dutch were now left in sole possession of the European trade and intercourse with Japan, and their monopoly has never been disturbed. Their subsequent political intercourse has been limited to an occasional mission from Batavia, and to the visits of the Dutch chief of the factory to Jeddo, formerly made annually, but now occurring but once in four years. The Chinese and Coreans are allowed to trade, under great restrictions, at Nagasaki. But every effort of the English or other Europeans, and of the Americans, to establish a commercial or political intercourse with Japan, on whatever grounds, has signally failed.

In 1836, an American gentleman found at Macao—where they had arrived by way of England—three survivors of a crew of Japanese, who had been wrecked on the coast of the United States, in Oregon. They had been tossed, for fourteen months, on the Pacific Ocean, living on rain-water and the rice with which their junk was laden. A party of four other shipwrecked Japanese were added to these, and, in 1837, the seven were put on board the unarmed American brig Morrison, in company with missionaries Parker and Gutzlaff, to be returned to their native land. The plan of the benevolent projector of the voyage also included an attempt to open an American trade with Japan. The brig came to anchor in the bay, about twenty miles from Jeddo. Here, without being boarded by any officer, and without being allowed any communication with the shore, she was fired upon from a battery, erected over night, and obliged to depart. Similar occurrences happened at Kagosima, where she made a second attempt. At first, the shipwrecked Japanese went ashore, and excited the sympathy of their countrymen, and it was repeatedly promised by the head man of the village that an officer of the government would visit the brig. But, while waiting for

this promised intercourse, a battery on shore was unmasked, and the vessel placed in imminent danger by its shot. The Morrison was therefore obliged to leave without restoring the Japanese to their country, and without getting an opportunity even to send a communication to the government.

In 1852, the United States government sent an expedition of seven ships under Commodore Perry, to establish commercial relations with Japan. These arrived in the Japanese waters, in July, 1853, and soon effected a communication with agents of the government, which resulted in opening two ports to American ships. Similar arrangements have been since made with Japan by European governments. These measures are likely eventually to make us better acquainted with this populous and remote empire.

Of the few cities of Japan known to Europe, Jeddo, Meaco, and Nagasaki claim a passing notice. Jeddo, on a shallow bay of Niphon, is the civil capital. It is said to be sixty miles in circumference. The houses are but two stories high, with shops in front: the upper story serves as a store-room and wardrobe. The partitions are of richly painted and varnished paper. All the feudatory princes must reside at Jeddo for half the year, to be near the government, and to remain as hostages for the good behavior of their provinces. In this city of palaces, the imperial palace of the cubo is preëminent for its size and magnificence. It is surrounded with stone walls and ditches, fifteen miles in circuit. The chief furniture consists of splendid mats, in great variety; the roofs are adorned with gilt dragons; the columns and ceilings exhibit an elegant display of cedar, camphor-wood, and other valuable kinds of timber. The Hall of the Thousand Mats is six hundred feet long by three hundred wide. Meaco, one hundred and fifty miles south-west of Jeddo, is the spiritual capital, the residence of the dairi. Here, in comparative poverty, he aims to keep up a state corresponding rather to his former power than to his present revenues. Here are the chief manufactures, the imperial mint, the eminent literati of the empire, and the place of publication for most books. The population is perhaps half a million. Temples and palaces with pyramidal roofs, colossal idols, and the pageantries of religious worship are the chief sights of Meaco. Nagasaki is a commercial place, of some thirty thousand inhabitants, and the only point of intercourse with foreigners.

The Japanese government is one of great severity: its laws are "written in blood;" but its administrative details are little known. Its revenue is stated to be one hundred millions of dollars, besides what is paid in kind, and the private estates of the cubo. Something of the cruel energy of civil proceedings in this country may be learned from the anecdotes we have given in the preceding pages. The commerce of Japan is mostly internal, and this is incredibly active and valuable. The *koban*, worth about five dollars, is the measure of value; the *taël* is a money of account, worth about eighty-nine cents. The *ganting* equals three pounds and nine-tenths; thirty-three and one third of them make a *bag* of rice, weighing eighty-two or eighty-three *cattis;* and three bags make a koban.

The excellent roads are perpetually crowded, like the streets of a populous city; and the constant travelling of the grandees to and from the capital, sometimes with a suite of twenty or thirty thousand persons, with the innumerable pilgrimages deemed so essential to Japanese salvation, tend to give incalculable activity to domestic exchanges.

The language of Japan is unique and original in its vocabulary, syntax, and conjugations. The Chinese language is used in the theology of the bonzes, and is to them what Latin is to us. Of Japanese science we know little; but the intense curiosity this intelligent people manifest with regard to European science, and their practical character, indicates that they would be apt pupils.

A curious custom is in fashion with ladies who are taking a promenade. An attendant bears a kind of half-shut umbrella hanging to the end of a long pole. With this cap-like contrivance he covers the head and shoulders of the lady, and thus protects her from the sun and from vulgar eyes. The only vehicles used are palanquins and ox-carts. No animal labor lightens the toil of the farmer, and few animals, except dogs, are kept by the people. Animal food is very little used, except fish, the principal article of human subsistence being rice-cakes. Every particle of cultivable ground is well tilled, and tea-plants form the hedges in the south. Tea and rice-beer are the general beverage.

The industry of the Japanese is very great, so that they are one of the richest nations of Asia. In one branch of manufacture — japanning — they excel all the world. The chief ingredient of this varnish is a gum from the bark of the *rhus vernix*. Their domestic architecture is slight, the walls of their houses being of clay, and the partitions of paper, generally richly gilt, painted, and varnished. The palaces are surrounded by extensive gardens.

In dress, this sensible people affect utility merely, and a manly plainness. Their costume consists of a large, loose robe, opening down the front, of silk or cotton, varying in fineness according to the rank or purse of the wearer. They have straw shoes, shave the head, except a tuft on the crown, and usually leave it bare, except on journeys, when it is covered with an enormous cap of plaited grass or oiled paper. The manners of the people are characterized by punctilious politeness, as before remarked.

There are three forms of religion prevalent in Japan — the Sinto religion, that of Buddha, and the doctrine of Confucius. Sintoism, while acknowledging a Supreme Being, is founded on the worship, in connection with him, of genii, saints, or subordinate gods, from whom the dairi is supposed to be descended. The genii, or *kami*, are the souls of the virtuous who have ascended to heaven; in their honor are erected temples, in which are placed the symbols of the deity, consisting of strips of paper attached to a piece of wood; these symbols are also kept in the houses, and before these are offered the daily prayers to the kamis. The domestic chapels are also adorned with flowers and green branches; and two lamps, a cup of tea and another of wine, are placed before them. Some animals are also venerated as sacred to the kamis. Festivals and pilgrimages form the chief part of the cheerful rites. The sacrifices, offered at certain seasons, consist of rice-cakes, eggs, &c. The centre of pilgrimages is the temple at Isje, where is seen no image, but simply a looking-glass. Buddhism was introduced into Japan from Corea, and in many cases

Female Bonze.

is so far mingled with the religion of Sinto, that the same temples serve for both, and accommodate the images of the kamis, together with those of the Buddhist gods. The priests of Buddha in Japan are called *bonzes;* they are numerous, comprising both males and females. They are under a vow of celibacy, and there are here, as in other Buddhist countries, large convents for both sexes. The doctrine of Confucius has also been brought into the country and has many followers. Beside these there are philosophers, who reject the absurdities of the popular creed, and seem to possess a refined system of metaphysics, containing exalted notions of the Deity and of ethics.

There is much that is masculine and original in the Japanese character, of which pride and cruelty in punishments — relics of barbarism — seem to be the worst features. Though, when loaded with injuries, the Japanese utters no reproachful or vehement expression in return, yet his pride is deep, rancorous, and invincible; and the poniard, inseparable from his person, is the instrument of vengeance, when the offender least expects it; or is sheathed in his own bosom, in case vengeance is beyond his reach. This pride runs through all classes, but rises to the highest pitch among the great, leading them to display an extravagant pomp in their retinue and establishment, and to despise every thing in the nature of industry and mercantile employment. Forced often to bend beneath a stern, uncompromising, and powerful government, they are impelled to suicide — the refuge of fallen and vanquished pride. Self-murder here, like duelling among the Western nations, seems to be the point of honor among the great.

The national character is indeed strongly contrasted with that which generally prevails in Asia. Instead of a tame, quiet, orderly, servile disposition, making them the prepared and ready subjects of despotism, the people have a character marked by energy, independence, and a lofty sense of honor. Although said to make good subjects, even to the severe government under which they live, they yet retain an impatience of control, and a force of public opinion, which renders it impossible for any ruler wantonly to tyrannize over them. Instead of that mean, artful, and truckling disposition, so general among Asiatics, their manners are distinguished by a manly frankness, and all their proceedings by honor and good faith. The prominent feature of their character, indeed, is good sense. They are habitually kind and good humored, and carry their ideas of the ties of friendship to what the trading nations of the West would deem a romantic extreme. To serve and defend a friend in every peril, and to meet torture and death rather than betray him, is considered a duty from which nothing can dispense.

Corea.

CHAPTER CCXL.

General Description — Historical Sketch.

Corea is a large peninsula on the eastern coast of Asia, surrounded on the east by the Sea of Japan, on the south by the Straits of Corea, — which divide it from the Japanese island Kiou-Siou, — and on the west by the Hoang-Hai, or Yellow Sea, which separates it from China Proper. It extends from south to north, from 34° to 40° north latitude, or about four hundred and twenty miles; but the countries north of the peninsula, as far as 43°, are also subject to the sovereign of Corea — so that the whole country from south to north may be seven hundred and sixty miles. Its width, lying between 124° and 134° east longitude, varies from one hundred to two hundred miles. Its area may be about ninety thousand square miles, or somewhat more than the Island of Great Britain. The seas around Corea are dotted with islands, with high, rocky shores: some of them are inhabited.

Corea is a very cold country for its latitude. For four months, the northern rivers are covered with ice, and barley alone is cultivated along their banks. Even the river near King-ki-tao freezes so hard that car-

riages pass over the ice. In summer, the heat appears not to be great. On the eastern coasts, fogs are frequent; La Pérouse compared them in density with those along the coasts of Labrador.

Rice is extensively cultivated on the peninsula, as well as cotton and silk, which are employed in the fabrics of the country, and exported in the manufactured state. Hemp is also cultivated, and, in the northern district, ginseng is gathered. Tobacco is raised all over the country.

Horses and cattle are plentiful on the mountain pastures. The former, which are small, are exported to China. In the northern districts, the sable and other animals furnish furs. The royal tiger, which is a native of the country, is covered with a longer and closer hair than in Bengal. On the eastern coast, whales are numerous. It seems that Corea is rich in minerals: gold, silver, iron, salt, and coals are noticed in the Chinese geographies.

The inhabitants, who are of the Mongol race, resemble the Chinese and Japanese; but they are taller and stouter. Among them are some whose appearance seems to indicate a different origin. They speak a language different from the Chinese and Manchoo, though it contains many Chinese words. They have also, a different mode of writing; though the Chinese characters are in general use among the upper classes. In manner and civilization, they much resemble the Chinese, and are likewise Buddhists. Education is highly valued, especially among the upper classes. They seem to have a rich literature of their own; but their language is very imperfectly known in Europe. The valleys appear to be well peopled; we are, however, so little acquainted with the interior, that hitherto no one has ventured to give an estimate of the population.

King-ki-tao, the capital, which is a few miles north of a considerable river, Han-Kiang, appears to be a large place, and is said to possess a respectable library, of which one of the brothers of the king is chief librarian. The mouth of the River Tsing-Kiang, — between 34° and 35°, — on the western coast, is said to have a very spacious harbor.

Fushan, or Chosan, is a bay on the south-eastern extremity of the peninsula, opposite the Japanese island of Tsu-sima, at the innermost recess of which the town of King-tsheou is built, which carries on an active trade with Japan, and is the only place to which the Japanese are permitted to come.

In industry, the Coreans do not appear to be much inferior to the Chinese and Japanese. They mainly excel in the manufacture of cotton cloth and cotton paper; both of which are brought, in great quantities, to Pekin. Other manufactured articles, which are exported, are silk goods, plain and embroidered, and mats. They have attained considerable skill in working iron, as swords are sent, with other articles, to the emperor of China as tribute.

No country is less accessible to Europeans than Corea. They are not permitted to remain, even a few days, on any part of the coast. It is not well known what is the reason of this policy; but it seems that the mutual jealousy of the neighboring Chinese and Japanese holds the king in great subjection. The commerce of the country is accordingly limited to China and Japan; and even with these countries it is restricted in a very strange way. No maritime intercourse is allowed between China and Corea, but all commerce is carried on by means of the narrow road which leads along the sea to the town of Fang-hoan, in Leao-tong But as this road traverses the wide district which, by order of the Chinese emperor must remain uninhabited, and has hence become the haunt of numberless ferocious animals — the passage is much dreaded by travellers. Commerce, therefore, is principally carried on in winter, when the shallow Hoang-Hai is covered with ice along its shores, which are more favorable to the transport of goods than the bad mountain roads. Beside the above-mentioned manufactured goods, gold, silver, iron, rice, fruits, oil, and some other articles are brought by this road to Pekin. We do not know what the Coreans take in return to their country. The commercial intercourse between Corea and Japan is limited to that between the Island of Tsu-sima and the Bay of Chosan, and is carried on by Japanese merchants, who have their warehouses at each place. They import sapan-wood, pepper, alum, and the skins of deer, buffaloes, and goats, with the manufactured articles of Japan, and those brought by the Dutch from Europe: they take, in return, the manufactures of Corea, and a few other articles, especially ginseng.

The earliest people of Corea were the *Sianpi*, a race some of whose branches were very powerful about the middle of the third century B. C. Four centuries after, one of their chiefs united the tribes, polished them, and became master of an empire fourteen hundred leagues in extent. In A. D. 200 to 400 the race had founded four petty kingdoms in Northern China. But all the western Sianpi became lost through the preponderance of the Turkish race.

The Sianpi of Corea lived in North Corea, 1100 B. C.; and became amalgamated with another population, in the south part of the peninsula, who were probably of Japanese origin, as they resembled that people in mode of life, manners, and dress.

The Chinese historians relate that *Kitsu*, a relative of the last emperor of the Chang dynasty, had been shut up in prison by that prince, whose conduct he did not approve. Wouwang, who had usurped the throne of Chang, and who knew the merit of Kitsu, wished to make him his prime minister. But Kitsu answered him courageously, that having up to this time served the dynasty of Chang, from whom his family had received all its lustre, he could never pass into the service of him who had destroyed it, notwithstanding his great qualities. Wouwang, far from disapproving these generous sentiments, thought himself much obliged, and made Kitsu king of North-western Corea, in 1122 B. C.

Kitsu went over to this country, gave laws to his new subjects, and civilized them. The names and deeds of his successors are unknown: they reigned till the petty kings of Yan subjugated them. On the destruction of the Tsin dynasty, many Chinese emigrated to Corea; the emperor subjugated the northern half in A. D. 110, and again in 668. Several petty kingdoms existed in Corea, sometimes independent, sometimes subject to Japan or to China. One of these lasted till 934. As the Coreans were civilized by the Chinese, they adopted the Chinese character; and it was not till A. D. 374, that a syllabary was invented for the sounds of the Corean language. The Buddhist religion was introduced in most of the kingdoms, from 372 to 384; in one, not till A. D. 528.

Without going into further details, we may remark

that Corea has been subdued by the Japanese, Manchoos, and the Chinese, in succession; the last alone have maintained their ascendency. The kings of Corea, like the other vassals of the empire, send to Pekin an annual tribute and ambassadors, who are not received with much distinction. It is said tribute is also paid to Japan; but, if so, it is probably for the southern provinces only.

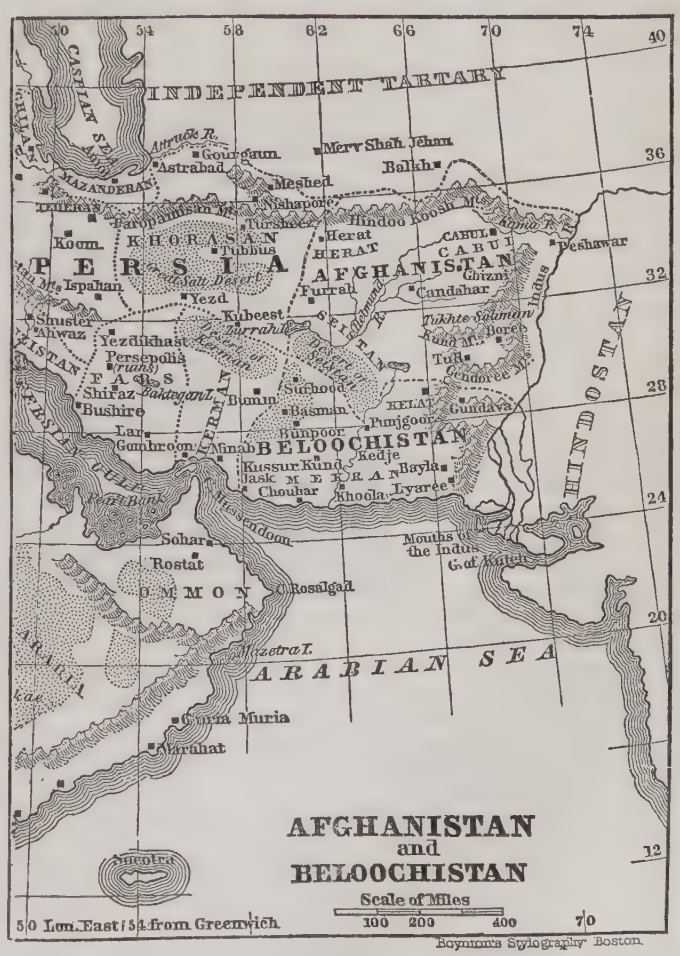
The Corean king appears to be absolute in his own country. He has a splendid court, and a numerous seraglio. Beside large revenues, and three months' labor, annually, from his subjects, he has a tenth of all produce, taken in kind. The nobles, in their feudal districts, exercise a very oppressive power. The numerous soldiery are armed with muskets, bows, and whips. The ships of war are better than those of the Chinese; they have cannon and fire-pots. It is said the army amounts to half a million of men, and the navy to over two hundred vessels of war.

Afghanistan.

CHAPTER CCXLI.

A. D. 682 to 1708.

Origin of the Afghans — The Persian and Hindoo Dominion.



Afghanistan, or the country of the Afghans, a part of the ancient Aria or Ariana, is bounded north by the Hindoo Koosh Mountains and Independent Tartary, east by Hindostan, south by Beloochistan, and west by Persia. It is a mountainous country, intersected by valleys and wide plains. Many parts are covered with thick forests of pine and wild olive-trees. Others are bare and sterile, or merely afford a scanty pasture to the flocks which are reared on them. The great chain of the Hindoo Koosh forms the characteristic feature of this country. It rises from the lower regions in four distinct ranges. The lowest is clothed with forests of oak, pine, wild olive, and a variety of other trees, including almost every species of fruit, and many of the most valuable herbs and flowers in the richest profusion. The sides are furrowed with multitudes of glens and valleys, each watered by its own little stream. The lower parts of this ridge are carefully cultivated. The second range is still more densely wooded, except toward the top. The third is comparatively naked. The fourth constitutes a range of the stupendous Himmaleh system, and soars aloft in bold masses or spire-like peaks, crowned with perpetual snow. Such is the clearness of the atmosphere, that the ridges and hollows of these mountains may be discerned at the distance of two hundred and fifty miles. The extent of Afghanistan is three hundred thousand square miles; the population six millions. The political divisions of Afghanistan are uncertain and variable. Afghanistan proper is said to be divided into seven provinces. Seistan, or Segistan, is an extensive territory, but is mostly a desert, and the towns are small. The provinces are governed by *khans*, or chiefs. The king of Afghanistan has but a limited authority.

The Afghans are a very ancient and peculiar people. Their origin is obscure, though they believe themselves descended from the ancient Hebrews. In a Persian history, they are said to owe their name to Afghan, the son of Eremia, the son of Saul, king of Israel, whose posterity, being carried away at the time of the captivity, was settled by the conqueror in the Mountains of Ghori, Cabul, Candahar, and Ghizni. There is no sufficient proof, however, of the truth of this genealogy. The Greek writers gave to this country the names *Paropamisus*, *Aria*, *Arachosia*, and *Drangiana*. Of the early inhabitants they knew very little, and of their history nothing. It is probable that Alexander passed through the northern part of the

Afghan territory on his march to India, but we possess no very certain accounts in relation to this matter. Previous to this time, the country belonged to Persia, and afterwards to the *Græco-Bactrian Kingdom*, and still later to Parthia.

The name of *Afghan* is not recognized by the natives of this country, but is applied to them by their Persian neighbors. Their proper name is *Pooshtana*, in the plural *Pushtanneh*. By the Hindoos they are denominated *Paitans*, *Patans*, or *Pætans*. They are perhaps of Arabian parentage, and, like those people, are divided into tribes. Those of Soor and Lodi, from both of whom kings have issued, are mentioned in the Eastern histories as owing their extraction to the union of an Arab chief with the daughter of an Afghan leader, A. D. 682. Ferishta, the Persian historian, mentions the Afghans as having withstood the progress of the Saracens in the early ages of Mahometan conquest. In the ninth century, they were subject to the Persian rulers of the house of Saman; and though Sultan Mahmood of Ghizni sprang from another race, his power, and the mighty empire of which his capital was the centre, were undoubtedly maintained in a great measure by the hardy troops of the Afghan Mountains.

The dynasty of Mahmood was crushed by the victorious invasions of the Mongols, under Zingis Khan and Timour, and this country was comprehended, with Hindostan, in what was called the *Mogul empire*. The city of Cabul, in Afghanistan, became a Mogul capital, and was a favorite residence of Baber, one of the greatest monarchs of that race. When the Mogul empire fell to pieces, the hardy Afghan mountaineers were not slow in reasserting their independence. But although the Afghan tribes have given birth to the founders of many powerful dynasties, the individual sovereigns have seldom been contented to fix their residence in their native land. Thus the Ghonees, the Ghiljees, and Lodees, as they rose into power, turned their arms to the eastward, and erected their thrones in the capital of Hindostan. Accordingly, Afghanistan has seldom been more than a province or appendage to some neighboring empire, and though the mountainous nature of the country, and the brave and independent spirit of the people, have often opposed formidable obstacles in the way of the most powerful invaders, yet there has not been a conqueror of Central Asia, by whom the country has not been overrun and reduced at least to a nominal and temporary obedience.

Afghanistan was long divided between the monarchs of Persia and Hindostan; but the inhabitants were always turbulent and dangerous subjects. The tribes of Ghiljee and Abdallee became subjects of Persia in the time of Abbas the Great, in the early part of the seventeenth century. The tranquillity established by the liberal policy of Abbas was of short duration, and his successors were involved in constant disputes and wars with the sovereigns of Hindostan respecting the Afghans. These people were generally able to maintain a considerable degree of independence by balancing between these two powerful states. At last, provoked by the tyranny of the Persian viceroy Georgeen Khan, they broke out into open rebellion, and, under the guidance of a brave and artful chief, named *Meer Vaiz*, they put the hated viceroy to death, and gained possession of the fortress of Candahar, before any suspicion of insurrection had gone abroad.

CHAPTER CCXLII.

A. D. 1708 to 1842.

Afghan Independence — The British Invasion.

The independence of the Afghans being thus once more asserted, Meer Vaiz proceeded to strengthen himself by every means, while the feeble and imbecile Persian court attempted to restore their authority by negotiation. But the insurgents were emboldened by a series of military successes, and Meer Vaiz, having made himself master of his native province of Candahar assumed the ensigns of royalty, A. D. 1708. He cherished hopes of attaining to still greater power, but he died before his plans could be carried into execution. He left two sons, the elder of whom was but eighteen years of age. In consequence of their youth, the government was placed in the hands of their uncle, Meer Abdollah. He was a man of timid and irresolute character; but *Mahmood*, the elder son of Meer Vaiz, possessed that fierce spirit which is suitable to a leader of barbarians.

Mahmood soon discovered that a general feeling of disaffection toward his uncle prevailed throughout the country, and he could not help regarding him as the usurper of his birthright. Trusting to this feeling for his justification, he collected a band of his adherents, seized the palace, entered the chamber of Meer Abdollah, and with his own hand put him to death. His friends immediately hailed him as king. The royal music sounded,* and the assembled chiefs, after deliberating on the conduct of the deceased, acknowledged the justice of his fate, and proclaimed Mahmood sovereign of Candahar.

The troubles which afflicted Persia gave Mahmood ample leisure, not only to secure himself in power, but to mature the plans of his father; and accordingly he determined to invade Persia. In the history of that country, we have given an account of the success of the invasion, and of the subsequent death of Mahmood. He was succeeded by his cousin *Ashruff*, the son of Meer Abdollah. Under him, the Afghans were expelled from Persia by Nadir Shah, as we have already related. When that monarch was assassinated, in 1747, an opportunity was offered for throwing off the yoke, which had been imposed upon the Afghans by the conquests of Nadir. Accordingly, an Afghan chief, named *Ahmed Khan*, took possession of Candahar, and having the good fortune to intercept an escort of treasure which was proceeding from Hindostan to the Persian coast, he was enabled to strengthen himself sufficiently to assume the ensigns of royalty, in October, 1747. He proved an able sovereign. The most effectual means which he employed for consolidating the discordant mass of the Afghan tribes, was foreign conquest, thereby at once giving employment to their military genius, and gratifying their love of plunder. Hindostan, at once rich and weak, was the most attractive object, and Ahmed immediately invaded that country. At the battle of Paniput, he broke the power of the Mahrattas, who were about to seize the fallen sceptre

* The privilege of having certain kinds of music is, in most Asiatic countries, carefully preserved. Different high ranks are designated by the instruments and the number of musicians which they are permitted to have. A royal band is a peculiar body, and is called upon to perform on all great occasions. The loss of an instrument belonging to such a band, in battle, is deemed of as much importance as the loss of a royal standard would be in Europe.

of the Mogul. His successes enabled him to become master of the finest provinces of Western India, and he established his dominion over Lahore, Mooltan, Cashmere, and Balkh. The kingdom of Cabul, as his empire was called, thus became one of the most powerful monarchies in Asia. Ahmed died in 1773.

He was succeeded by his son *Timur*, an indolent prince, who, after a reign of twenty years, marked chiefly by rebellions and conspiracies, which greatly reduced the power of the crown, died in 1793, and was succeeded by *Shah Zeman*. He was dethroned by *Mahmood*, a prince of the blood royal, who put out the eyes of Shah Zeman, but was himself dethroned by the brother of the unfortunate sufferer, *Soojah ul Mulk*. But these revolutions only made way for others, and the kingdom was distracted with factions and conspiracies for many years.

In 1838, *Dost Mohammed*, the reigning sovereign, became involved in hostilities with Runjeet Sing, a Hindoo prince of the Punjaub, then in alliance with the British. That nation seized this occasion to invade Afghanistan; and an army of twenty-six thousand men soon made their way into the heart of the country by the route of Candahar. The British crowned their successes by placing on the throne *Shah Soojah*, the former sovereign, who had been expelled by Dost Mohammed. They left garrisons in some of the large towns; but in 1841 the Afghans rose in insurrection, put the British Resident, Sir William M'Naghten, to death, and drove all the British troops out of the country, with terrible slaughter. In requital for this indignity, a British army made a second invasion in 1842, and committed many barbarous ravages, destroying the greater part of the city of Cabul, together with many other towns. These acts of vengeance were the only advantages reaped by the invaders, except the release of the British prisoners, who had been retained in the country. The invading army was withdrawn, and the Afghans were left to their original independence, which they have since continued to maintain.

Afghans.

CHAPTER CCXLIII.

Government — Inhabitants — Cities — Religion, &c. of Afghanistan.

The Afghans consist of a multitude of tribes,* who claim a common origin, and form a nation differing widely in character, appearance, and manners, from all the states by whom they are surrounded. At the same time, the diversity that exists among them is not less remarkable. They are distinguished by a general division into two great classes — the dwellers in tents and the dwellers in houses. The former, in the western part of the kingdom, are supposed to constitute one half the population; in the eastern part, they are fewer, but still very numerous. The Afghans have generally a strong attachment to a pastoral life, and are with difficulty induced to quit it. Contrary to the taste which prevails in Europe, they hold in disdain a residence in towns and cities, together with occupations there practised, and leave them to inferior and foreign races.

In person, the Afghans are mostly of a robust frame, lean, muscular, and bony, with high cheek-bones and long faces. Their hair is commonly black,

* Among the high mountains and narrow, elevated valleys which lie west of the Afghans, exists a people of whom little is known beyond their names: these are the Kaffers, or infidels, so called by their Mahomedan neighbors, the Dards, Tibet-baltai, Chitral, Kwyaras, and Aimaks. These people are described as remarkable for their fairness; the possession, occasionally, of light hair and blue eyes, and great personal beauty. They speak many languages which are absolutely unknown to Europeans. According to a most judicious writer, Mr. Erskine, they constitute "a series of nations, who never appear to have attained the arts, the ease, or the civilization of the southern states, but who, at the same time, unlike those to the north, have, in general, settled in some particular spot, built villages and towns, and cultivated the soil." Letters seem to be unknown to these people: they cultivate small quantities of wheat and millet, but their principal wealth consists in oxen and goats. The mountain barriers, which surround them, have protected them from invasion; and the narrow valleys, which comprise their country, divide them into numerous tribes, which hinders their civilization. For want of a better name, they may be called the *Dard* family. — *McCulloch.*

and they wear long, thick beards, though they shave the top of the head. The people of the west are stouter than those of the east. The latter have the national features more strongly marked, and have usually dark complexions, although many of them are as fair as Europeans.

The principal cities are Candahar, Ghizni, Cabul, and Peshawer. The ancient castle of Candahar was situated upon a high, rocky hill; but Nadir Shah, after capturing it, being unwilling to leave so strong a fortress in the hands of a people whom he distrusted, demolished both the castle and the town, and founded in the plain adjacent a new city, which he called *Nadirabad*. This city was completed by Ahmed Shah, and is the one now known as Candahar. It is about three miles in circuit, and is regular and well built, with five large bazaars. A single mosque, and the tomb of Ahmed, are its only architectural ornaments. As it lies in the route which connects Persia with Hindostan, it is an important mart of trade.

The ruins of ancient Ghizni form a striking contrast to the flourishing condition of Candahar. Little now remains of this city to tell of the glories of the mighty Mahmood. The "Palace of Felicity," like other gay visions of human happiness, has passed away; while the gloomy mausoleum which contains his dust holds forth a striking moral to the pride of kings. It is a spacious, but not magnificent building; and, till within a few years, was adorned with the sandal-wood gates of the temple of Somnauth, which the conqueror carried home as trophies from Hindostan. These gates have recently been restored to their original destination by order of the British government. Two lofty minarets, one hundred feet high, yet remain in Ghizni, to mark the spot where stood the celebrated mosque denominated the *Celestial Bride;* but mounds of rubbish and masses of ruins are all that remain of the splendid baths, the caravanserais, the colleges, and other noble structures that once adorned this capital of the East. The present city stands upon a height, and consists of about fifteen hundred houses, surrounded by stone walls.

Cabul, the present capital of Afghanistan, is finely situated on a spot six thousand feet above the level of the sea. It is not a large, but it is a compactly built and handsome place. The houses are mostly of wood. Being surrounded by gardens and orchards, and watered by fine streams, the beauty and abundance of its flowers are proverbial. Its fruits are in high estimation, and its climate and scenery are unrivalled in the East. One of the most beautiful as well as interesting spots, is the tomb of Sultan Baber. It is situated at the top of an eminence near the city, among beds of anemones and other flowers, commanding a magnificent prospect.

Peshawer stands in a beautiful plain, and contains about one hundred thousand inhabitants. The houses are of brick, generally unburnt, and mostly three stories high. The streets are paved, but narrow. Brooks run through the city, skirted by willow and mulberry trees. The streets and bazaars are crowded with men of all nations and languages, and the shops are filled with all sorts of goods. The whole city presents a picturesque aspect, from the varied appearance and costume of the inhabitants of the surrounding mountains, mingled with the natives of India, Persia, and Tartary.

Although this country is called a kingdom, yet the Afghan tribes continue in a great measure unmixed, each having its separate territory, and all retaining the patriarchal form of government. Each tribe, or branch of a tribe, has its own immediate ancestor, and constitutes a complete commonwealth in itself. Each subdivision has its chief, who is termed a *Speen Zerah*, or "White Beard." The higher dignitaries are named *Khans*, who are sometimes appointed by the king, and at other times chosen by the people. The political constitution of this kingdom exhibits peculiarities which distinguish it from that of almost every other Asiatic monarchy. The governing power, instead of being monopolized by the king or the aristocracy, admits of a large infusion of popular elements. In every *ooloos*, or tribe, there is a *jeerga*, or representative assembly, without the consent of which the khan can undertake nothing. The attachment of the tribe is always stronger to the community than to the chief. The tribes sometimes carry on war with each other. Their only vassalage to the king consists in a tribute and a contingent of troops in war; both which are obtained with difficulty. The general revenue is about ten millions of dollars. The king appoints to office, and has the power to make peace or war; but he seldom acts without the concurrence of the lords. The crown is hereditary in the family, but elective as to the person.

In the large cities and their neighborhood, the authority of the sovereign is much more extensive; but the rude and desert tracts of the south are abandoned to independent chiefs, or lawless banditti. The prevalence of feuds, and the passion for predatory excursions, not only nurse a martial spirit among the people, but render a military establishment indispensable. The most regular and efficient part of this force consists of *gholaums*, a body formed partly of military adventurers, and partly of persons holding lands or grants on a military tenure, in connection with the great towns. They form a well disciplined corps of about thirteen thousand men. The *dooraunees* are a sort of Highland militia, twelve thousand in number, who fight under the banners of their own chieftains. The contingent of every other tribe amounts to a much greater number; but they are drawn out with great difficulty unless for local purposes, or with a special prospect of plunder. The weapons in general use are the musket and the sabre.

The established religion among the Afghans is Mahometanism, though toleration prevails to a greater degree even than in Persia. They are all of the Sunnee persuasion. Hindoos, on the payment of a slight tax, are allowed to dwell in the towns, without molestation. Christians are subjected neither to persecution nor reproach for their faith. The Sheah Mahometans are much more the objects of aversion. No provision is made for the priesthood. The *mollahs*, or religious doctors, are supported solely by individual donation. They form a species of corporate body, called the *ulema*, and often assert their rights in that turbulent manner which characterizes the nation. They sometimes take up arms, and in the neighborhood of the great cities muster hosts of several thousand men, who, though they cannot match the prowess of the Afghan warriors, are so aided by the superstitious awe of the multitude, as generally to carry their point. In the rural districts their character is more respectable, and by promoting peace, and inculcating the moral duties, they render themselves really useful to this rude people.

CHAPTER CCXLIV.

Agriculture, Trade, Literature, Manners, Dress, Amusements, &c., of the Afghans.

Though a great part of this country is mountainous and barren, there are portions of great fertility on the lower declivities and the high plains. These natural advantages are not neglected by the active and industrious Afghans. Irrigation, as in all warm countries, forms the most important and arduous part of husbandry. Not only are canals dug to lead the water from the rivers into the fields, but the water of wells is often collected into reservoirs, and distributed over the cultivated land. Wheat and barley are the principal grains sown; the former for men, the latter for horses. Fruits and vegetables are produced in such abundance that their cheapness is almost unequalled.

The Afghans have not extended their industry to manufactures, except those of coarse fabric for home consumption. The country, by its situation, is excluded from maritime commerce. A considerable inland trade is carried on with the neighboring countries; this is done by means of caravans, which employ camels when the route will permit; but in the rough mountains of Afghanistan, horses only are used. The Afghans export fruits, assafœtida, madder, and a few furs.

Almost every hamlet has, in its neighborhood, the castle of a khan, — an edifice constructed rather for privacy than strength, — where the chief has several apartments, lodgings for his family and dependants, storehouses for his property, and stables for his horses. At one of the gates is a lodge, where travellers are entertained, and where the villagers assemble to hear the news and talk with strangers. The khans are generally sober, decent, moderate, and plain men, who treat their inferiors with mildness, and in return are regarded by them with respect and esteem.

The Afghan or Pooshtoo language has an original basis of its own, to which has been added a large proportion of Persian, Zend, and Sanscrit words. The Persian alphabet is used in writing. A taste for knowledge is general throughout the country, though the Afghans have not produced any writers who can rival in fame those of Persia and India. The taste for poetry is general, and a considerable number of the people in the towns practise the public reading of it as a regular employment. The Persian and Arabic languages are studied by scholars. Peshawer enjoys the highest reputation in the country as a seminary of education; but many students resort to Bokhara.

The Afghans are a sober and temperate people, yet by the extreme cheapness of provisions they are enabled to live well. They are remarkably hospitable, and even a poor man, when he can afford to kill a sheep, will invite the neighbors to partake of it. The common food is mutton and vegetables; the drink is buttermilk. At the tables of the rich, pillaus, highly seasoned, and meats variously dressed, are served up on trays in the Persian manner, and ornamented with gold and silver leaf. The Afghan dress presents a striking contrast with the Hindoo attire of light, loose, flying robes, leaving a great part of the body naked. It consists of loose trousers of dark cotton stuff, a large shirt like a wagoner's frock, and a low cap. A cloak of soft gray felt, or tanned sheep-skin, with the wool inside, is thrown over the shoulders. Among the higher ranks, velvet, fine shawl-cloth, and silk take the place of these coarse textures. Boots are almost universally worn, and no one is allowed to appear at court without them. Jewels are often employed to decorate armor. The female dress consists of jackets and pantaloons of velvet, shawl-cloth, or silk. Strings of Venetian sequins, chains of gold and silver, and earrings are the most esteemed ornaments. Such is the common dress of the two sexes; but it is subject to infinite variety from foreign intercourse or the taste of particular tribes.

The polite and educated Persians reproach their Afghan neighbors with being ignorant, barbarous, and stupid. This is to a great degree the language of national prejudice. Compared with the Persian, the Afghan is deficient in refinement, but the bulk of the people are remarkable for prudence, good sense, and power of observation. Though far less veracious than Europeans in general, and not very scrupulous about deceiving others when their own interest is concerned, they are by no means so indifferent to truth as the natives of Persia and Hindostan. Love of gain and love of independence appear to be their ruling passions.

The females who live in towns are secluded with the customary Mahometan jealousy, but those dwelling in the country enjoy much greater liberty. As the Afghans purchase their wives,—a common Asiatic practice, — the women, though generally well treated, are regarded in some measure as property. A husband can divorce his wife at pleasure, but the wife can only sue for relief on good grounds. The age of marriage is twenty-four for the men and sixteen for the women; but those who are too poor to buy a wife remain unmarried till forty. In towns, the mode of courtship and marriage does not differ from that of the Persians; but in the country, where the women go unveiled, and there is less restraint upon the intercourse of the young, matches are made as with us, according to the preference of the parties. It is even in the power of an enterprising lover to obtain his mistress without the consent of her parents, by cutting off a lock of her hair, snatching away her veil, or throwing over her a sheet, and proclaiming her his affianced wife. Polygamy is less practised by the Afghans than by other Mahometan nations, probably on account of their poverty. A poor man contents himself with one wife. The rich have as many as four.

Children are educated in the usual Mahometan way. Poor parents send their children to a mollah to learn their prayers and read the Koran. The rich keep priests as private tutors in their houses. In every village and camp there is a schoolmaster, who enjoys his allotted portion of land, and receives a small contribution from his pupils. When those who are designed for the learned professions are sufficiently advanced, they go to some city, generally Peshawer, to study logic, theology, or law.

The condition of women in Afghanistan is nearly the same as in other parts of Asia. The rich, in their seclusion, enjoy all the luxuries suited to their rank in life. The poor employ themselves in household labor and field work. In towns, they go about, as in Persia, covered with a large sheet, commonly white, which envelops their whole form. In the country, they are less hidden by their drapery; but common opinion requires a woman to cover her face when she sees a

man approaching with whom she is not on terms of intimacy.

The Afghans are fond of all sorts of boisterous amusements, particularly those which require a great display of bodily activity. Hunting is practised all over the country, and the people pursue this diversion not only in all the modes common to us, but in others peculiar to themselves. Sometimes a whole neighborhood, assembled, forms a circle, and sweeps together within it all the game belonging to a certain district. In the villages, much delight is taken in the *attum*, a hearty, noisy dance, consisting of violent movements, in which both sexes join. The Afghans are also fond of cock-fighting, and similar sports with quails and other animals. Grown people amuse themselves with marbles, hopping on one foot, and other pastimes, regarded by us as suited only to children. When not in action, they are fond of sitting in conversation, now and then passing round a pipe; but their favorite mode of using tobacco is in snuff, of which they take immoderate quantities. They are very social, and delight in dinner parties. After dinner, they usually smoke, or, forming a circle, tell stories and sing songs, accompanying them with music upon instruments resembling guitars, fiddles, and hautboys. Their tales, like those of the Arabian Nights, are generally about kings, viziers, genii, and fairies, always ending with a moral. All sit silent while the narrative proceeds, and, at the conclusion, there is a general cry of "Ah! well done!"

Beloochistan.

CHAPTER CCXLV.

320 B. C. to A. D. 1843.

Ancient Gedrosia — The Modern Belooches.

Beloochistan, or the country of the Belooches, is bounded north by Afghanistan, south by the Indian Ocean, east by Hindostan, and west by Persia. The ancients called it *Gedrosia*, or *Gadrosia*. At one time it was regarded as constituting a part of the Persian monarchy, and afterwards as a part of Afghanistan. It has, however, recently been ascertained that its dependence on the kings of Cabul is merely nominal; geographers therefore now regard it as a separate country. It is in general a lofty and mountainous region, being traversed by a branch of the Indian Caucasus. The central parts are occupied by extensive deserts of many hundred miles in extent; the northern boundary is also a desert. The rivers are mere torrents, which, in the rainy season, carry great volumes of water to the sea, but at other times mark their course only by dry beds of stones. Little is known respecting the vegetable productions of this country. The tamarind, the date, the mulberry, the teak, plantain, sycamore, and walnut, are found in different parts, according to the climate. Mulberries are dried and ground into meal for bread by the inhabitants, and assafœtida is held in much esteem as food. The soil also produces wheat, barley, rice, cotton, indigo, and tobacco. Horses are raised for exportation to India in the north-west: dromedaries are used in the low country, and camels in the mountains. Beloochistan contains one hundred and fifty thousand square miles; the population is estimated at from two to four millions.

This country is supposed to have been one of the one hundred and twenty-seven provinces of that Persian potentate who, in the Book of Esther, is described as reigning over the land "from India even unto Ethiopia." Its ancient history, however, is little better than a blank. No event connected with it is to be found in the ancient writers, except the march of Alexander through this territory on his return from India to Persia. On the frontier he found a very scanty population, and an atmosphere heated to an extraordinary degree: food and water were scarce, and on directing his march toward the sea-shore, he met with only a few miserable inhabitants, living on fish, and dwelling in huts formed of shells and fish bones. As the army proceeded, their difficulties and sufferings increased. Hills of loose sand rendered travelling almost impossible; the horses and mules perished from fatigue and thirst; and the march could be accomplished only at night, owing to the intense heat of the sun. The loss and suffering sustained by the Macedonians, in crossing the Gedrosian desert, were greater than all which they had endured in the preceding year, since they crossed the Hellespont to invade Asia. After a march of sixty days from the Indus, Alexander at length reached a place called Poora, which is described as the capital of Gedrosia. In the language of that quarter, the word signifies merely a town or city. This place was situated in a pleasant neighborhood, and the wayworn Macedonians were enabled to take some refreshment and rest, after their unparalleled fatigues. Gedrosia was governed by a Persian satrap; and this is all we know of its history in ancient times.

The modern history of Beloochistan is equally barren. The country was traversed by the armies of the khalifs and Mongolian conquerors, and it became nominally a portion of the empire of the Hindoo sovereign Acbar. In the middle of the eighteenth century, it was tributary to Nadir Shah. At a later period, some of the Belooches invaded the neighboring country of Scinde, and established themselves in that quarter; but, in 1843, they were expelled by the British.

We have very little satisfactory information as to the social and political state of the Belooches. The nominal king of the country is the khan of Kelat, a small province in the west, containing a town of the same name, of about twelve thousand inhabitants, and the only one of any magnitude in Beloochistan. Another province, called Lussa, has an hereditary prince of its own; the vassal of the Khan Mekran, the third province, seems to be independent, or distracted by the contests of numerous petty chiefs. The government of the khan is absolute, and he has the power of life and death wherever his authority is acknowledged.

The inhabitants are usually divided into the proper *Belooches*, and the *Brahoes;* but the former are in reality composed of numerous tribes, distinct from each other. The Brahoes may be described as the Tartars

of Beloochistan, wandering about the country, as the seasons vary, from pasture to pasture, and in winter huddling together under tents of felt or goat's hair. Civilization, such as it is, among these people, diminishes according to the distance from Hindostan. In the extreme west, the people are freebooters by profession, and scour the country at the rate of seventy and eighty miles a day. The love of highway robbery seems to be a national taste. Beside the native tribes, there are many Hindoos in Beloochistan, who manage the monetary concerns of the people.

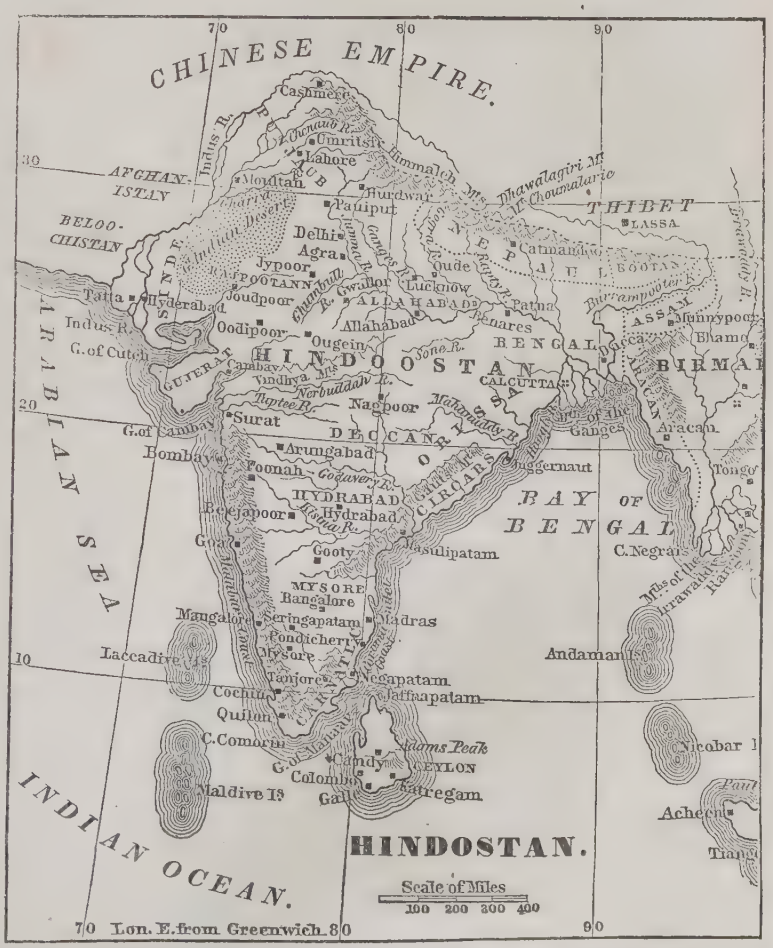
Hospitality, courage, sensuality, polygamy — all things good and bad that distinguish mankind in the lower stages of civilization — are to be found among the Belooches. They pass most of their time in smoking tobacco and hemp, and chewing opium. Their principal amusement, in addition to warlike exercises, is gaming. They are fond of bardic songs, and it is the profession of one of the tribes to scream forth the genealogies of their entertainers to the discordant music of the tom-tom, cymbal, or a rude guitar. The men wear cotton jackets and loose trousers, with a scarf of shawl round the waist. In winter, a sort of capote, of felt or coarse cloth, is added. The women shroud themselves in drapery, as among the Afghans. They are the drudges of the men, but have a certain influence in the counsels of their masters.

Some customs among the Belooches would seem to indicate that they are of Jewish origin, and this opinion is confirmed by their personal appearance; but they reject this as a reproach, and assume to be of Arab extraction. In religion they are Mahometans of the Sunnee sect. Industry is in a very low state among them. They spin the hair of goats and camels into ropes, and weave it into coarse fabrics. The wool of their sheep they manufacture into garments, coloring them with madder and other native dyes. A few matchlocks and other arms are made at Khelat. The Belooches have some trade by exchanging butter, hides, wool, drugs, fruits, &c., for rice, spices, British and Indian manufactures and slaves from Muscat.

India or Hindostan.

CHAPTER CCXLVI.

Geographical Description.



HINDOSTAN.

THIS extensive and celebrated country is bounded on the north by the empire of China; on the east by Burmah, Assam, and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Arabian Sea, Beloochistan, and Afghanistan. It is about eighteen hundred miles in length from north to south, and fifteen hundred at its greatest width. Its extent is one million four hundred thousand square miles, and it contains one hundred and forty millions of people, or one hundred to a square mile.

The Himmaleh Mountains, which extend along its northern border, dividing it from Thibet and Tartary, are the loftiest in the world. One of its peaks, Chamulare, is the highest point on the globe, reaching twenty-nine thousand feet — almost six miles — in perpendicular elevation. These mountains rise in successive stages from the champaign country, forming several parallel ridges — their tops covered with everlasting snow. Along the western shore of Hindostan, there is a range of mountains called Western Ghauts, which reach an elevation of ten thousand feet: on the opposite coast is a range less elevated, called the Eastern Ghauts.

The principal river of India is the Ganges; it rises in the Himmaleh Mountains, and, after winding eight hundred miles among these chains, issues into the open country. Flowing thirteen hundred miles through

Banks of the Ganges.

Almug Tree.

Pomegranate.

delightful plains, it reaches the sea, which it enters by a number of channels. A triangular island, two hundred miles in length, is formed and intersected by three several currents. The western branch, called the *Hoogly* is navigable by ships. The Ganges is considered holy by the natives: they believe it has the power to purify them from every sin, and hence it is the object of the highest veneration. The whole navigable portion of this river, and the magnificent territory through which it passes, with its millions of inhabitants, are under the dominion of the British.

The Ganges receives eleven rivers, all of considerable size. It has annual inundations, in July and August, caused by the rains and melting snows of the north. The next great river is the Indus, or Sinde, which rises on the north slope of the Himmaleh Mountains, in Little Thibet, and, turning southward, breaks through the mountains, and flows into the Arabian Sea. It is seventeen hundred miles in length; its principal tributary is the Punjaub, formed by the confluence of five fine rivers, the chief of which are the Sutlege and Jhelum. In Southern India, the principal rivers are the Nerbuddah, Godavery, and Kistna.

The northern part of Hindostan is mountainous and rugged. The valley of the Ganges, comprising the main body of India, consists of a plain of matchless fertility, twelve hundred miles long and four hundred wide. Over this, large rivers flow with a tranquil and even current. To the westward is the great Indian desert, six hundred miles in length. To the north is the country of the Punjaub, rivalling the Gangetic valley in its fertility. Around the Nerbuddah is the table land of Central India, twelve hundred feet above the level of the sea. Farther south is the table land of the Deccan, still more elevated. Beyond this, on the east and west, the land sinks down into a flat, low country.

The climate of Hindostan presents strong contrasts. The vast plains have almost a perpetual summer, presenting double harvests, with the luxuriant foliage and the parching heat of the torrid zone. The table lands of Middle India exhibit the products of temperate climates. The elevated country to the north displays vast forests of fir, and the pinnacles of the mountains possess the stern features of everlasting winter. The flat country to the south is hot and unhealthy. The year is divided into seasons — the rainy, the cold, and the hot. The rainy extends from June to October, the cold from November to February, and the hot from March to May.

No country is richer in its vegetable products; among its trees are the teak, almug, cocoa, betel, banian, jaca, &c. Of fruits there is infinite variety, and of the most delicious quality — oranges, lemons, citrons, dates, almonds, mangos, pineapples, melons, pomegranates, &c.; spices and aromatic plants abound. In some parts there are large tracts covered with impenetrable thickets of prickly

shrubs and canes, called *jungles*. These are the retreat of various wild animals.

The animal kingdom is greatly diversified. Elephants are numerous, both wild and tame; and from time immemorial they have been trained to the service of man, as well for war and the chase as for the more quiet and peaceful purposes of draught and travel. The royal tiger, little inferior to the lion in strength and size, is peculiar to India. The rhinoceros, lion, bear, leopard, chetah, or hunting leopard, panther, fox, antelope, various kinds of deer, the nylghau, wild buffalo, the yak, or grunting ox — are among the more prominent quadrupeds. The forests abound in monkeys, and the marshes in huge crocodiles and serpents of great venom and large size. Birds of infinite variety and surpassing richness of plumage are found in the jungles and amid the forests.

Hindostan abounds in minerals. Iron, copper, and lead are abundant, though the mines are little wrought. Diamonds are obtained by washing in several localities on the Kistna and Godavery. Golconda, where diamonds and other gems are cut, has long been famed as a market for those rare and cherished productions.

At the southern part of Hindostan is the fine island of *Ceylon*, three hundred miles long and ninety to one hundred wide. The coast is low and flat; the interior is filled with mountains, of moderate elevation. This island produces fine fruits, and is famous for its cinnamon. The chief town, Colombo, has fifty thousand inhabitants. The natives, called *Cingalese*, inhabit the mountain country; those called *Candians* occupy the interior. The island belongs to Great Britain. Missionaries have been successful here: many English have settled in the country, and have introduced European improvements. There are many good roads, and even railroads. The *Maldives*, on the western coast of Hindostan, are forty or fifty small islands, with some inhabitants, under a chief who resides in the largest island, three miles in circuit. The *Laccadives*, farther north, are a group of shoals and islands: the people are governed by a chief, subject to the British.

Hindostan is politically divided as follows:

1. Kingdom of Nepaul, independent.
2. Portuguese India, a small territory on the western coast, around Goa.
3. French India, consisting of small tracts around Pondicherry, on the eastern coast.
4. Danish India, comprising little more than Serampore, in Bengal.
5. British India, containing the provinces of Bengal, Madras, Bombay, &c.; Sinde, lately conquered and annexed to the British dominions, and the Punjaub country, or Kingdom of Lahore, recently conquered from the Sikhs, and also annexed to the British dominions.

The following states are tributary to the British:

Travancore and Cochin,	Coorg,
Nizam's dominions,	Kornool,
Mysore,	Sikhim,
Oude,	Bhopaul,
Scindia,	Sattarah, Collapoor, &c.
Berar,	Cutch,
Holcar,	Bundlecund chiefs.
Guicowar,	Rajpoot states.

It will be seen from this view that nearly the whole of Hindostan is, at last, subject to British sway.

Royal Tiger.

Chetah, or Hunting Leopard.

Buffalo

Brahmins.

Rohillas.

Bheels.

British India is under the government and control of the mightiest corporation ever known — the English East India Company This has nearly all the functions of a sovereign state — a governor-general, an army, revenue, judiciary, &c. The territories which they have wrested from the native princes, or of which they have usurped the control, are over a million of square miles in extent, and having at least one hundred millions of inhabitants. The country is divided into two parts: *first*, those territories governed entirely by the Company's servants, and divided into the provinces of Bengal, Madras, Bombay, &c.: and *second*, the territories of the allied states, which, though nominally governed by the native and local princes, are subject to the British Company. The laws and usages of the Hindoos are generally respected, but the princes have little left them but the pomp and pageantry of a court; the real power being in the hands of the Company's agents, stationed in the several states. The Company has strong garrisons in various quarters, and an army of two hundred and fifty thousand men; most of them native soldiers, called *sepoys*, paid and trained to keep their country in slavery. If any of the princes become restive under the tyranny which oppresses them and their people, they are treated as rebels, and revolt is sure to be fearfully punished. The whole course of the British Company in India is utterly hostile to the justice and humanity professed by the British people.

The Hindoos are nearly black, but are of the Caucasian race. They are an ancient people, and their history is full of interest. Their country has witnessed the invasions of Alexander and Tamerlane; it has been the scene of the gorgeous empire of Aurungzebe and Acbar. It has displayed human nature in a strange, though humiliating aspect, as degraded and oppressed for ages by a religious system, which divides the people into castes, and subjects the whole mass, from the prince to the peasant, to the bondage of a vicious and superstitious priesthood. It has, moreover, furnished in modern times a theatre for the display of mercantile avarice and tyranny, proceeding from a Christian country, not less greedy, though more cautious and measured, than the military ravages of Zingis Khan and his successors.

The authentic history of Hindostan does not go back to a remote date. The Greeks had not heard of it till Alexander reached Babylon in his expedition against Persia. It was then, and long after, called *India;* the term including the whole region between China and the Arabian Gulf. Subsequently it was divided by geographers into *India beyond the Ganges* and *India within the Ganges.* To the latter part, the title of *Hindostan*, or *land of the Hindoos*, was applied in more modern times.

In the early periods, Hindostan was divided into numerous small kingdoms and principali-

ties, and so it has continued for ages, except that the empire of the Moguls, for a period, embraced the whole country in its dominions. Even then, the old divisions, for the most part, remained, the kings and chiefs acknowledging the supremacy of the emperor by contributions and military services. At the same time, the Hindoos are one people, and though divided into castes and tribes, hereafter to be noticed, yet there is a striking homogeneity in the race, amid great diversity in the political divisions of the country.

CHAPTER CCXLVII.

3000 B. C. to 1000 B. C.

Early History of Hindostan — Extravagant Chronology of the Hindoos — Character of their Early Traditions and Records.

India, doubtless, began to be inhabited at a very early stage of the peopling of the world. Its first inhabitants, ignorant and rude, wandered for ages in the immense plains and valleys of this fertile country, living on fruits, and the produce of their flocks and herds. A long time must have elapsed before they began to associate in political communities. When the people had multiplied so far as to compose a body too large and unwieldy to be managed by the simple expedients which bind together the members of a family or a tribe, the first rude form of a monarchy or political system was devised. Though we have no materials from the Hindoos which yield us any assistance in discovering the time which elapsed in their progress to this point of social maturity, yet we have no reason to think the progress a rapid one. Perhaps the Hindoos acquired the first rude form of a national polity at as early a period as any part of the human race. If we may trust their own writings, a great monarchy existed in this country five thousand years ago. This monarchy comprised many different tribes or nations. The reigning sovereign was styled *Maharajah*. The inferior princes held a sort of feudal power, and exercised the full attributes of monarchy in their several governments. Diodorus Siculus informs us that they were absolute proprietors of the land in their several jurisdictions. They claimed affinity with the sun and moon: they were assisted in the administration of affairs by the counsels of the Brahmins, who, like the Magi of Persia, were both priests of religion and political officers by hereditary right.

The domestic history of these ancient dynasties of princes is entirely lost. The names of the sovereigns alone remain, a dead letter, on the tablet of history, exhibiting an instructive lesson upon the vanity of human grandeur, and the pride of sublunary distinction. The people of India were then, as at present, divided into various tribes or castes, never intermarrying, never uniting at entertainments, nor associating in any intimate manner whatever. It is impossible to conjecture at what point of time those singular institutions were devised which have been distinguished by a durability so extraordinary, and which present a spectacle so instructive to those who would understand the human mind, and the laws which, amid all the different forms of civil society, invariably preside over its progress. At that early date also, the Hindoos were distinguished for their ingenuity in all the mechanical arts; by their genius for commerce, which they carried on to a considerable extent with Egypt and Arabia; for hospitality, love of truth, temperance, and frugality; and, above all, for the profound learning, and lofty precepts of morality which were inculcated by the ancient Brahmins.

The Hindoos have always shown themselves strongly averse to disclosing the facts of their national history, and the doctrines of their ancient religion. Notwithstanding this, they have taken great pains to record what they have known respecting these matters. Rude nations seem to derive a peculiar gratification from pretensions to a remote antiquity. A boastful and turgid vanity distinguished in a remarkable manner the Oriental nations, and they have consequently, in most instances, carried their claims to antiquity extravagantly high. The present age of the world, according to the system of the Hindoos, is distinguished into four grand periods, denominated *yugs*. The first is the *Satya yug*, comprehending one million seven hundred and twenty-eight thousand years; the second is the *Treta yug*, of one million, two hundred and ninety-six thousand; the third is the *Dwapar yug*, of eight hundred and sixty-four thousand years, and the fourth is the *Cali yug*, which will extend to four hundred and thirty two thousand years. Of these periods the first three have passed; and in the year 1849 of the Christian era, four thousand nine hundred and eleven years of the last. From the commencement, therefore, of the Satya yug to the year 1849, is a space of three million eight hundred and ninety-two thousand nine hundred and forty-three years — the antiquity to which the Hindoos lay claim!

All this is sufficiently extravagant; yet the legendary tales of the Hindoos are not to be altogether disregarded, because, without a knowledge of them, much of what has been written concerning the people of India cannot be understood. We must relate, therefore, that, according to these legends, at the commencement of the Satya yug, or three million eight hundred and ninety-two thousand nine hundred and forty-three years ago, lived a person called *Satyavrata*, or *Vaivaswata*, or the seventh Menu. He escaped with his family from a universal deluge, which destroyed the rest of the human species. His descendants comprised two royal branches, the one denominated the *children of the sun*, and the other, the *children of the moon*. The former reigned at Oude, the latter at Vitora. These families, or dynasties, subsisted till the thousandth year of the present yug, at which time they both became extinct. A list of the names of the successive princes is found in the Sanscrit books.

The extravagant claims to antiquity set up by the Chaldeans and Egyptians have been treated with contempt by the learned of Europe. Yet the love of the marvellous is curiously illustrated by the respect which they have paid to the chronology of the Hindoos. This is partly explained by the fact that we have received our information respecting these latter people, not from the incredulous historians of Greece and Rome, but from men who had seen the people, and whose imagination had been powerfully affected by the spectacle of a new system of manners, arts, institutions, and ideas. These were naturally expected to augment the opinion of their own consequence by the greatness of the wonders which they had beheld. The Hindoo statements, if they have not, in any instance, gained a literal belief, have almost univer-

sally been regarded as very different from the fictions of an unimproved and credulous people, and entitled to very serious and profound investigation. Yet they are utterly extravagant and incredible.

The wildness and inconsistency of the Hindoo accounts evidently place them beyond the sober limits of history; still, it has been imagined that if their literal meaning must of necessity be renounced, they at least contain a poetical or figurative delineation of real events, which ought to be studied for the truths it may disclose. The labor and ingenuity which have been bestowed upon this inquiry, unfortunately have not been attended with an adequate reward. The Hindoo legends still present a maze of unnatural fictions, in which a series of real events can by no artifice be traced. The internal evidence which these legends display, afforded, indeed, the strongest reason to anticipate this result. The offspring of a wild and ungoverned imagination, they mark the state of a rude and credulous people, delighting in the marvellous. The Hindoos, in fact, are destitute of historical records. Their ancient literature contains not a single production to which the historical character belongs. The works in which the miraculous transactions of former times are described, are poems. Most of them are books of a religious character, in which the exploits of the gods, and their commands to mortals, are recorded. In all these, the actions of men and deities are mixed together. The Brahmins are the most audacious, and perhaps the most unskilful, of all fabricators.

The people of Hindostan and the ancient nations of Europe came in contact at a single point. The expedition of Alexander the Great, began, and in some measure ended, their connection. Even of this event, so recent and remarkable, the Hindoos have no record. They have not even a tradition that can, with any certainty, be traced to it. The information which we have received of this invasion, from the Greeks themselves, is extremely defective. It was not until the moderns had studied the Hindoo language, that they acquired the means of full and accurate information.

From the scattered hints contained in the writings of the Greeks, the conclusion has been drawn, that the Hindoos, at the time of Alexander's invasion, were in a state of manners, society, and knowledge, very similar to that in which they were found by the modern nations of Europe. It is no unreasonable supposition that they have presented a very uniform appearance during the long interval from the visit of the Greeks to that of the English. Yet, with regard to the ancient history of India, we are not without resources. The researches of modern Europeans, who have explored the institutions, the laws, the manners, the arts, occupations and maxims, of this ancient people, have enabled them to draw the picture of society, which they have presented, through a long series of years. We cannot describe, with an accuracy fully to be relied on, the lives of the kings, or the particulars of their political revolutions. But we can show how they lived together as members of the community and of families, how they were arranged in society, what arts they practised, what tenets they believed, what manners they displayed, under what species of government they existed, and what character, as human beings, they possessed. This is by far the most useful and important part of history.

CHAPTER CCXLVIII.

2000 to 428 B. C.

Northern Origin of the Hindoos — The Brahmins — The Maha-Rajah Dynasty — Reign of Feros-ra — Sinkol — Conquest of India by Bacchus — Rama's Monkey Army — Conquests of Sesostris — Expedition of Scylax — Conquests of Darius Hystaspes.

All the Hindoo traditions unite in representing the neighborhood of the Ganges as the cradle of their race. Their most ancient records intimate that the first kingdoms in this sacred territory were founded by persons who came from the north; and the existing temples and monuments, both above and below ground, furnish a species of chronicle of the progressive extension of an immigrating and highly civilized race from north to south. The Brahmins appear to have exercised an indirect sovereignty over the other classes of society, from the beginning. The kings were selected from the caste of warriors; but the priestly caste restrained the power of the sovereign by religious enactments and institutions, which brought both public and private affairs under their cognizance How this influence was obtained is a matter of conjecture; but it evidently existed before the appearance of the two great Hindoo epics — the *Rawayana* and the *Maha Barata*, both of which contain several instances of the awful veneration in which the Brahmins were held by the kings themselves.

In the ancient Hindoo drama entitled the *Toy Cart*, which was written before the Christian era, and refers to events many centuries antecedent, we find a notice of a strange revolution effected in the government of Ougeir by a Brahminical intrigue. It describes how the Brahmins, taking offence at a slight put upon them by their sovereign Palaka, managed to overturn the government, by employing a hermit and a cow-boy as their instruments.

As far as we can discover by the Hindoo writings, there were, at this time, two great dynasties in Hindostan, north of the River Kistna. These were termed the *Solar* race and the *Lunar* race. The former held its capital at Ayadda, or Oude, and the latter occupied the district in the west, about Delhi. The Hindoo poems contain references to the war between the Pandoos and the Kooroos, both branches of the Lunar race. This war was to the Hindoos what the Trojan war was to the Greeks, by its influence upon their poetry, literature, and arts. It forms the subject of the Maha Barata, which contains one hundred thousand distichs. Like the Iliad, this poem is supposed to be founded on historical facts, though much of it is invention. Of the date of the events which it described we know nothing.

The family of Maha-rajah is said to have possessed the throne of Hindostan for seven hundred years. The Hindoos were for a long time secluded from any immediate intercourse with the neighboring countries, by the peculiarity of their customs and religion. But about the close of the dynasty of Maha-rajah happened an invasion of their country by the Persians. One of the Hindoo princes quarrelled with the reigning sovereign, and fled to Persia, where the celebrated Feridoun was upon the throne. This monarch espoused the cause of the fugitives, sent an army into Hindostan, and carried on a war with that empire for ten

years. The country suffered exceedingly during these hostilities, and the Hindoo sovereign was, in the end, compelled to cede a part of his dominions to the fugitive prince. A tribute was at the same time exacted by the Persian monarch, and the empire of Hindostan seems, ever after this, to have depended, in some measure, upon that of Persia.

In the year 1209 B. C., the throne of India was occupied by *Feros-ra*, who is celebrated for his deep knowledge of the Hindoo sciences of the Shaster, and for his attachment to the society of literary men. He entirely neglected the art of war, and expended the public revenue in building temples and maintaining religious devotees and enthusiasts. The dynasty of Feros-ra comprehends one hundred and thirty-seven years. It was overthrown by Rustem, the celebrated Persian hero, who invaded India from the north, and drove the reigning monarch into the mountains on the confines of Bengal and Orissa, where he died. The whole empire of Hindostan fell into the hands of Rustem, who placed on the throne *Suraja*, a man of abilities, who soon restored the power of the empire. This dynasty commenced 1072 B. C. The Brahmins affirm that the worship of emblematical figures was first introduced during this period. The Persians affirm that they introduced the worship of the sun, of the heavenly host, and of fire. But the mental adoration of the divinity as our Supreme Being was still followed by many. The great city of Kinoge, which was long the capital of Hindostan, was built by one of the Surajas, on the banks of the Ganges. Its walls are said to have been one hundred miles in circuit.

Sinkol, a native of Kinoge, raised a rebellion, defeated the imperial army, and mounted the throne. He proved a warlike and magnificent sovereign. He built many noble cities, among which was Goura. This city is said to have been the capital of Bengal for two thousand years; its ruins, which are still visible, prove it to have been a place of astonishing magnificence. Sinkol, by withholding the tribute from the king of Persia, provoked an invasion from that monarch. The country was wasted with fire and sword. Sinkol was compelled to submit to the conqueror, who carried him captive to Tartary, where he died 731 B. C.

The Greek writers have celebrated the conquest of India by Bacchus, a personage whose existence has been called in question, and who, at all events, has been represented, both in history and mythology, under a great variety of forms. It is not improbable, however, that a person eminently endowed with the important qualifications ascribed to Bacchus in the early ages, actually did exist, not only a great hero in war, but a zealous promoter, in peace, of the liberal and useful arts. He seems to have been known and adored under the name of *Bacchus*, *Dionysus*, *Osiris*, or *Rama*, in almost every part of the ancient world. The vanity of the Egyptians and Greeks in transferring to their own deified heroes whatever they had learned by tradition or heard from report, concerning the illustrious exploits of eminent men in the neighboring countries, is the fruitful source of nearly all the difficulties which attend the investigation of this part of history. A very close intercourse existed, in early times, between Hindostan and Egypt. The Egyptians multiplied their theological fables, by ingrafting upon them those of the Hindoos; and the Greeks, in their turn, imported the Egyptian mythology and legends, and adapted them to their own country.

According to these legends, Bacchus led his armies from Egypt to India, where he found the natives wandering over their mountains and plains in all the simplicity of pastoral life, and the innocence of a primeval age. Yet an immense multitude of these people tumultuously flocked together, to oppose the progress of the invading army. Bacchus, it is said, was accustomed to retain at his court a certain number of female devotees, who, by their frantic outcries and extravagant behavior, exhibited the appearance of divine inspiration. These females accompanied the invading army, and, under the impulse of a holy frenzy, ran up and down the mountains, and made the forests resound with cries of "Io Bacche! Io Triumphe!" The priestesses, as well as the soldiers of the army, were furnished each with a thyrsus, or spear wrapped in vine-leaves, to amuse the simple Indians, and make them believe that no hostilities were intended. When the rude but innumerable Hindoo host had assembled and prepared for the assault, with their elephants arrayed in front, these furious Bacchæ, as they are called, flew, in a transport of wild enthusiasm, among the affrighted Indians, clashing their cymbals and brandishing their leafy weapons in the air. Their horrid shrieks and yelling so terrified the elephants, that they fled from the field, and the whole Hindoo host was speedily routed.

Bacchus spent three years in the conquest of India; and, according to some accounts, his march to the south was arrested only by the ocean. He set up pillars and other monuments of his victories in many places. His skill in legislation and agriculture is much praised. He planted vineyards and fig-trees, and erected many noble cities. He reigned over India fifty-two years, and died at a very advanced age, leaving a numerous family of children, who continued for many generations to sway the imperial sceptre. There is good reason for believing that he is the same personage that is celebrated in the Hindoo poems under the name of *Rama*, and who is regarded as having established the first regular government in this part of Asia. Rama is described as the sovereign of Ayodha, a city of wonderful extent and magnificence. He is celebrated as a conqueror of the highest renown, and the deliverer of the nation from tyrants. One of his exploits was performed in commanding an army of monkeys. By the wonderful activity of these creatures, a bridge of rocks was built over the sea, from the continent to Ceylon. Such is the Hindoo tale, founded, probably, on the fact that the Island of Ceylon is connected with the main land by a ledge of rocks, now called *Adam's Bridge*. The monkeys or satyrs are supposed to have been a race of wild mountaineers, whom Rama had civilized. Such is the opinion of Sir William Jones. As to the chronology of these events, or how far they are founded upon any real occurrences, it is impossible to speak with confidence.

Sesostris, king of Egypt, is also mentioned by the ancient historians among the conquerors whose arms penetrated to India. Diodorus Siculus informs us that he built a fleet of four hundred large ships on the Red Sea. One of these was magnificently constructed of cedar, two hundred and eighty cubits long, richly ornamented on the outside with devices in gold, and adorned on the inside with plates of silver. This

fleet, after conquering all the countries on the shores of the Red Sea, proceeded out of the straits, and traversed the southern coast of the peninsula of India, reducing, in its progress, the maritime cities, and establishing colonies of Egyptians in various places. After reaching the mouths of the Ganges, the conqueror erected triumphal pillars, inscribed with his name and a recital of his victories. This story seems to border on the fabulous; but it is, to a certain degree, corroborated by curious facts. In a Persian history, quoted by Ferishta, it is related that the Afghans are of the race of the Egyptians, who were ruled by Pharaoh. To this remark may be added another of Sir William Jones, that the mountaineers of Bengal and Behar can hardly be distinguished, in some of their features, from the modern Abyssinians. Sesostris is said to be known as a conqueror, in India, by the name of *Sacya*.

Whatever conquests were made by Sesostris in India, they do not appear to have been permanent. The Persians, under Darius Hystaspes, seem to have been more successful in establishing their power in that country. Darius, having subdued all the territories lying between the Caspian Sea and the River Oxus, next turned his arms toward India. With a view to obtain information respecting this country, he despatched Scylax, a Greek or Carian officer in his service, on an exploring expedition, with a squadron of vessels. This commander was instructed to sail down the River Indus till he reached the ocean. Such an enterprise had never before been undertaken by a Persian monarch, and the regions watered by the Indus were almost entirely unknown to the western nations. Scylax accomplished his undertaking in the most satisfactory manner. He sailed down the Indus to the ocean, coasted along the Arabian shore, and entered the Red Sea at the Straits of Babelmandel. Thirty months after he left the town of Caspatyra, on the Indus, he arrived at Suez, the port from which Necho had formerly sent the Phœnicians to circumnavigate Africa. From this place, Scylax proceeded to Susa, where he gave Darius a complete account of his voyage. His description of the populousness, fertility, and high cultivation of the territory along the banks of the Indus made the Persian king impatient to become the master of so rich a country. He immediately invaded India with a strong army, and established his authority in those regions traversed by the great river which Scylax had navigated. It does not appear that the Persian dominion extended so far as Central India. Herodotus, from whom we have received this account, furnishes no particulars of the conquest, except that India made the twentieth province of the Persian empire, and that the annual revenue which it furnished to the royal treasury was three hundred and sixty talents of gold — an amount equivalent to about two million five hundred thousand dollars.

Notwithstanding this conquest, it does not appear that any general knowledge of India was diffused throughout the western nations. The Persians were little interested in the study of geography. The Greeks were the only people who, at that time, paid any attention to the liberal sciences; and, as they regarded all nations but themselves in the light of barbarians, they were not disposed to attach any great importance to the discoveries of Scylax. In fact, that navigator had related so many wonderful things in the account of his voyage, that he was thought to be little better than a romancer.

CHAPTER CCXLIX.

328 to 300 B. C.

Invasion of India by Alexander of Macedon — Capture of Massaga and Aornos — Defeat of Porus — Retreat of Alexander — Reign of Sandracottus — The Kingdom of Magadha — Embassy of Damaichus.

A NEW era in the history of India begins with the conquests of Alexander the Great. This monarch, having overrun the Persian empire, and even carried his arms northward as far as Bactria, determined to follow up his career of success by the invasion of India. An excess of vanity and folly prompted him to this undertaking; for the project was quite useless in itself, as well as very dangerous. He had read, in the ancient fables of Greece, that Bacchus and Hercules, both sons of Jupiter, had attempted the same, or a similar, exploit. He was resolved not to be surpassed by them, and he had many flatterers about him who applauded this wild and chimerical design. In the year 328 B. C., or about one hundred and sixty years after the reign of Darius Hystaspes, he marched from Bactria across the great mountain chain of the Hindoo Koosh, which bounds Hindostan on the north. His route was the same as that which has been followed by the invaders of India in later times, among whom were Timour and Nadir Shah. Having crossed the mountains, he encamped on the site of the present city of Candahar, which place is called by the ancient geographers *Alexandria Paropamisana*.

On his first entrance into India, the petty princes of the country came to meet him and make their submission. They declared that he was the third son of Jupiter who had visited their country; that they knew Bacchus and Hercules only by fame, but now they had the happiness to see a son of Jupiter face to face. Such is the story related by the Greek writers, who were not very scrupulous in embellishing the facts of their narratives. In his progress southward, Alexander began to experience the extraordinary difficulties to which an invading army is exposed by the natural strength of the country as well as its artificial fortifications. He first encountered the city of Massaga, which was defended by a garrison of thirty thousand men. Nature and art seemed to have vied with each other in rendering this place impregnable. The greater part of it was surrounded by a very deep and rapid river with steep banks, and on the land side were high and craggy rocks, at the foot of which were caves and deep clefts, which offered a much more formidable defence than any artificial trenches. Whilst Alexander was going round the city to view the fortifications, he was shot by an arrow in the calf of his leg. When he saw the blood flowing, he exclaimed, "Every one tells me I am the son of Jupiter, but my wound makes me sensible that I am a man." The soldiers by immense labor filled up the chasms in the rocks with trunks of trees and great stones. They then brought forward their battering-rams and balistæ. These strange engines so terrified the

Hindoos that they immediately surrendered the city.

The next powerful obstacle encountered by the Macedonians was a rock called *Aornos*, which means a place so high that a bird cannot fly over it. All the inhabitants of a city in the neighborhood had fled to this place on the approach of the invaders. It was very steep on every side, and its base was bordered by a river and deep morass. It was necessary to capture this place, that the army might not leave so strong a post of the enemy in its rear. There was a thick forest in the neighborhood, and Alexander gave orders to fell the trees for the purpose of filling up the morass. This was done: the king threw in the first trunk; the soldiers, seeing this, shouted for joy, and, every one laboring with incredible diligence, the work was finished in a week. The attack then began. Alexander led the way in climbing up the rock. This was a very hazardous movement. Many of the soldiers slipped down the steep declivity, and were drowned in the river. The Hindoos defended themselves by rolling great stones down upon the assailants; and so many of the Macedonians were killed, that Alexander found it necessary to sound a retreat. After taking some repose, he renewed the attack by ordering the military towers and engines to be brought forward. The Hindoos laughed at this mode of warfare, and made sport of their enemies for two days and nights, beating their drums and cymbals till the rock and all the neighborhood echoed with the sound. On the third night, they were not heard, and the Macedonians were surprised to see every part of the rock illuminated with torches. It appeared now that the Hindoos were retreating under cover of the night, and the whole army, by Alexander's order, immediately shouted aloud. This so terrified the fugitives, that great numbers of them, imagining the enemy were close in pursuit, leaped from the top of the rock, and were dashed to pieces. The Macedonians immediately took possession of the place.

Having subdued the natives and tribes on the northwest bank of the Indus, Alexander crossed that river at Taxila, now called *Attock*, which is the only place in that quarter where the stream is so gentle that a floating bridge can be thrown over it. From this point he took the route leading to the Ganges and the rich and populous regions of the south. He found this part of the country under the dominion of a great king, or emperor, named *Porus*. Alexander imagined that this monarch, astonished and terrified by the Macedonian conquests, would immediately submit to him. He therefore sent a message to Porus as if to a vassal, commanding him to pay tribute and meet him on his march. The Hindoo sovereign replied that he would meet him, but it should be sword in hand. Alexander, exasperated at this reply, hastened his march, and arrived at the River Hydaspes, one of the head streams of the Indus, and now called the *Jhelum*. He found Porus with his army encamped on the opposite bank, ready to dispute his passage.

The Hindoo army was strengthened in front by a line of eighty-five elephants and three hundred war chariots. Porus himself was of a gigantic stature, and rode an elephant of enormous size. The Macedonians dreaded not only the enemy, but the river which they were obliged to pass. It was half a mile wide, and so deep as to be nowhere fordable. Notwithstanding its great breadth, its waters dashed with violence on the rocks, which impeded its course, and rendered all attempts to cross both difficult and dangerous. The appearance of the enemy on the opposite side was terrible in the extreme. The bank of the river was covered with men, horses, and elephants Those hideous animals stood firm, like so many towers, and the Hindoos caused them to utter loud cries, that they might fill the Macedonians with terror. Alexander was in great perplexity; and finding, after repeated attempts, that he could not pass the river by force of arms, he determined upon a stratagem. He ordered his cavalry to make a feint of crossing the stream in the night, and to raise a shout, as if they were about to rush into the water. Porus, hearing the noise, commanded a body of elephants to hasten to the spot; but they met no enemy. This was repeated several times, till the Hindoos, becoming used to these false alarms, took no further notice of them.

Having thus diverted the attention of his adversary from his designed movement, Alexander suddenly pushed a body of troops into the river, and gained possession of a small island in the middle of the stream. While endeavoring to force a passage across from this spot, a furious storm arose, accompanied with tremendous thunder and lightning. Alexander, instead of being terrified, was only encouraged by this accident, looking upon it as highly favorable to his design. He immediately gave orders for the embarkation of his whole army, and crossed the stream himself in the first boat. It is reported that, on this occasion, he cried out, "O Athenians! could you believe that I would expose myself to such dangers to merit your applause?" The Macedonian army, having effected the passage of the river, immediately fell upon the enemy with great fury. They gained a complete victory, the Hindoos losing above twenty thousand men, including the two sons of Porus. The loss of the Macedonians is stated to have been less than three hundred. Porus himself was taken prisoner, and carried into the presence of Alexander, who asked him how he desired to be treated. "Like a king," was the reply. "Do you ask for nothing more?" said Alexander. "No," returned Porus; "all things are included in that single word." The Macedonian conqueror was struck with this greatness of soul, which seemed heightened by the distress of the Hindoo monarch. He restored him to his throne, annexed new provinces to his dominions, and bestowed on him the greatest honors and his personal friendship.

The conquerors had now reached that rich and populous territory called the *Punjaub*, or the Country of the Five Rivers. At every step of their progress, objects no less striking than new attracted their attention. The magnitude of the rivers filled them with surprise. No country which they had ever visited was so populous and well cultivated, or abounded with so many valuable productions of nature and art. Wherever he directed his march, Alexander was allured onward by magnificent descriptions of the regions yet unvisited. He was informed that the Indus was an insignificant stream compared to the Ganges, and the territories through which he had passed far inferior in every respect to the regions of the south. These accounts stimulated his desire of conquest to the highest pitch, and he urged his soldiers to push on their march toward that quarter, where wealth, fame, and dominion awaited them.

But the soldiers no longer felt the same ardor for conquest which had animated their commander. The dangers and fatigues which they had already passed through had sobered their enthusiasm, while new dangers and fatigues of an extraordinary character still lay in their way. They were told that, after passing the River Hyphasis, they must march eleven days through a desert before they reached the great River Ganges; that beyond this mighty stream dwelt the Gangaridæ and the Prasii, whose king was preparing to oppose their progress with an army of two hundred and twenty thousand men and three thousand elephants. This intelligence spread a panic throughout the army, and raised a general murmur against the design of marching farther. The Macedonians were now nearly worn out with hard service. They had grown gray in the camp and the battle-field, and were incessantly directing their eyes and their wishes toward their native land. For the last two months, it had rained almost without ceasing, and, notwithstanding the command of their king, they declared that they would march no farther.

Alexander found himself compelled to yield to the wishes of his men. He gave orders to return, leaving a few bodies of troops to retain possession of the territories which he had conquered. His campaign in India had occupied three or four months, and might have been more successful had it not been undertaken at the wrong season of the year. The Greeks were totally ignorant of the periodical rains of India, and Alexander began his march into that country just at the commencement of the rainy season. His conquests were not permanent. The soldiers whom he left behind indulged in every sort of debauchery, and dissensions soon broke out among their commanders. The death of Alexander, which took place shortly after, hastened the downfall of the Macedonian empire in Hindostan.

We are unable to state the precise nature of the Hindoo political system at this period, and it is uncertain whether the various kings and princes of the country were subject to any supreme head, or whether they were independent sovereigns. A prince called by the Greeks *Sandracottus* reigned here at the time of the Macedonian conquest. The western princes, by his assistance, expelled the invaders from their territories. Seleucus, one of the successors of Alexander, attempted with a large force to reconquer the country, but with very little success. The war was concluded by a treaty, in pursuance of which Seleucus gave his daughter in marriage to Sandracottus, and the latter, in return, agreed to furnish Seleucus annually with fifty elephants. This friendly intercourse was kept up for some time; but, after the death of Seleucus, the Greeks appear to have been finally expelled from Hindostan. No particulars of this event, however, have been transmitted to us by the ancient historians.

One of the Hindoo kingdoms at this period was called *Magadha*, and was situated in the same quarter with the modern province of Behar. Its capital was Palibothra, now Patna. About the time of Alexander, this kingdom was ruled by a sovereign named *Mahapadma Nanda*. He was powerful and ambitious, but greedy and cruel. By these vices, as well as by his inferiority of birth, he seems to have provoked the hostility of the Brahmins. By one wife he had eight sons, who, with their father, were called the *nine Nandas*. By another wife, of low extraction, he had a son called *Chandra Gupta*. This person was made the instrument of the rebellious spirit of the Brahmins, who put to death Nanda and his eight other sons, and placed Chandra Gupta on the throne. The Brahmins, in this revolution, were aided by Pawatswara, a prince in the north of India, to whom they promised an accession of territory as the reward of his alliance. The execution of this treaty was evaded by the assassination of the prince. His son Malayaketu led a mingled host against Magadha, to avenge his father's death. Among his troops we find the Garanas, the Lakas, and the Kambojas, or people of Arachosia. It has been supposed that Chandra Gupta is the same with Sandracottus.

Damaichus, a Greek, who was sent as an ambassador by Seleucus into India, wrote an account of his embassy, some fragments of which have been preserved. This writer and the rest of his countrymen who visited India, appear to have had no scruple in relating the most marvellous tales to amuse and astonish the credulous Greeks. They stated that men were found in this country with ears so large as to cover the whole body; others with one eye, no mouth nor nose, and with long feet, having the toes turning backward others with heads shaped like a wedge; and others of pygmy size, only three spans in height. These marvellous accounts doubtless originated in the grotesque symbolical representations sculptured on the walls and idols of the Hindoo pagodas, and which the travellers contemplated with astonishment. These representations were mistaken, in that remote region of the world, for actual copies of living things.

CHAPTER CCL.

204 B. C. to A. D. 1000.

Reign of Vicramaditya — Embassy of Porus to Augustus — Strabo's Account of Musican — The Temple of Taxila — Usurpations of the Brahmin — Rise of Buddhism — The Kingdom of Kinoge — Maldeo — Expulsion of the Buddhists.

From the death of Chandra Gupta there is a blank in the history of India, continuing for more than two hundred years. Of this interval we know nothing, except what is related by the Greek writers respecting *Sophagesenus*, one of the Hindoo sovereigns, who is said to have made a treaty with Antiochus the Great, king of Syria, 204 B. C. Of this treaty we only know that the Hindoo paid the Syrian king a tribute of elephants. About half a century before the Christian era, we find mention of *Vicramaditya*, or *Bickermajit*, who is called the sovereign of all India. He ruled with such extraordinary success, that his reign forms an important era in history. He is described as unequalled by any former king in the science of jurisprudence and legislation, as well as in fortitude, justice, and wisdom. He is said to have travelled as a mendicant over a great part of the East, in order to acquire a knowledge of the arts, learning, and policy of foreign nations, that he might transplant them into his own empire. The Hindoo poets and historians are full of their praises of this just and great man. The poets, wishing to convey an adequate idea of his inflex-

ible justice, in the Oriental style, affirm that the magnet dared not, without his permission, exert its power upon iron, nor amber upon bits of straw of the field. The historians relate that such were his temperance and contempt of luxury, that he slept upon a mat, and reduced the furniture of his apartment to an earthen pot of water. He was also a sedulous upholder of the influence of the Brahmins, and a munificent patron of learning. The poet and philosopher Calidasa was particularly favored by him. This individual was the chief of fourteen learned Brahmins whom Vicramaditya invited to his court from various parts of Hindostan, and who were denominated the fourteen jewels of his crown. Toward the close of his reign, Vicramaditya became involved in war with the king of Persia, and was forced to submit to the authority of that monarch.

The historian of the age of Augustus informs us, that in the reign of that emperor, *Porus*, a Hindoo sovereign, sent an embassy to the Roman emperor, who was then in Syria. This embassy comprised a most splendid retinue, bearing a present for Augustus of some of the rarest and most valuable productions of Hindostan. In the letters presented by the ambassadors, Porus made an ostentatious display of his great power, wealth, and magnificence. He informed Augustus that he ruled over six hundred tributary princes or rajahs. All the ambassadors, except three, died on the route. Their dress and manners excited the wonder of the subjects of Augustus. They were so thinly clothed in the light dress of their own country, that they appeared almost naked. They were highly perfumed, in the manner of the Hindoos, with aromatic unguents. Among the presents which they brought were several tigers,—an animal which the Romans had previously heard of, but had never seen,— birds of monstrous growth, and reptiles of a prodigious magnitude. In the train of the ambassadors was a venerable Brahmin, who was so flattered with the attention paid him by Augustus, that he followed him to Athens, where he burnt himself on a funeral pile before the whole population of that city.

The geographer Strabo, from whom we have this account, gives us a description of a part of Hindostan, which appears to have been faintly known to the Greeks and Romans of that day. He informs us that on the banks of the Indus was a kingdom, named *Musican*, the royal palace of which was splendid almost beyond belief. It stood on lofty columns of porphyry, richly gilded, round which, to the summit, were twined artificial vines of gold. Amid the branches of the vines appeared the figures of Indian birds, executed in jewelry of unrivalled brilliancy. The interior of the palace was one great blaze of magnificence, and abounded with whatever could gratify the sight or the hearing. In one apartment the visitor was soothed and delighted with the warblings of the softest music; in another was heard the quick and measured step of the dance; a third echoed with the richest strains of vocal song from siren lips, and a fourth resounded with the glee of bacchanalian revellers. The monarch himself, to judge from this description, seems to have placed his chief happiness in the enjoyment of a supine and voluptuous indolence. He was arrayed in a splendid dress of gold and purple, richly embroidered. He was constantly surrounded by a train of women, who spent their whole time in perfuming his tresses and adorning his person. When he condescended to appear in public, silver censers were carried before him, in which the richest aromatics of the East were burned in his honor, as if he had been a god. He lay in a golden palanquin, canopied with silken curtains fringed with pearls. His wives and female attendants followed in palanquins, adorned in the same manner. Wherever he went, either marching to war or on a hunting excursion, he was escorted by a numerous guard, and a large troop of officers and menials, who carried branches of trees, on which were perched the most beautiful singing birds. The remainder of the description of this monarch and his pageantry is of a similar character.

Another Greek writer describes the Temple of the Sun, at Taxila, in the northwest of India. The lofty walls of this temple were of red marble, interspersed with plates of burnished gold, with sharp points to imitate the solar rays. On the floor, in a kind of mosaic work of jewelry, was wrought the figure of the morning star, in precious stones of so brilliant a lustre that the work seemed to burn upon the pavement. In the same temple were two colossal statues of Alexander in gold two of the vanquished Porus in brass, and one of Ajax in ivory. Gold and precious stones of every hue were expended in such profusion upon the ornaments of this temple, that the Greeks, who were unacquainted with the wealth of the Oriental countries, might well have been struck with amazement at the sight.

Another chasm occurs about this time in Indian history. Hardly any information is afforded by the Greek writers, and we learn little from the native historians, except that the empire fell into anarchy. As the imperial power declined, the rules of caste, on which the influence of the hereditary priesthood depended, were rendered more rigid and severe. The Brahmins arrogated to themselves the exclusive privilege of studying and expounding the sacred books, and as these were the source of all Hindoo learning, whether religious or scientific, the priesthood thus obtained a monopoly of knowledge. The Brahmins alone could exercise the medical art; for, sickness being considered as the punishment of transgression, to be remedied only by penances and religious ceremonies, they alone had the right to interpret the laws, to offer sacrifices, and to give counsel to the sovereign. In the midst of the anarchy caused by the decline of the imperial authority, the great vassals of the crown assumed independence in their respective governments. This state of things continued for two or three centuries.

At a very early but uncertain period, the Brahmins were opposed by a reformer named *Buddha*, who rejected the Vedas, or sacred books, bloody sacrifices, and the distinction of castes. His followers, called *Buddhists*, must have been both numerous and powerful at a remote age, for a great number of the Hindoo rock temples are dedicated to him. From the writers of the second century, it is evident that in their day, the religion of Buddha, was very prevalent in India. In the Hindoo dramatic pieces of that time, the Buddhist observances are described with great accuracy, and the members of the sect are represented as in a flourishing condition, for they are not only tolerated, but publicly recognized.

The kingdom of Kinoge was founded about the middle of the fourth century, by a chieftain named *Basdeo*, who, after making himself master of Bengal and Behar, assumed imperial honors, and built the city of Kinoge, which gave name to the kingdom. It was during his reign that Bahram, the king of Persia, is said to

have visited India in disguise, under the assumed character of a merchant. He was discovered by an accident. One day, as he was, taking a walk in the woods adjoining Kinoge, a wild elephant rushed from a thicket, and attacked every person he met. All fled before him except Bahram, who shot an arrow into his forehead with such effect, that he laid him dead on the spot. The fame of this exploit caused him to be carried to court, where he was recognized by a Hindoo nobleman, who had formerly lived in Persia. The king, being thus compelled to own his real character, was treated with the utmost magnificence while he remained at the court of Kinoge. He married the daughter of Basdeo, and returned after some time to Persia. Kinoge continued under the rule of Basdeo and his son for eighty years. The next sovereign who attracts any notice in history, is *Maldeo*, a man of obscure origin, who elevated himself to power, and conquered the city of Delhi from the reigning family. He soon after made himself master of the metropolis, which was at this time a city of immense size. We are told that it contained thirty thousand shops for the sale of the areca nut, which the Hindoos chew like tobacco, and that among its population were sixty thousand bands of musicians and singers, who paid a tax to government. Maldeo reigned about forty years; but he was unable to transmit the crown to his posterity. Every hereditary chief and petty governor assumed independent power in his own district, and the name of the great empire of Hindostan was lost, till it was restored, many centuries afterward, by the Mahometan conqueror.

During the period which separates the ancient history of India from the modern, and which is very barren in recorded facts, the country was divided into a number of petty independent states, in which the ruling princes or rajahs appear to have been completely under the influence of the Brahmins. The warrior caste was naturally viewed with great jealousy by them, and the institutions which the Brahmins forced upon these rivals were designed to check all martial spirit and tendencies. The result of this policy was, that Hindostan subsequently became the prey of foreign conquerors. It was during this period also, though it is impossible to fix the date accurately, that the Buddhists were expelled from Hindostan by the Brahmins. They sought shelter in Ceylon, in the mountains of the north, in the countries beyond the Ganges, in Tartary, and in China, where their religion had already been preached by missionaries. The Buddhists were not the only reformers who opposed the Brahmins: they were followed by another sect, called the *Jains*, who exerted themselves to expose the fraud and superstition of the Hindoo priesthood. A further account of Buddhism will be found in the history of Thibet.

CHAPTER CCLI.

A. D. 1000 to 1605.

Modern History of Hindostan — Mahmood of Ghizni — The Gaurs — The Patans — The Seids — Zingis Khan — Timour — Baber — Acbar.

The modern history of Hindostan may be said to commence with *Mahmood* of Ghizni, who, about the year 1000, erected a powerful empire out of the provinces which had once belonged to the Saracen khalifs. This sovereign, as we have related in the history of Persia, invaded India twelve different times, subduing every thing on his march, and carrying off immense quantities of plunder. At his death, A. D. 1028, he was in possession of a great part of Hindostan, with almost the whole of Persia. But in little more than a century, the empire of Ghizni was overthrown, in consequence of a great commotion among the tribes of Central Asia. These fierce hordes of barbarians made frequent inroads into the territories which constituted the empire, where they experienced no effectual resistance. Among these invaders were the *Gaurs*, or *Gours*, a valiant and formidable race of mountaineers, who dwelt in the western and central parts of the Hindoo Koosh, or Dark Mountains. They had never been subdued, even by the Persians, when in the height of their power. At length, they became so formidable, that in 1158 they dethroned the reigning sovereign of Ghizni, and thereby not only paved the way for an invasion of India, but for the elevation of a Mahometan to the throne of that country. In 1184, the Gaurs established themselves permanently in Hindostan, and, ten years later, founded an empire there, called the *Patan* empire. Their seat of government was first at Lahore, in the Punjaub, but it was subsequently transferred to Delhi. This was the first dynasty of Mahometan sovereigns in India.

In the thirteenth century, Hindostan was invaded by Zingis Khan, the Mongol conqueror. The Mahometan dominion in this country was at this time in the height of its power. A prince named *Baber* occupied the throne, and the historians of that age speak in high terms of the ability and justice of his administration. One of his most singular acts was a campaign against a forest. Gangs of robbers, called *dacoits*, were then, as now, very common in India. Their depredations were carried on almost to the very gates of the capital, there being a large forest on the south of the city, in which the robbers escaped pursuit. Baber sent an army of hatchet-men against it, and cut down the trees for an extent of a hundred miles, thereby at once dislodging the robbers, and bringing a large tract of land into cultivation.

The invasion of Zingis caused much devastation in India, but this conqueror did not penetrate to any great distance southward, nor did he leave any permanent traces of his dominion behind him at his retreat. About the close of the fourteenth century, we find a sovereign, named *Alla*, on the Patan throne. He was the first of the Mahometan emperors who carried his arms into Southern India, where his conquests were so productive that he returned with an amount of plunder estimated at the value of five hundred millions of dollars. To account for the existence of this prodigious mass of treasure, we must bear in mind that the priests and rajahs of that region had been accumulating wealth for two or three thousand years, and that the country then abounded in gold.

The next foreign invader of India was Tamerlane,* or Timour, the Mongolian chief, who pretended to be a descendent of Zingis Khan. After devastating many of the northern countries, he turned his arms toward the rich and fertile kingdoms of the south. In his march to the northern frontier of India, he took the route which had been followed by Alexander, and in

* As we have given a full history of the Mogul empire in India, we shall only notice it here so far as may be necessary to preserve the continuity of our history.

the year 1396, his armies arrived at the Hindoo Koosh, the mountain barrier of this country. The mountaineers fought with desperation against the invaders; but as the Mongols outnumbered them a hundred fold, their courage was unavailing; they were nearly all slain while defending the mountain passes. The Mongols, however, found great difficulties still in their way. They were ignorant of the defiles which led to the plains of the south, and destitute of guides to conduct them through those wild regions. The mountain tops and sides were covered with snow, and abounded in cliffs and precipices, which caused a great destruction of men and horses. Timour himself was placed on a scaffold, and lowered down from ledge to ledge by ropes. At length, he reached the valley of Cabul, and crossed the Indus at the pass of Attock.

Timour, or Tamerlane.

The Mongols had heard of the innumerable armies of the Hindoos, with their formidable elephants and impenetrable cuirasses; they manifested much repugnance to engage these terrible enemies; but Timour's ardor for conquest was not to be restrained. He prosecuted his march southward, ravaged a great part of the rich territory of the Punjaub, and then advanced toward Delhi. The Hindoo emperor *Mahmood* took the field with an army of fifty thousand men, and one hundred and twenty elephants, having their tusks armed with poisoned daggers. Timour saw that the elephants were the chief terror to his own army, and knowing that these animals have a great dread of fire, he armed his front ranks with blazing torches. This device was successful. The elephants took fright at the fire, and turned upon their own ranks. The Hindoo army was completely routed.

Timour pursued his conquering march to Delhi. That city opened its gates to him without resistance, and was immediately given up to pillage and massacre. The barbarous Mongols destroyed every thing valuable which they could not carry off. The temples and palaces were set on fire, and more than one hundred thousand of the inhabitants were butchered in cold blood. The conquest of Timour, however, like that of Zingis, was not permanent. He was obliged to content himself with reducing the Patan sovereign to an ostensible tributary dependence upon him, after which he withdrew his armies to ravage other portions of the globe. He left behind him in India the shadow of authority: his name was stamped on the coin, and prayers were read for him in the mosques.

The Patan dynasty became extinct in 1413, and was followed by the dominion of the *Seids*, or descendants of Mahomet, as they styled themselves. They retained possession of the throne but thirty-seven years, when the country was disturbed by new revolutions. In the beginning of the sixteenth century the dominion known by the name of the *Mogul empire* was established by *Sultan Baber*, a descendant of Timour. We have elsewhere given a full account of his empire. It will, therefore, be necessary to notice this empire here, only so far as to continue the thread of the history of Hindostan.

Baber made himself master of the north of India, and laid the foundation of a dynasty which endured for nearly three centuries. He exhibited nothing of the barbarous character of the race from which he descended. He mounted the throne at the age of twelve years, and in a reign of thirty-eight years, diversified with various turns of fortune, proved one of the ablest sovereigns of the East. He was generous, enlightened, and humane, and patronized literature and the arts. In a military capacity, he was equalled by very few of his race. He accomplished the most daring enterprises by his undaunted courage and perseverance, which rose above all difficulties, and made him much more the object of admiration in his adversity than in the height of his prosperity. Nor did he forget himself in the hour of success, but always behaved with that moderation and equanimity which characterize a great soul. Besides distinguishing himself as a lawgiver, he excelled in literature, and, as elsewhere remarked, wrote a volume of commentaries on his own reign, in the Mogul language, with elegance and perspicuity.

Notwithstanding his great capacity for politics, he was something of a voluptuary. When disposed to give himself up to pleasure, he caused a fountain to be filled with wine, upon which was inscribed a verse to the following effect: "Jovial days! blooming spring! wine and love! Enjoy freely, O Baber, for life is not twice to be enjoyed!" He died A. D. 1540.

Baber was succeeded by his son *Humaioon*, who, after a reign of about twelve years, was dethroned by the Afghans, and compelled to seek refuge in Persia. His crown was seized by *Shere Shah*, an Afghan prince; but after two years' exile, Humaioon returned, and recovered his authority. This prince died in 1555, and was succeeded by *Acbar*, one of the most suc-

cessful and powerful sovereigns of all who have reigned in Hindostan. His administration was distinguished by wisdom and equity. With the assistance of his prime minister, the learned Abal Fazil, he effected a thorough improvement of the internal state of the empire, while his generals were adding to it by conquest. A methodical survey of the Mogul dominions was drawn up, comprising an account of the revenues, manufactures, and agricultural productions of the various districts, &c. This work, to which we have before alluded, is still extant, under the title of *Ayeen Acberry*, and affords valuable material for the historian. The resources of the empire being thus fully ascertained, the improvement of the administration was carried on with the greatest vigor. A new division of the empire was made, and under this arrangement the dominions of the emperor comprised eleven *soobahs*, or states: these were subdivided into *circars*, and these last into *pergunnahs*, which distinctions exist at the present day, though the Mogul sovereignty is at an end.

Acbar was also a friend to literature and education. He established schools, and directed the compilation of books; he fostered the arts and industry with such success, that no country appears ever to have been in a more prosperous state than the Mogul empire in his reign. There was abundance every where in his dominions: no heavy burdens were imposed on the people; yet the revenues amounted to the enormous sum of two hundred and fifty millions of dollars, according to some estimates. No monarch of the East, nor perhaps of any other part of the world, has distinguished himself in a more striking manner by administrative reforms than Acbar. His internal improvements accomplished more real good for his people, and gained more true glory for himself, than could have been done by the most brilliant and successful military career of the mightiest monarch on the globe.

The ancient city of Agra, having become much dilapidated, Acbar determined to rebuild it, and make it the capital of the empire, instead of Delhi. For this purpose, he collected the most skilful artisans and mechanics from every part of the country; and by their aid, the city rose from its ruined condition with increased splendor. There was erected a magnificent castellated palace, which surpassed every other structure of the kind in Hindostan. It was four miles in length, and lofty walls were built of enormous red stones resembling jasper, which, under the bright sun of India, shone with great brilliancy. The whole edifice was ornamented with stately porticoes, galleries, and turrets, all richly painted and gilded, and many of them overlaid with plates of gold. The gardens attached to it were laid out in the most exquisite taste, and decorated with all that could gratify the eye or the ear. There were the loveliest shades of foliage, the most blooming bowers, grottoes of the most refreshing coolness, fruits of the most delicious flavor, and cascades that never ceased to murmur. In front of the palace toward the river was a spacious area for the exercise of the royal elephants, and the battles of wild beasts, in which spectacles the Hindoo emperors were accustomed to take great delight.

The Dutch traveller Mandelslo, who visited Agra in 1638, states that this palace was the most magnificent pile which he had ever beheld. The avenue to the emperor's presence chamber was lined with pillars of silver. The chamber itself, which was of the dimensions of a large hall, was adorned with pillars of gold. The throne was of massy gold incrusted with diamonds and other precious stones. One of the towers of the palace was also covered with plates of gold: in this were contained the imperial treasures, in eight large vaults, which were filled with gold, silver, and precious stones of an inestimable value. In a line with the palace along the banks of the river were ranged the magnificent dwellings of the princes and great rajahs, who vied with each other in adorning the new metropolis. These majestic edifices were interspersed with avenues of lofty trees, broad canals, and beautiful gardens. Agra was also provided, by the munificence of Acbar, with a great number of spacious caravanserais, bazaars, and mosques, remarkable for their stately size and elegant architecture.

The policy of this enlightened sovereign was in a high degree liberal to foreigners. He invited intelligent men of all nations to settle in his capital; he built for them houses and stores, permitted them the free use of their religion, and granted them various privileges and immunities. The Portuguese had, at that time, extended their commercial enterprises into the Indian Ocean. Acbar opened an intercourse with them, and invited the Portuguese government to send missionaries into his empire, that the Hindoos might learn something of Christianity. So far from displaying the bigotry which has characterized most of the Mahometan sovereigns, Acbar appears to have understood the principles of religious toleration better than any Christian king of that day. In his letter to the king of Portugal, he censured, in the strongest terms, the slavish propensity of mankind to adopt the religious opinions of their fathers without evidence or investigation; and he desired to be furnished with translations of the religious books of the Christians, as well as other works of general utility.

In one of his proclamations, addressed to the officers of the empire, he utters the following sentiment: "The most acceptable adoration in this world, which a man can pay to his Maker, is to discharge his duty faithfully toward his fellow creatures, discarding passion and partiality, and without distinction of friend or foe, relative or stranger." He allowed the Portuguese to build a church and found a college in Agra, and he even endowed the college with a pension from his own treasury. By such liberal and politic measures, Acbar succeeded in rendering Agra the most flourishing city of Hindostan, a thronged resort for Persian, Arab, and Chinese merchants, beside those from the European settlements in India, who flocked in multitudes to this rich mart of commerce. Its name, during this reign, was changed to Akberabad, or the city of Acbar.

CHAPTER CCLII.

A. D. 1605 to 1760.

Jehanghire — Aurungzebe — Splendor of the Mogul Empire — The Old Woman's War — Shah Allum — Mahomed Shah — Invasion of Nadir Shah — Decline of the Mogul Empire.

Acbar died in 1605, and was followed on the throne by his son *Selim*, called in history, *Jehanghire*. Under this sovereign the system of internal improvement was prosecuted with diligence and success. Whole provinces

were reclaimed from the woods and jungles, and filled with an industrious population. Jehanghire was one of the most prosperous and powerful of all the Mogul emperors. He administered justice impartially, when his personal interests and passions were not concerned; but when these obtained an influence over him, he seemed to recognize no restraint in divine or human law, but to exhibit himself an Eastern despot, in the full extent of that significant phrase. After a reign of twenty-two years, he was succeeded by *Kurrum*, or *Shah Jehan*, who reigned thirty-two years, and was dethroned, in 1659, by his third son, Aurungzebe.

Aurungzebe was one of the most powerful of all the Oriental sovereigns. Under him, the Mogul empire attained to its supreme height of wealth, power, and splendor. Its territories extended from Persia to Assam, and from Hindoo Koosh to the River Kistna, and comprised a population of eighty or ninety millions. Aurungzebe displayed abilities equal to the power and extent of his empire. He was familiar with the whole business of internal administration, and gave his attention to it with unremitting industry. He rose at dawn every morning, and was in his hall of audience at seven o'clock, where, according to the custom of Eastern monarchs, he heard the complaints of his subjects, both rich and poor, and administered justice with strict impartiality. To the poor he gave money liberally, and he commanded that persons learned in the law and the precepts of the Koran should attend in the public courts at his own expense, to assist the poor in matters of litigation. He punished judges severely for corruption and partiality. His activity kept the machine of government in motion through all the members of the political fabric; his penetrating eye followed corruption to its most secret retreats; and his stern justice established tranquillity and secured property all over his extensive dominions. No instances of Oriental splendor ever surpassed the spectacle exhibited by his court. His trappings of state were costly beyond example, and almost beyond credibility. The roof of his hall of audience was of silver, and the screens that divided it from the other apartments were of solid gold. His throne, with the canopy, trappings, and harness of the state elephant, were valued at sixty millions. Every thing else pertaining to the royal person and residence was on the same magnificent scale. Most of the wealth of Aurungzebe, however, was obtained by plunder and oppression, which he tolerated in none but himself. While he increased the expenses of his government to an enormous degree, the legal revenues were not much greater than under the economical administration of Acbar.

This emperor passed a great part of his time in his camp, in consequence of his apprehensions of the hostile designs of his sons against one another and against himself. This camp was a sort of moving city, and generally contained fifty thousand soldiers, one hundred and fifty thousand horses, mules, and elephants, one hundred thousand camels and oxen, and three or four hundred thousand camp followers. All the principal men of Delhi attended the court wherever it went, and the magnificence of this style of living supported the immense number of traders and artisans attached to the camp.

In the year 1665, a remarkable insurrection broke out in the Mogul empire, which, although we have already given some account of it, requires a more particular notice, as exhibiting the great power of superstition over the weak-minded and credulous Hindoos. There is a class of fanatical devotees in Hindostan, called *fakirs*, who wander about the country in crowds, almost naked, pretending to live by begging, but in reality practising theft, robbery, and murder. In the territory of Manwar, or Judpore, a rich old lady began to enlarge her liberality toward the fakirs. These sturdy beggars crowded around her by thousands, and not satisfied with the alms of the pious patroness, began to plunder the neighboring country. The people rose in arms against these hypocritical robbers, but were defeated several times, with great slaughter. At length a belief that enchantment was at work, began to prevail. The people regarded the old woman as a sorceress, and believed that she compounded for her followers a witch's mess, which rendered them invincible by mortal weapons.

The fakirs, finding the protection of the old dame so powerful, assembled in great numbers, and spread their devastations to a wide extent. The rajah of Manwar attacked them, but was defeated. They grew presumptuous from unexpected success, and resolved to strike a blow at the capital. An army of twenty thousand of them, with the old woman at their head took up their march, accordingly, for Agra. Within five days' journey of the city, this ragged regiment encountered a body of imperial troops, commanded by the collector of the district. This force they overthrew by superiority of numbers. They now deemed themselves invincible, and able to grasp the whole wealth and authority of the empire. The old woman was immediately proclaimed empress of Hindostan! Aurungzebe, who had at first despised this insurrection, now felt it to be serious. The soldiers were affected with the superstitions of the people, and it was extremely hazardous to permit them to engage with these fanatical banditti, who were believed to possess magic arts, by which they could paralyze the bodies of their enemies. The prompt sagacity of the emperor invented an antidote to the religious contagion. The sanctity of Aurungzebe was as famous as that of the old woman; for, in his younger days, he had distinguished himself by the devotion and austerity of a religious mendicant, leading a life of rigorous penance, eating only barley bread, herbs, and fruits, and drinking nothing but water. The reputation thus acquired he now turned to good account. He pretended that, by means of incantation, he had discovered a counter-enchantment to that of the fakirs. He wrote, with his own hands, certain mysterious words upon slips of paper, one of which, carried upon the point of a spear before each of the squadrons, he declared would neutralize the spell of the enchantress. The emperor was believed. The counter-spells were carried into battle, and though the fakirs fought with great desperation, they were cut entirely to pieces. Such was the issue of the affair, known in the history of Hindostan as the "old woman's war;" one of the most singular events recorded in history. "I find," said Aurungzebe, when speaking of this affair, "that too much religion among the vulgar is as dangerous as too little in the monarch."

Aurungzebe died in 1707. His death was the signal for a bloody civil war among his sons. Battles were fought near Agra, the capital, in which three hundred thousand men were engaged. The second son, *Mahomed Mauzm*, defeated his brothers, and ascended the throne, under the names of *Shah Allum*

the King of the World, and *Bahauder Shah*, the Valiant King. He inherited neither his father's capacity nor good fortune. Perplexed by the restless ambition of his four sons, who, during his lifetime, showed themselves competitors for the crown, he died of grief and anxiety, A. D. 1713. The usual civil war arose among his sons, who joined to the force of arms every stratagem that fraud and treachery could suggest to base minds, in order to circumvent each other. At length, the eldest, *Mauz Odin*, by a superior stroke of perfidy, succeeded in overthrowing and putting to death his three brothers. He reigned a year and a half in voluptuous indolence, when he was dethroned by the disaffected omrahs. *Furrukhsir*, or *Feroksere*, his nephew, was placed on the throne; but, while he was invested with the external marks of authority, the omrahs, who were the means of his advancement, reserved to themselves all the essential powers of government. The emperor, finding himself used as a puppet, projected the overthrow of his masters. This design, according to the genius of Oriental policy, was secret and perfidious. The omrahs detected the plot against them, and, by superior address, counteracted it, and caused their enemy to be strangled.

The empire was kept in an unsettled state for some years, by the intrigues of the omrahs, till, at length, about A. D. 1720, *Mahomed Shah* was raised to the throne. This prince, by an expert use of his power, effected the destruction of those who had contributed to his advancement. After this, deeming himself perfectly secure from enemies, he plunged into a career of debauchery, and neglected all public affairs. The most destructive oppressions and abuses prevailed throughout the empire, and the misgovernment brought the whole country into so distracted a state, that a treacherous omrah, hoping to aggrandize himself by the subjugation of his countrymen, instigated Nadir Shah, of Persia, to invade Hindostan, in 1738. The country submitted to him with hardly a struggle; but a peaceful conquest was not suited to the taste of this sanguinary warrior. Delhi was sacked, and set on fire, and a hundred thousand of its inhabitants were massacred, as heretofore detailed. The Hindoos, panic struck, submitted themselves like sheep to the slaughter, or shut up their wives and children in their houses, and set fire to them, throwing themselves into the flames. The dead bodies caused a pestilence, which was succeeded by a famine; and thus every horror, or suffering, which follows in the train of war was heaped upon this unhappy country. Having extorted from the wretched Hindoos all the money and treasures which they could furnish, Nadir reinstated Mahomed in his authority, with great pomp and solemnity, and returned to Persia. The spoils of this campaign were immense; they amounted to sixteen millions of dollars in money, seven millions in plate, seventy-five millions in jewels, the celebrated "peacock throne," beset with diamonds and other precious stones, valued at five millions, the trappings of the state elephant, valued at fifty-five millions, with other things, the whole exceeding three hundred and fifty millions of dollars in value. Such was the fate of the enormous wealth amassed by the avarice of Aurungzebe! Nadir was attacked by the Afghans on his march homeward, and his camp was plundered of a considerable portion of this treasure. Among other things, he lost a diamond of enormous value, which had been one of the ornaments of the peacock throne. This jewel was called *Koh-e-noor*, or "the Mountain of Light." After various adventures, it came into the hands of Runjeet Singh, the late sovereign of Lahore, and was seized by the British a short time previous to the conquest of the Punjaub, in 1849.

The provinces north-west of the Indus were annexed by Nadir to his own empire; and, from this time, the Mogul sovereign retained little more than the shadow of a mighty name. No sooner were the Persian armies withdrawn, than a general defection of the Hindoo dependants of the emperor took place. None were willing to yield obedience to a monarch who no longer possessed the means of enforcing his authority. All the tribes of enterprising warriors which, during the day of Mogul splendor and dominion, had taken refuge in the mountains, now descended into the plains, and seized the finest provinces of the empire. Even private adventurers raised themselves to the rank of sovereigns. In the midst of this confusion, Nadir Shah was assassinated by his own followers; and this occasioned a new invasion of Hindostan. Achmet Abdallah, his treasurer, seized three hundred camels loaded with treasure, which enabled him to raise an army of fifty thousand men. He marched against Delhi, and the country was again ravaged by the destroying hosts of the invader. Mahomed Shah died in the midst of these turbulent scenes, and his son, *Ahmed Shah*, mounted the throne. This prince, however, was unable to restore the declining fortunes of the empire. The Mahrattas, a powerful tribe, who, from the Vindhya Mountains, and the head of the Western Ghauts, had already overrun the north of the Deccan, now penetrated to the imperial provinces of Agra and Delhi.

Ahmed Shah reigned but seven years, when he was deposed by Gazi, an omrah of great influence, who placed on the throne *Allumgire*, or *Aulumgeer*, a descendant of Aurungzebe, who had been for some time in confinement as a prisoner of state. The new emperor, finding himself restricted in his authority by the power of Gazi, invited the Persian chief Achmet Abdallah to his aid. This was a new calamity for the empire. The Persian obeyed the summons, and, after stripping the country of every thing valuable, withdrew from India, leaving Aulumgeer to repent his folly, and mourn over his exhausted treasury. At length, Gazi caused him to be assassinated. But the factions which arose on the death of the emperor exposed the country to a fresh invasion from Persia. Delhi was captured, and laid under such oppressive contributions, that the inhabitants, driven to despair, took up arms. The Persian commander, irritated at this, ordered a general massacre, which continued for seven days without intermission. A great number of the buildings, at the same time, were set on fire, and consumed; and thus the imperial city of Delhi, which, in the days of its glory, was said to be thirty-four miles long, and to contain two millions of people, was reduced almost to a heap of rubbish.

These repeated ravages completely broke the power of the Mogul sovereign. The governments of the different provinces were not only usurped by the native chiefs, but some of them were seized by the Europeans, who now began to form settlements in Hindostan. But, although the Great Mogul became a mere name, it was a name that was held in high veneration by the body of the Hindoos, who felt the advantage of having a chief who could protect them

from the tyranny of the local governors, and give them redress in case of need. The emperor's dominions melted away, till only the city of Delhi, and a small district around it, remained within his actual jurisdiction; but, while his title remained, many popular reasons existed for respecting it. Grants of land were accordingly sanctioned by his name, even in places where he had no administrative authority. The nabobs had their *firmans*, or commissions of appointment under his nominal sanction, even though they did not allow him to interfere in their government; and the coin continued to be struck in his name long after he was reduced to the condition of a mere pensioner of a foreign sovereign. Finally, the emperor having become involved in a quarrel with the British, his armies were defeated by them at the battle of Buxar, (A. D. 1764,) in consequence of which he fell completely under the British dominion. This put an end to the influence of his name in Hindostan, and rendered the British the predominant power in all that country. Of these events, however, we shall give a more minute account, when we relate the history of the British empire in India.

CHAPTER CCLIII.

A. D. 1483 to 1840.

The Portuguese in India. — *Discoveries of Vasco de Gama — Conquests of Alboquerque — Foundation of Goa — Conquest of Malacca — Splendor of Ormuz — Decline of the Portuguese Empire in India.*

While the Mogul empire was declining, a new power was rising in its neighborhood, which was destined to prevail over all the native competitors for the sovereignty of Hindostan. The European nations, in exploring, through many dangers, the passage round the Cape of Good Hope, had made it their first object to gain possession of the rich commerce of this quarter of the globe. The Portuguese, under the command of Bartholomew Diaz, first reached the southern extremity of Africa in 1483. Fifteen years later, Vasco de Gama sailed round the Cape of Good Hope, and reached the shores of Hindostan, at Calicut. The Portuguese, at that period, were the most enterprising, commercial people in the world; and their first endeavors, on their arrival in India, were directed to trade. Under the guidance of their captain-general, Alfonso de Alboquerque, a man of great capacity and energy, they proceeded to establish permanent settlements in that country. They procured a grant of land from one of the native sovereigns near Goa, and built a strong fortress there, to protect their trading factory.

The Arab merchants, who had, previous to this time, engrossed all the foreign commerce of Hindostan, viewed the progress of these intruders with jealousy and alarm. They formed a league for their expulsion, and were joined by the Venetians, who, in their quarter of the globe, carried on a profitable traffic by purchasing Indian spices and other commodities from the Arabs, and disposing of them in the west of Europe. But this league was defeated by the abilities of Alboquerque, and he laid the foundation of the Portuguese empire in India, by capturing the city of Goa, which afterwards became the Portuguese metropolis in the East. This was the commencement of the system of territorial acquisition by the European powers in India. It was founded in usurpation and violence, and cannot be defended on any principle of national justice. It is much to the credit of the great Vasco de Gama, that he discovered its true character and condemned it, at the very beginning.

The Portuguese arms were carried in triumph to Farther India by Alboquerque. He conquered the city of Malacca, and the Island of Ormuz, in the Persian Gulf, which latter place soon became the most flourishing and wealthy mart of trade in the East. The efforts of his successors were principally directed to the object of maintaining these extensive acquisitions, and of checking the progress of the Turks, who, after their conquest of Egypt in the sixteenth century, made several attempts to establish themselves on the coast of Malabar. In this undertaking they were foiled; but had they succeeded, it is probable that the Christians would never have gained any firm footing in India The great number of Mahometans spread over this country would have united to support a power equally favorable to their religious prejudices and their commercial interests. The Portuguese, in little more than half a century after their arrival in the Indian seas, had established an empire in this quarter, the extent and power of which were truly wonderful. They possessed the whole coast of Malabar and Coromandel, on the south side of the peninsula of Hindostan; they were masters of the Bay of Bengal, on the eastern side; they ruled over the peninsula of Malacca; they held tributary the large and flourishing Islands of Ceylon, Sumatra, and Java, together with the Moluccas or Spice Islands. In the west, their authority extended as far as the coast of Persia, and over all the islands in the Persian Gulf. Some of the Arabian princes were their tributaries, others their allies. Throughout all Arabia, none dared confess themselves their enemies. In the Red Sea, the Portuguese were the only people that commanded respect, and they exerted an influence over Abyssinia and Eastern Africa. They had also established a commercial factory at Macao, in China, and a free trade with the empire of Japan.

The most important and remarkable of the Portuguese possessions in the East was Ormuz — a place which derived all its wealth and consequence from its fortunate situation as an emporium of trade. The Island of Ormuz is of itself nothing but a barren rock, at the entrance of the Persian Gulf, and is entirely destitute of water, except when the rain, which seldom falls, is collected in tanks or other cavities in the rock. But its great facilities for trade rendered this island, in the hands of the Portuguese, the most flourishing commercial mart in the Eastern seas. Its harbor was frequented by shipping from all parts of the Indies, and from the coasts of Africa and Arabia, while it possessed an extensive caravan trade with the interior of Asia through the seaports of Persia. The wealth, the splendor, and the concourse of traders at Ormuz, during its flourishing condition, gave the world a memorable example of the superlative power of commerce. During the trading season, which lasted from January to March and from August to November, there was an unparalleled activity of traffic in this place, and a display of luxury and magnificence which seemed to realize the extravagance of fiction. The salt dust of the streets was kept down and concealed by neat mats

and rich carpets. Canvas awnings stretched over the streets from the roofs of the houses, to exclude the scorching rays of the sun. The rooms of the houses fronting on the streets were opened like shops, and adorned with Indian cabinets and piles of porcelain, intermixed with odoriferous dwarf trees and shrubs set in gilded vases, elegantly adorned with figures. Camels, laden with skins of water, stood at the corner of every street. The richest wines of Persia, and the most costly perfumes and delicacies of Asia, were poured forth in lavish profusion.

But this prosperity and splendor were only temporary. The Portuguese, in the height of their power, provoked the hostility of Shah Abbas, the most powerful of the Persian monarchs: at the same time they became involved in a quarrel with the English, just as the latter nation began to obtain influence in the East. Shah Abbas and the English formed a league to expel their common enemy: their united forces attacked Ormuz in 1662, and conquered it with little difficulty. The plunder which they obtained was estimated at more than two millions of dollars. Ormuz never recovered from this blow. The trade of the place rapidly declined; its merchants transferred their capital and enterprise to other quarters. The very stones of which its splendid edifices were built disappeared from the spot, being carried away as ballast in the Dutch ships which touched here; and this flourishing commercial emporium soon sunk into its original condition of a barren and desolate rock. The Persians rebuilt the fort, and placed a garrison in it, but they never could restore its trade. In the time of its prosperity it contained forty thousand inhabitants; at present, hardly the smallest vestige of a habitation remains, to vindicate the records of history, or to prove that this was once the flourishing mart of an extensive commerce.

The Portuguese empire in India declined almost as rapidly as it had risen. The first blow at its prosperity was the conquest of Portugal by the Spaniards, and the annexation of that kingdom to Spain, in 1580. This not only damped the national spirit and enterprise of the Portuguese, but caused immediate restrictions to be placed on the Indian trade. Philip II., king of Spain, issued an edict prohibiting the Dutch from trading with Lisbon, thus compelling them to seek for the spices and wares of India in other quarters. The Dutch had just emancipated themselves from the tyrannical dominion of Spain; they were hardy and necessitous, having every thing to gain, and nothing to lose but their liberty. The Portuguese, on the other hand, were divided in their counsels, depraved in their manners, and detested by their subjects and neighbors in India. The Dutch first established themselves in some distant islands, where, partly by force of arms and partly by taking advantage of the errors committed by the Portuguese, they finally supplanted them every where. The only remnants of the Portuguese empire in India at the present day are Goa and Macao.

Goa, on the western coast, is situated on an island about twenty-four miles in circuit. On the island are two cities; Old Goa, a decayed place, abounding in magnificent churches and splendid architecture, and New Goa, eight miles nearer the sea, the residence of the Portuguese viceroy, and a place of considerable commerce. The population of the whole island is about thirty thousand. Macao is situated on an island in the bay of Canton. It has some commerce and a population of thirty-five thousand.

CHAPTER CCLIV.

A. D. 1580 to 1840.

THE DUTCH IN INDIA. — *Heemskerk's Voyage — Settlement of the Moluccas, Java, Ceylon — Decline of the Dutch Empire in India.* THE SPANIARDS IN INDIA. — *Dispute respecting the Moluccas — The Pope's Division of the new Discoveries — The Philippines — Manilla.* THE DANES IN INDIA. — *Tranquebar — Serampore.* THE FRENCH IN INDIA.

THE Dutch East India empire owed its origin to the political and religious persecution of these people by the king of Spain, who, in the fourteenth century, ruled over all the country now constituting Holland and Belgium. The oppressions of the Spanish government caused the Hollanders and Belgians to revolt, and the incurable bigotry of Philip II. of Spain prevented the people of Holland from ever seeking an accommodation with him. Being thrown entirely on their own resources, and compelled to struggle not only for freedom, but for life, the Dutch exhibited uncommon energy, industry, perseverance, and courage. In a short time, they gained an unrivalled ascendency among the maritime nations of Europe. In the mean time, the people of Belgium, or the Netherlands, were reduced to their original dependence on the Spanish crown. But the Spanish government, with a view to check the spirit of freedom in this country, destroyed the trade of Antwerp, its chief seaport, and discouraged every effort made for its restoration. By this course, the most wealthy and enterprising merchants of the Netherlands were compelled to emigrate to Holland, and add to the riches and trade of the great commercial city of Amsterdam.

When Portugal was brought under the dominion of Spain, in 1580, as we have already observed, the Spanish court, in order to discourage all enterprise among the Portuguese, imposed the most vexatious restraints upon the commerce of Lisbon, which was then the great European mart for the productions of the East. This compelled the Dutch, whose subsistence almost wholly depended on the carrying trade, to seek out means for the direct importation of the commodities of India from the East. It was still hoped that a north-east passage to the Pacific Ocean might be discovered, and three fruitless expeditions were sent on this desperate search. An accidental circumstance opened the way for the Dutch round the Cape of Good Hope. Cornelius Houtman, a Dutch seaman, had been made prisoner by the Spaniards at Lisbon, and detained there for some time. During his imprisonment, he had opportunities to gain from the Portuguese much information respecting the course of their voyages to India. On his escape afterward to Amsterdam, he conceived the design of making a voyage to that quarter of the world. Some of the principal merchants, to whom he opened his scheme, thought so favorably of it as to form a company for sending him out on an expedition.

Accordingly, a Dutch fleet, well provided, sailed from Holland, under the command of Admiral Heemskerk, in 1595. It reached India without obstruction, although the Spaniards made every possible attempt against it. Finding the skill and courage of the Dutch more than a match for their own, they sent emissaries to the principal Eastern sovereigns, describing the new adventur-

ers as pirates and freebooters. But an accident completely defeated their dishonest manœuvre. The Dutch captured a richly-laden Portuguese ship, homeward bound from Macao, with many passengers on board. They were treated by the captors with so much generosity, that letters of thanks were addressed to Admiral Heemskerk from the principal Spanish authorities in the East. He exhibited these letters in every port at which he touched, and thus satisfactorily refuted the calumnies which had been circulated respecting the Dutch. Heemskerk's voyage was so profitable that a company was soon after incorporated, in Holland, for prosecuting the trade with India. All Dutchmen, except the members of this company, were prohibited from carrying on any commerce with Asia, either by the Cape of Good Hope or Cape Horn.

The first settlement of the Dutch was made at the Moluccas, or Spice Islands. They were shortly afterward driven from this place by the Spaniards, but returned and retrieved their losses. They soon came into collision with the English East India Company, and these two powers, excited by mutual jealousy, began to assail each other's possessions. The Island of Java was the chief object of contention. After a long struggle, the Dutch prevailed, and immediately secured their acquisition by building the city of Batavia, about the beginning of the seventeenth century. Soon afterward, all the English residents on the Island of Amboyna were massacred; and by this act of treachery the Dutch secured, for a long time, the monopoly of the spice trade. They also expelled the Portuguese from the markets of Japan, and monopolized the commerce with that empire. They are at the present day, as we have elsewhere stated, the only Europeans permitted by the Japanese to trade with them.

The next great object of the Dutch was to gain possession of the rich and important Island of Ceylon, where the Portuguese had already established themselves. In this undertaking, they were highly successful. They not only expelled their rivals, but reduced the native princes of the island under their dominion, and thus gained the monopoly of the cinnamon trade. They long kept possession of Ceylon; but during the wars which followed the French revolution, it was conquered by the British, who still possess it.

In the mean time, the Dutch had also made attempts to open a trade with the Chinese empire. At first, the influence of the Jesuits at the court of Pekin counteracted all these endeavors; but, at length, about the beginning of the seventeenth century, they succeeded in establishing a flourishing settlement on the Island of Formosa, which opened to them a profitable traffic with the neighboring regions. But soon after the conquest of China by the Manchoo Tartars, the Formosans were joined by a large army of Chinese; the combined forces besieged the Dutch settlement, and compelled the garrison to surrender. Since that time, no attempt has been made by Europeans to settle upon this island.

The Dutch in India adopted a more exclusive and monopolizing policy than either the Spaniards or the Portuguese; and this may be regarded as one of the main causes of the decay of their Eastern empire. Their arbitrary and overbearing conduct toward the nations frequently produced civil wars and insurrections, which materially retarded the progress of their settlements. In Java, especially, their dominion was maintained only by an enormous expenditure of blood and treasure; and as, in the progress of discovery and commercial enterprise, other European nations began gradually to obtain a share in the spice trade, the Dutch East India Company found the profits of its monopoly rapidly diminishing. During the wars of the French revolution, most of the Dutch colonies were occupied by the English; but some of them were restored, at the general peace, in 1814. England, however, retained two of the most important, the Cape of Good Hope and the Island of Ceylon. Holland still possesses the Island of Java and the monopoly of the trade with Japan.

The Spanish government, in sending Columbus to make discoveries in the west, had less expectation of profit from the unknown countries in that quarter, than from the trade with the East Indies, which they hoped to acquire by opening a route to those regions in a westerly direction. When the enterprise of Columbus had made known the existence of a new continent in the west, instead of a passage to India, they did not lose sight of their original object. Magellan, a Portuguese in the Spanish service, first sailed into the Pacific Ocean, by passing through the straits which bear his name. This gave the Spaniards access to the islands of Farther India by a westerly route, and they prepared to take possession of the Moluccas. The Portuguese claimed these islands for themselves, having on their side the right of discovery and prior occupation. The kings of Ternate and Tidore, two of these islands, had long been at war with each other, and on the arrival of the Portuguese, the dispute was referred to them for arbitration. The Portuguese did not fail to profit by this favorable chance of securing a foothold for themselves in this quarter. They erected fortresses upon the island, and treated the natives as vassals.

Pope Alexander VI., shortly after the Spaniards and Portuguese had opened this new career of discovery and settlement, endeavored to provide against any collision of the two powers, by dividing all the unknown and newly-discovered territories of the east and west between them. For this purpose, having arrogated to himself the absurd and extravagant prerogative of giving away countries, over which he had not the slightest shadow of authority, he granted to the Spanish crown the property and dominion of all territories then known, or which might afterwards be discovered, a hundred leagues west of the Azores, and all the unknown and newly-discovered regions east of this limit to the Portuguese. This boundary was afterward, by an agreement between the two nations, removed two hundred and fifty leagues farther westward, with the expectation that every difficulty in the partition of the new discoveries would thus be effectually removed. The Spaniards thought themselves now secure of the whole western continent, and the Portuguese imagined that their East India settlements, and particularly the Spice Islands, would be safe from any interference on the part of the Spaniards.

On this occasion, however, the infallibility claimed by the pope, did not by any means exhibit itself. He had not foreseen that the Spaniards and Portuguese, by sailing in opposite directions, might meet on the other side of the globe, and be embroiled respecting the limits of their authority. Such a conjuncture, in fact, soon happened. Magellan, in his voyage to the west, discovered the Ladrone Islands, and afterward the Philippines. The Portuguese, by sailing east, dis-

covered the Moluccas in the same quarter. A perplexing dispute arose on this subject; and although the Spaniards did not seize the Moluccas, yet the Philippines, which lie in the same longitude, were thought too valuable to be neglected — as they were not only near the place which produced the spices, but were well situated for the trade with China, and the commerce with other parts of the East. A communication was therefore established between those islands and the Spanish colonies on the coast of Peru, A. D. 1590. The city of Manilla was built by the Spaniards on the Island of Luzon, which soon became the emporium of the Spanish trade in India. Previously to the arrival of the Spaniards, the Chinese had established themselves, to a considerable extent, along the coast of this island. Shortly after Manilla was built, they united with the natives to expel the new settlers. The city was attacked, but owing to its fortifications, the Spaniards were enabled to defend it and suppress the insurrection.

This settlement was afterward threatened by the successors of the Dutch, who occupied the most valuable of the Moluccas, and grew so formidable to their neighbors, that the Spaniards, at one time, seriously meditated the abandonment of the Philippines. This design, however, was not carried into effect. In 1762, an English expedition, under Admiral Cornish and General Draper, captured Manilla and its dependencies; but these conquests were given up at the conclusion of the war, and the Spaniards have continued to hold the Philippines to the present day.

The Danes followed the example of the other maritime nations of Europe, in turning their commercial enterprise toward the East. An association was formed at Copenhagen, in 1612, for opening a trade with India. An expedition, on a small scale, was sent out to the Coromandel coast, where the Danes were hospitably received by the rajah of Tanjore, from whom they received permission to establish a settlement at Tranquebar. This undertaking, however, was not crowned with very brilliant success. Many circumstances contributed to check the prosperity of the Danish East India Company, but none more than the pertinacious jealousy of the Dutch, who excluded them from the most profitable branches of trade. They had, however, a permanent establishment at Serampore, on the Hoogly, above Calcutta, which they still retain. But though the Danes have never attained to any remarkable eminence in East Indian commerce, they have been honorably distinguished by their zeal for the propagation of the Christian religion; and notwithstanding their limited means, they have succeeded in diffusing the principles of the gospel through a considerable portion of the south of India.

Foreign colonization and maritime affairs in general were long neglected by the French. The government were slow in offering assistance to the people in the affairs of navigation, though Francis I. and Henry III. issued edicts formally encouraging maritime enterprise. At length, an East India Company was formed in France in 1616, and attempts were made to open a trade with the countries beyond the Cape of Good Hope; but these were frustrated by shipwreck and other accidents. Toward the close of the seventeenth century, however, the French purchased the town of Pondicherry, on the Coromandel coast, from the Hindoo sovereign of that territory, and began a settlement there. The Dutch captured this place in 1693, but at the treaty of Ryswick, four years afterward, it was restored.

From this time, the prosperity of the colony increased, and the subsequent acquisition of the Isles of France and Bourbon led the French to hope that they might acquire an important share in the commerce of the East. When the Mogul empire became dismembered, a new career of ambition was opened to them by the sanguinary struggles which arose among the new Hindoo states, formed out of the fragments of this great dominion. Dupleix, the governor of Pondicherry, a man capable of vast designs, hoped, by embroiling the natives with each other, to obtain territorial acquisitions as the price of his assistance to some of the combatants. The English adopted the same course of policy, and thus the ancient hostility between the two nations extended its influence to India. The English triumphed in the struggle, which ended in the almost total expulsion of the French from Hindostan.

In 1778, Pondicherry was taken by the British, and was not restored till 1783. The two nations remained at peace till 1793, when all the French possessions in India were conquered by the British; they were restored in 1802, again conquered in 1803, and again restored in 1814; since which time they have remained undisturbed by foreign enemies. French India is of little consequence. It comprises Pondicherry and Karical with their dependencies on the Coromandel coast, Chandernagore and some other places in Bengal, and a few factories in other parts.

CHAPTER CCLV.

A. D. 1574 to 1773.

THE BRITISH IN INDIA. — *The English East India Company — Catastrophe of the Black Hole — Exploits of Clive — Grants of the Mogul.*

BENGAL is a country in the eastern part of Hindostan, which gives its name to the great bay or gulf which separates the two peninsulas of the Indies. It was in this region that the foundation of the British empire in the East was laid; and here, at the present day, is the centre and metropolis of their Oriental power. Queen Elizabeth was the first English sovereign who encouraged the commercial enterprises of that nation in the Indian seas. Two merchants, named John Newbury and Ralph Fitch, made the first voyage from England toward that quarter, in 1583. A London company for trading to the East Indies was chartered by the queen, in 1600. Fourteen years afterward, Sir Thomas Roe was sent ambassador, by James I., to the Mogul emperor, and obtained permission for the English to establish a factory in Bengal, on the River Hoogly. They subsequently purchased the village of Calcutta, and some additional territory from the subah of Bengal. In 1717, they obtained a further accession of dominion, by a grant of land from the emperor, together with an exemption from paying duty on their trade within the Mogul dominions. In the mean time, the Dutch and French, as already observed, had formed settlements in Bengal, the former at Chinsura, and the latter at Chandernagore, both on the River Hoogly.

Jaffier Khan, subah of Bengal, obtained, in 1717, from the emperor, the government of the neighboring prov-

inces of Bahar and Orissa. With this new acquisition of power, he removed from Dacca, then the capital of the soobahs, to Moorshedabad. His grandson and successor was dethroned and put to death by the pipe-bearer of his court, who usurped the throne in 1742, and on his death, in 1756, left it to his brother's grandson, *Sujah ul Dowlah*, a rival and bitter enemy of the English. This prince soon became involved in disputes with the government of the English factories, and in June, 1756, marched with an army against Calcutta, which he captured without difficulty. The English prisoners, one hundred and forty-six in number, were thrown into a dungeon called the *Black Hole*, where they remained shut up closely during a night of intense heat, suffering horrors beyond the power of language to describe. The next morning, all of them, except twenty-three, were found dead.

A short time afterward, an English squadron, commanded by Admiral Watson, arrived in the Hoogly with a body of troops under Colonel Clive, who had already given proofs of his military talents, in the British settlement of Madras. With this force Calcutta was recovered, and the soobah driven to his capital of Moorshedabad. A treaty ensued, by which the possessions and immunities of the English were secured to them. War having, in the mean time, broken out in Europe between Great Britain and France, Clive attacked the French settlement of Chandernagore, which immediately surrendered, and was totally destroyed by order of the British commander.

Clive, who was a bold, ambitious, and unscrupulous man, soon after projected a great scheme of aggrandizement for the East India Company, in whose service he exercised his command. He resolved to dethrone the soobah and place another person in his office, who would be more subservient to British interests. The soobah held his dignity by appointment from the Mogul emperor, who still maintained his title and authority at Delhi, and the British were then at peace with this monarch. Clive, however, regarded no obstacle which stood between him and his object. He marched against the soobah, defeated him in a great battle at Plassey, on the 23d of June, 1757, and expelled him from his throne. Meer Jaffier, a Bengalese general, was appointed by the conqueror to succeed him. The new sovereign, being completely at the mercy of the British commander, made a treaty according to his dictation. He gave large grants of territory and important privileges to the East India Company, besides paying immense sums of money to the Company and to individuals. Clive himself received the most magnificent rewards. The soobah created him an omrah of the empire, and a *jaghiredar*, or lord of the territories ceded to the British, by which he secured a yearly income of one hundred and fifty thousand dollars. In addition to this, he received a present of money, amounting to nearly a million and a half of dollars.

Sujah ul Dowlah, the expelled soobah, fled into the interior, but was shortly afterward apprehended and sent prisoner to Moorshedabad, where he was privately assassinated by order of his successor. The British had now acquired such a reputation by their military successes, that they had become the terror of all the native princes; and they might easily have marched to Delhi, and dictated terms to the emperor. They did not fail to take advantage of their position. Revolutions, instigated by them, became a regular trade, and furnished a constant fund to supply the treasury of the Company and the cupidity of their officers. Clive himself did not scruple to forge a treaty, by which one of these political speculations was accomplished. At length, a bribe of a million of dollars, from Cossim Ali Khan, the son-in-law of Meer Jaffier, induced the British to depose the sovereign whom they had placed on the throne, and bestow his power upon Cossim, A. D. 1760.

Clive, in the mean time, had returned to England. The new soobah proved as unmanageable as his predecessor. The servants of the English Company claimed an exemption from all duties on commerce, and thus ruined the native merchants. While negotiations were pending on this subject, the English seized the citadel of Patna. It was immediately retaken by Cossim, whose rage was so highly excited by what he regarded as a deliberate act of treachery, that he put all the English prisoners to death. War immediately broke out, and the affairs of Bengal were soon in the most desperate condition. The proprietors in England, judging that Clive was the only person capable of restoring order in their Indian possessions, sent him out as governor-general. Previous to his departure, the British government had created him a peer. On his arrival, he found matters in the most unpromising condition. The troops were in open mutiny, the officers had abandoned themselves to every species of rapacious insolence; the most fertile tracts of Bengal had been wasted to desolation, and the native chiefs were rendered hostile by the most unfeeling extortions.

The presence of Clive restored order, and the government of Bengal was placed on a new footing. The power of the English in that province had been hitherto undefined. It was unknown to the ancient constitution of the Mogul empire, and was fixed by no compact. It resembled the power which, in the declining state of the Roman empire, was exercised over Italy by the barbarian invaders, who set up and pulled down at their pleasure a succession of insignificant princes, dignified with the names of Cæsar and Augustus. But at length the warlike invaders in both cases found it expedient to give their military power the sanction of law and constitutional authority. Clive applied to the court of Delhi for a formal grant of the powers which he already held in reality. The Mogul was absolutely helpless, and he was compelled to issue a warrant empowering the English East India Company to collect the revenues of Bengal, Orissa, and Bahar; thus, in fact, constituting them the sovereigns of that part of Hindostan. But, though thus absolute in reality, they did not immediately assume the title of sovereignty. They held their territories ostensibly as vassals of the Mogul empire; they raised their revenues as collectors appointed by the imperial commission; their public seal was inscribed with the imperial titles, and their mint struck only the imperial coin.

CHAPTER CCLVI.

A. D. 1773 to 1795.

Administration of Warren Hastings — The Rohillas — Confusion of Political Affairs in India — Impeachment and Trial of Hastings.

In 1773, the office of governor-general of India was intrusted to Warren Hastings — a man whose name

stands the most prominent in the history of British India. Clive had been the founder of the British dominion in this country: Hastings gave it permanency and a wider extension. To the display of great talent he added the commission of great crimes. We shall give a short account of the affair of the Rohillas, not only as this is one of the most noted events by which his administration was marked — but because it serves to illustrate the principles of Oriental policy, and the nature of that system by which the great empire of British India has been erected.

The Mahometan emperors of Hindostan had come originally from the northern side of the great mountain ridge which separates that country from Central Asia, and it had always been their practice to recruit their army from the hardy and valiant race which gave birth to their own illustrious house. Among the crowds of military adventurers who were allured to the Mogul standard from the neighborhood of Cabul and Candahar, several gallant bands were conspicuous, known by the name of *Rohillas* — a word supposed to be derived from the Afghan *roh*, a hill. Their services had been rewarded by large tracts of land in the northern part of Hindostan, between Delhi and the Sirhind, east of the original territory of the Sikhs. This country received from them the name of *Rohilcund*. In the general confusion which followed the death of Aurungzebe, this warlike colony became virtually independent. The Rohillas were distinguished from the other inhabitants of India by a peculiarly fair complexion, by valor in war, and by skill in the arts of peace. They were almost the only Mahometans in this country who exercised the profession of husbandry. They made various improvements in divers branches of agriculture, and soon surpassed all their neighbors in the abundance and superior quality of the productions which their industry raised from the soil. While anarchy raged throughout every other part of the peninsula, the little community of Rohillas enjoyed the blessing of repose, under the guardianship of courage and prudence. They were divided into several independent tribes, but, in times of general danger, they acted in concert.

In 1773, the Mahrattas invaded Rohilcund: the British interfered in the war, and sent an army to the relief of the Rohillas. The Mahrattas were defeated; but the deliverance of the Rohillas was followed by their ruin. They had a rapacious and ambitious neighbor, Sujah Dowlah, the nabob of Oude, who had set his heart on adding the flourishing district of Rohilcund to his own principality. He had no claim to the territory: the Rohillas held their country by exactly the same title as that by which the nabob held his own, and had governed their country far better than he had governed his. Sujah Dowlah had seen them fight, and wisely shrunk from a contest with them in the field. He therefore bribed Warren Hastings, with a gift of four hundred thousand pounds, to place a British army under his command for the subjugation of the Rohillas. That devoted people expostulated, entreated, supplicated, and offered a large ransom; but all in vain. Sujah Dowlah and his British allies burst into their territory, and the horrors of Indian war were let loose on the fair valleys and cities of Rohilcund. The whole country was in a blaze. More than a hundred thousand people fled from their homes to pestilential jungles, preferring famine and fever, and the haunts of tigers, to the merciless tyranny of a despot, to whom an English governor had sold their substance and their blood, and the honor of their wives and daughters. The result of this barbarous transaction was, that the finest population in Hindostan became subjected to a greedy, cowardly, cruel tyrant. Commerce and agriculture languished. The rich province, which had tempted the cupidity of Sujah Dowlah, and which had yielded an annual revenue of five millions of dollars from the land alone, became the most miserable part even of his miserable dominions. Yet this unfortunate nation was not yet quite extinct. At long intervals, gleams of its ancient spirit have flashed forth; and, even at this day, valor, self-respect, and a chivalrous feeling — rare among Asiatics — with a bitter remembrance of the great crime of England, distinguish that noble Afghan race. To this day, they are regarded as the best of all sepoys in the use of weapons; and it has been remarked by one who enjoyed great opportunities of observation, that the only natives of India to whom the word "gentlemen" can with perfect propriety be applied, are to be found among the Rohillas.

The state of things in India was exceedingly favorable to the usurpations of the British. During the interval which elapsed between the fall of the house of Timour and the establishment of the power of the English East India Company, there was practically no political constitution in the dominion of the Mogul. The old order of things had passed away, and the new order had not yet shown itself. All was transition, confusion, and obscurity. Every prince, viceroy, and chieftain kept his territories by whatever means were in his power, and scrambled for what he could get in addition. Of the existing governments, not one could lay a claim to legitimacy, or plead any other title than recent occupation. There was scarcely a province in which the real and the nominal sovereignty were not disjoined. Titles and forms were still retained, which implied that the Mogul was an absolute ruler, and that the nabobs were his lieutenants; but, in reality, he was a captive. The nabobs were in some places independent princes. In other places, as in Bengal and the Carnatic, they had, like their master, become mere phantoms, and the East India Company was supreme. Hastings saw at once that such a political system gave immense advantages to a ruler who was, at the same time, bold and unscrupulous. In every dispute, therefore, he resorted to the plea which suited his immediate purpose, without troubling himself about consistency. Sometimes a nabob was treated as a monarch, sometimes as a shadow. Sometimes the authority of the Mogul was used to enforce the most arbitrary measures, and sometimes he was managed as the servant of the English. In all ambiguous questions of politics, the last appeal is to physical force, and the strongest must prevail. Almost every question was ambiguous in India. The English government was the strongest in that country. The consequence was obvious: the English did exactly what they pleased.

The disputes which arose between Hastings and his council, fixed the attention of the British parliament and people on British India. The charters granted at various times to the Company only secured to it the exclusive right of trade. When, therefore, the Company began to make territorial acquisitions, a constitutional question arose, whether the British crown did not possess a right to the government of all the prov-

inces conquered by its subjects. In the early stage of this inquiry, the parliament, by several resolutions, asserted its right of interference. Afterward Mr. Fox, when minister, introduced a bill for transferring the government of India from the court of directors to a parliamentary committee; but this plan was frustrated by the reluctance of the king, and the dismissal of Mr. Fox from the ministry. At length, in 1784, an important change was made in the government of India, by the establishment of a board of control, whose office it was to secure the obedience and responsibility of the Company's servants to the authorities in England. By this arrangement, a proper system of subordination was established.

Hastings, on his return to England, was impeached by the house of commons, and tried for high crimes and misdemeanors during his administration in India. The trial was conducted with extraordinary pomp of state and theatrical show. Burke and Sheridan exerted all their eloquence against the criminal, and the proceedings were carried on through a course of eight years. It was proved that the administration of Hastings had been arbitrary in the extreme, and that he had committed many acts of injustice, oppression, extortion, and deliberate cruelty; but it was evident, at the same time, that these acts had enriched the East India Company, and extended the power of Great Britain. Hastings was therefore acquitted, in 1795. The great fortune which, like Clive, he had amassed in India was much reduced by the expenses of the trial, and the East India Company indemnified him by a pension.

CHAPTER CCLVII.

A. D. 1658 to 1842.

Settlement of Madras — Rise of Hyder Ali — Devastation of the Carnatic — Death of Hyder — Reign and Overthrow of Tippoo Saib — Origin and Conquests of the Mahrattas — Their Subjection by the British — Modification of the Charter of the East India Company — Conquest of Scinde.

The English had also formed settlements in the south and west of Hindostan at an early period. In 1658, they obtained, from a native prince, a grant of land on the Coromandel coast, near Madras, where they erected a strong fortification, named *Fort St. George*. In 1668, the Island of Bombay, on the western coast, which had been ceded by the Portuguese to Charles II. of England, as part of the dowry of the infanta Catharine, whom he married, was granted to the Company by the king, and appointed the capital of the British dominions in India. For about a century, these two settlements remained undisturbed by any serious hostilities from the Hindoo population. But, at length, an extraordinary individual rose into power in Southern India, who claims a distinguished notice in the history of that country. This was Hyder Ali Khan, a native Hindoo, who, from a comparatively low origin, rose by his talents to sovereign power, and nearly accomplished the ruin of the British establishments in that part of Hindostan.

Hyder Ali was a native of Dinavelly, in the province or kingdom of Mysore — one of the most southern districts of the peninsula. His father was a petty chief of that country, and Hyder began his career by serving in his father's army. Afterward he and his brother joined the French, who had formed at Pondicherry, a rival settlement to the British. He learnt

Hyder Ali.

from them the superiority of European military discipline, and introduced it among his own troops. His talents soon raised him to the station of commander-in-chief of the armies of the rajah of Mysore, who then held his court at the city of Seringapatam, under the nominal authority of the Mogul emperor. Artful, industrious, and ambitious, Hyder soon found means to quarrel with the grand vizier of his master, and immediately turned his arms against the capital; he then compelled the sovereign to deliver the vizier into his power. Hyder was now, in fact, master of the rajah: he caused himself to be proclaimed regent, and, after a few more political manœuvres, he deposed the sovereign, settled him in a private station, with a pension, and assumed the crown of Mysore, A. D. 1761.

Being firmly seated on the throne, he applied himself, with diligence and address, to the object of extending his territories and strengthening his military force. In 1766, he had become a powerful monarch, with a territory equal in size to the Island of Great Britain, and affording an immense revenue. His ambitious and encroaching spirit alarmed the Mahrattas, who were then powerful in India. They formed a league against him with the British and the Nizam of the Deccan, a central district lying between Madras and Bombay. Hyder, who was as expert in negotiation and intrigue as he was prompt and energetic in war, not only broke up this confederacy, but gained the Nizam over to his own side. These two chiefs pressed the war vigorously against the British, in 1767. Hyder proved himself quite a match for his European antagonists. By skilful manœuvres, he drew the British troops to a considerable distance from Madras, and then, at the head of a body of six thousand cavalry, made a forced march of three days, and appeared unexpectedly before the gates of that city. Madras was now entirely at the mercy of Hyder. The city, with all its mercantile wealth, and the rich villas of the British traders and residents in the neighborhood,

were entirely unprotected. Hyder dictated a treaty to his enemies; but, considering the desperate condition in which the British were placed, the terms were moderate. The conquests on both sides were restored, and the British agreed to assist Hyder in his future wars for the defence of his own possessions.

It has been remarked by a British writer that his nation never made a treaty in India without violating it. There are many instances on record which justify to a great extent, if not fully, this sweeping condemnation. The bad faith with which the treaty with Hyder Ali was observed by the British, brought the most terrible calamities upon the government of Madras and the country in its neighborhood. Hyder, in 1770, provoked the hostilities of the Mahrattas, who invaded Mysore, and subjected him to great difficulties. He demanded aid from the British, according to the terms of the treaty, but without effect; and, being thus abandoned by his allies, he was compelled to make peace with the Mahrattas, on disadvantageous terms. These enemies, however, soon after became involved in domestic quarrels, and Hyder was thus enabled to retrieve his affairs.

Amid the general fluctuation of politics in this part of India, the Mahrattas again put forth their strength, and threatened Mysore with a second invasion. Hyder once more appealed to his treaty with the British, and solicited help, but with as little effect as in the former instance. His eyes were now opened to the systematic treachery of the British, and he became thoroughly disgusted with these false friends. Determined upon revenge, he easily found means to settle his difficulties with the Mahrattas; and the result was a league, in which these two powers combined with the Nizam of the Deccan for the destruction of the British. Hyder, with a large army, made an immediate irruption into the province of the Carnatic, which adjoins Madras. To copy the language of Mr. Burke, "Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and no tongue can tell. All the horrors of war before known or heard of were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants, flying from their flaming villages, in part were slaughtered; others, without regard to sex, to age, to the respect of rank, or the sacredness of function,— fathers torn from children, husbands from wives, enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers and the trampling of pursuing horses,— were swept into captivity in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities; but, escaping from fire, sword, and exile, they fell into the jaws of famine. For eighteen months, without intermission, this devastation raged from the gates of Madras to the gates of Tanjore; and so completely did these masters in their art, Hyder Ali and his more ferocious son, absolve themselves of their impious vow, that, when the British armies traversed the Carnatic for hundreds of miles in all directions, through the whole line of their march, they did not see one man, not one woman, not one child, not one four-footed beast of any description whatever. One dead, uniform silence reigned over the whole region." This eloquent description, though it may seem overcharged with rhetorical embellishment, yet affords a not unfaithful picture of the ravages of war in Hindostan, and of the appalling amount of bloodshed and human suffering upon which the splendid empire of British India has been erected.

A change having been effected in the government of Madras, the new commander proposed terms of peace to Hyder. That chieftain, however, very naturally declined trusting to any further promises of so treacherous an enemy. He answered only by a dignified and disdainful allusion to the breach of faith which had followed the former treaty. The destruction of Madras now appeared inevitable. The whole British territory in this quarter was reduced to the most frightful state of famine, when the sudden death of Hyder, in 1782, unexpectedly relieved the sufferers. *Tippoo Saib*, his son, succeeded him, and inherited his father's hostility to the British. The war continued for about a year, and was concluded by a treaty of peace. Tippoo was a prince of high military talent, and had already distinguished himself by several victories over the Mahrattas and English. Nothing could remove his jealousy of the latter nation, and he lost no opportunity of opposing their schemes of encroachment. War broke out again, in 1790, and was prosecuted with great vigor on both sides; but, notwithstanding the courage and resources of Tippoo, he was compelled, at the end of two years, to sign a treaty, by which he lost half his dominions. For several years, he occupied himself with a scheme for uniting all the native chiefs in a league against the British. He opened a negotiation with the French, for aid in this design, which caused the British to declare war against him and invade his dominions. Seringapatam, his capital, was besieged and taken by storm, May 4, 1799. Tippoo fell in the conflict, and his dominions were divided by the British, in such a manner as to secure all the benefits of sovereignty to themselves.

A new military power had, in the mean time, arisen among the native population, which at one period seemed not unlikely to establish an empire on the ruins of the Mogul authority. Among the mountains which stretch along the western coast of Hindostan, appeared a courageous and enterprising race of men, called *Mahrattas*, first known as a wild tribe of plunderers. In the reign of Aurungzebe, they descended from the mountains, and spread themselves over the neighboring plains. They soon became a formidable military power. Their cavalry, in particular surpassed that of any other Hindoo nation. Every corner of the wide empire learned to tremble at the fearful name of the Mahrattas. Many fertile and populous districts were completely subdued by them; they reigned at Poonah, at Gwalior, in Guzerat, in Berar, and in Tanjore. Their chieftains became great and powerful sovereigns without ceasing to be freebooters; for the Mahratta troops still retained the predatory habits of their forefathers. Every part of Hindostan which was not subject to their valor, was wasted by their incursions. Wherever the kettle-drums of the Mahratta cavalry were heard, the peasant threw his bag of rice over his shoulder, and fled with his wife and children to the mountains, or the jungles, till the storm of invasion and rapine had swept by. Many provinces redeemed their harvests by the payment of an annual tribute. Even the imperial phantom who occupied the Mogul throne, was compelled to submit to this ignominious "black mail," for the camp fires of the Mahratta marauders were at times visible from the walls of Delhi. Clouds of their cavalry descended, year after year, on the rice fields of Bengal,

where the European factories trembled for their magazines.

The vast acquisitions of the British excited the jealousy of the Mahrattas, whose power, now completely preëminent above that of the Mogul emperor, extended over all the central provinces of Hindostan. In 1803, this rivalry broke out into open war. Sir Arthur Wellesley, afterwards duke of Wellington,

Mahrattas.

first displayed his military talents in this war, in which the British succeeded in breaking the power of the Mahratta confederacy, and establishing the control of the government of Calcutta over the Mahratta territories. The British power was now supreme in India; the Mogul emperor was made a pensioner of the conquerors, and there remained only a few states in the northern and western parts of Hindostan, which were not either their subjects, allies, or tributaries. In 1817, a new war was undertaken for the reduction of the Pindarees, a wild tribe among the Vindhya Mountains. The Mahrattas seized this opportunity to shake off the yoke; but the attempt was repressed, and the British sway over Hindostan was more firmly established than at any former period. In 1819, a settlement was formed on the Island of Singapore, in the Strait of Malacca, which has since become an important mart of trade. In 1824, a war broke out between the British and the Burmese, which terminated in the annexation of a considerable part of the Burman empire to the British dominions.

The charter of the East India Company having expired, it was renewed in 1833, with such modifications, that the Company no longer held, as formerly

Ameers of Scinde.

the monopoly of the trade with India and China; but that commerce was thrown open to all British subjects. The Company was also restricted from carrying on trade as a mercantile association. The political government of Hindostan was confirmed to them for twenty years; but all their other rights and possessions were ceded to the British government for an annuity of six hundred and thirty thousand pounds sterling. The other revenues of the Company are derived from taxation and other incidental sources.

The subjection of Hindostan to the sway of the British may be regarded as having been effected by the conquest of Scinde and the Punjaub. The remote kingdom of Nepaul, is the only independent state that is left in Hindostan.

Scinde is a territory watered by the Indus in its lower course, and from the name of this portion of India the whole empire obtained its designation with the ancients. On the breaking up of the Mogul empire, the Talponees, a warlike and barbarous race, who wandered over the neighboring deserts of Beloochistan, invaded Scinde and seized upon the government. The king of Cabul attempted to expel them, but found this task so difficult, that he ultimately consented to accept a tribute. This, however, was paid reluctantly, and only when extorted by the presence of an Afghan force on the frontier. At length, the Ameers, or chiefs of Scinde, became sufficiently strong to resist the payment altogether, and the dependence of this country on the Afghan monarch, ceased. The Ameers now exercised full sway over the conquered territory. They appear to have been strangers to all ideas of good government, and to have oppressed the native inhabitants by every kind of rapacity. They sought only to extract from the country whatever advantage it could furnish them for the moment, without looking forward to its future welfare. They converted large tracts of the finest land into thickets of jungle for the mere amusement of hunting in them. Under the Moguls, the country yielded abundant crops of rice, sugar, indigo, and cotton, and a thriving trade was carried on by European merchants settled there. Under the Ameers, protection was no longer afforded to commerce or property, and foreigners withdrew from the country. In the war between the British and the Afghans, in 1841, the territories of the Ameers were occupied by British troops, and at the conclusion of the war, the whole of Scinde was formally annexed to the British dominions. This country commands the navigation of the Lower Indus, and may in time possess some value and importance for the purpose of trade but at present the cost of military occupation outweighs all the benefit which the British derive from its commerce.

Sikhs.

CHAPTER CCLVIII.

A. D. 1450 to 1849.

Origin of the Sikhs — Reformation of Hindooism preached by Nanak — The Gooroos — Persecution of the Sikhs by the Mahometans — Gooroo Goriad — Revolution in Northern India — Fluctuations in the Fortunes of the Sikhs — Establishment of the Afghan Dominions — Supremacy of the Sikhs in the Punjaub — The Sikh Constitution — Reign of Runjeet Singh — War with the British — Battles of Chillianwallah and Goojerat — Annexation of the Punjaub to the British Dominions.

The *Sikhs*, or *Seekhs*, are a warlike nation in the north-west of Hindostan, who, though comparatively of modern origin, have risen in our own time to great power among the native tribes. They derive their descent from a Hindoo named *Nanak*, who was born in the Punjaub about the middle of the fifteenth century. Assuming the office of a religious reformer, he endeavored to break down the unsocial restrictions which for so many ages have kept the Hindoo population divided into distinct classes. He also studied to form a combination of the Hindoos and Mahometans by preaching a religious doctrine compounded of the creeds of the two nations. He was so far successful as to collect a numerous body of disciples, who, after his death, continued to adhere to his successor, a *gooroo*, the name which has ever since been given to the spiritual teacher of the Sikhs. The new sect speedily assumed a substantial form, and became a distinct element in the population of Northern India. The succession to the office of gooroo appears not to have been settled on any regular principle. Sometimes it was determined by bequest, sometimes it was inherited, and sometimes the gooroo was elected by vote. The name *Sikh* means disciple.

Nanak, the founder, left a body of written precepts behind him, which, with other documents of his successors, were, about the beginning of the seventeenth century, digested by the fifth gooroo into a volume

called the *Adi-Granth*. This constitutes the present Bible or Koran of the Sikhs, and lies daily open before the gooroo on the floor of the great gilded temple of Umritsir, amidst offerings of flowers and jewels, and throngs of martial devotees. The compiler of this volume was thrown into prison by the Mahometan governor of the Upper Punjaub, and died in confinement. This caused an immediate rupture between the new sect and their Mahometan rulers; for it seems that, previous to this event, the Sikhs had been perfectly peaceable. Now they were subjected to persecution, which, as in all similar cases, only augmented their numbers and zeal. Their doctrines, which at first were mild and tolerant, began from this time to disclose that animosity against other forms of religion by which they were afterward distinguished.

The tenth Sikh leader from Nanak was the celebrated Gooroo Govind, who, by his talents and energy, infused into his followers a spirit of activity and resolution which made them the most formidable enemies ever encountered by the British power in the East. He preserved unaltered the original tenets of the sect, but he practically changed the character of the Sikh doctrine by giving it an ambitious and vindictive temper in place of its original quietism. To strengthen his ranks, he admitted proselytes of all classes to a perfect and immediate equality with the original disciples. To secure the force of unity and consolidation, he established a uniform dress and external appearance among his followers. The Sikhs were required to let their hair and beard grow, to dress in blue, and to wear steel about their persons. These precepts of their first military chiefs are still rigidly observed by the *Akalis*, or Immortals, a body of these people who profess to maintain in peculiar purity the true doctrines of Govind. This chieftain adopted the denomination of *Singh*, or Lion; a title which had been previously appropriated by the military class of Hindoos, the high-born tribes of Rajpootana. The successors of Govind followed this example.

Govind appears to have aimed at erecting a great military empire in Northern India; but the Mogul emperor was still powerful, the Sikhs were comparatively weak, and the first struggle ended only in discomfiture. After a brief career of desperate deeds and hopeless enterprises, Govind fell a victim to private assassination, leaving his disciples enriched by nothing but his spirit and example. This inheritance, however, was by no means neglected. After the fall of Govind, the Sikhs were directed by a chieftain named *Bandu*, who availed himself of the confusion which followed the death of Aurungzebe, in 1707, to lead his followers to actions more resolute than any they had yet attempted. Bursting suddenly from the forests and jungles of the Punjaub, in which they had hidden themselves, they crossed the River Sutledge, which flows near the southern boundary of that territory, defeated the Mogul troops in a pitched battle, and ravaged the country with the most horrible ferocity as far as the banks of the Jumna. Though checked for a short time, they again returned to the charge, and soon displayed their rebellious standards even at the gates of Delhi.

The eldest son and successor of Aurungzebe, who was then reigning under the titles of *Bahadar Shah* and *Shah Allum*, was suddenly called from his campaigns in the south to oppose the incursions of the Sikhs, who now appeared formidable enough to threaten the conquest of Hindostan. The presence of the emperor arrested the torrent, and the invaders were driven back to their hills; but, six years later, they again issued from their fastnesses under the same leader, though less with views of conquest than of revenge. After committing new ravages, they were overpowered by one of the imperial generals, and in 1716, Bandu was sent prisoner to Delhi with four hundred of his followers, where they were all put to death. The whole sect and nation of the Sikhs were publicly proscribed, and they were hunted and destroyed like the wild beasts of the hills. Although they were not entirely exterminated, yet so merciless was the character of the proscription, that they make no further appearance in history for thirty years; after which, amid the tumults and persecutions which agitated the Mogul empire, we see the Sikhs rising again into rank among the permanent powers of Hindostan.

These people were thought to be utterly extirpated; but in 1739, when Nadir Shah crossed the Punjaub, on his return to Persia from his successful invasion of the Mogul's dominions, many bodies of Sikhs hovered on the flanks and rear of his army. Nadir did not disdain to purchase the friendship of these troublesome marauders by a share of the enormous spoil which he had obtained at Delhi. The terror of the Persian invasion had also driven many of the peaceful inhabitants of the Punjaub from the plains to the hills, where they joined the roving bodies of the Sikhs, who, strengthened by these acquisitions, and encouraged by that keen perception of opportunities which seems never to have forsaken them, seized the first occasion of general dismay, in the political overturns which followed, to descend again into the plains.

It was at this period that the several powers of Northern India began to assume that relationship to each other which has conduced so signally to the success of the British arms and British intrigues in that country. The Mogul empire was virtually at an end. The kingdom of Cabul, instead of an obedient province, had become a hostile and threatening state. The oscillations of fortune between Afghanistan and Persia, after consigning each country alternately to the horrors of barbarous conquest, resulted, on the death of Nadir Shah, in the undisturbed superiority of Ahmed Shah, the founder of the short-lived Dooranee empire, and the progenitor of the reigning house of Cabul. Thus, on the north-western bank of the Indus, a new kingdom had arisen, which was likely to be extended at the expense of the Punjaub. A still more formidable cloud was gathering in the south. The Mahrattas, on the Malabar coast, comprising among their number all the four ordinary castes of Hindoos, and distinguished by a restless and warlike spirit, which had been fostered by the steady successes of three quarters of a century, were gradually making their way northward.

The Punjaub therefore became isolated between two powerful antagonists — the Afghans and the Mahrattas; though it remained under the nominal government of a Mahometan viceroy of the Mogul, who kept his court at Lahore. Affairs, however, soon changed. Ahmed Shah crossed the Indus, overran the Punjaub, and captured Lahore. In 1751, all the north-western parts of this territory, including the province of Moultan, were ceded, by treaty, from the Mogul empire to the kingdom of Cabul. But the Sikhs, who had now established themselves in that part of the Punjaub bordering on the Sutledge, attacked the Afghan garrisons,

and gained possession of the city of Lahore, where they coined rupees with an inscription expressive of their conquest of the Punjaub. Although driven afterward out of this city, and overthrown with great slaughter by Ahmed Shah, yet their vitality and enterprise survived with invincible vigor; and, at length, on the death of Ahmed, they became the acknowledged sovereigns of the province of Lahore.

The nationality of the Sikhs may be regarded as established from this date; and we subsequently find them following the ordinary practice of the Oriental states, tendering their alliance indiscriminately to all parties around them, to serve the purposes of the moment. Their form of government now attracts particular notice. After the death of Govind, no gooroo, or spiritual leader, was elected to fill his place. This is said to have been in fulfilment of a prophecy which limited the number of the gooroos to ten. It is not easy to determine what species of authority followed, as the Sikhs, when fleeing before the Mogul and Afghan armies, were scattered among the remote hills and jungles of Northern India. When, however, they emerged from their hiding-places, and descended in triumph into the plains, we find them under an entirely new political constitution. Habituated, by their recent dispersion, to act in separate detachments, and under a variety of leaders, the Sikhs were now clustered, in several small bodies, round several *sirdars*, or chiefs, without any supreme head. Toward the close of the last century, this state of things passed into a sort of military oligarchy or federative republic. The general affairs of the commonwealth were debated in a national council, in which the supremacy was successively assigned to the most powerful chief of the time.

Runjeet Singh acquired a marked predominance among the Sikh chieftains at the close of the last century. He gained possession of Lahore in 1799, and lost no time in turning his arms against the surrounding districts, which he speedily brought under his control. Up to this period, although the Sikhs were undoubtedly the dominant race in those parts, yet the actual boundaries of their dominions were very indistinctly defined. The great bulk of the population of the Punjaub was still unconnected with them by creed or by race, and, in several provinces, Mahometan governors retained a species of independence. All, however, fell before the arms of Runjeet, who conquered Moultan, and incorporated it into his kingdom in 1818. The Punjaub was now distinctly recognized as a sovereign and independent state, on a footing of equality with the older powers of Hindostan. Runjeet enjoyed a long and prosperous reign. He strengthened himself by an alliance with the British, which gave him an opportunity for studying their military discipline, and introducing it into his own army. In particular, he caused the Sikhs to learn the British artillery practice, in which the pupils became so expert, as to give their teachers a memorable proof of their proficiency on a subsequent occasion.

The death of Runjeet Singh, in 1839, led to the ruin of his empire. His two immediate successors died suddenly, amid scenes of violence, and the succession to the throne was contested by a number of claimants. The British, pursuing their usual policy of interfering whenever a tempting occasion offered, took advantage of these troubles. Encroachments and intrigues at length produced an open rupture, and several bloody battles. An interval of peace followed after which the war was renewed. At the close of the year 1848, a British army, under Lord Gough, invaded the Punjaub, and, on the 14th of January, 1849, encountered the Sikhs at Chillianwallah, on the River Jhelum. The bad generalship of the British commander, and the skill of the Sikh artillerists, had nearly caused a total defeat of the invading army, who lost nearly three thousand men, and were driven from the field of battle. The British, however, were reënforced, and, in a few weeks, renewed their offensive operations. On the 21st of February, a second battle was fought near the town of Goojerat, in which the British were victorious. This was followed by the subjugation of the whole of the Punjaub, which is now formally incorporated with the British dominions.

CHAPTER CCLIX.

Description and History of Cashmere — Nepaul — Subjection of the Hindoos — Character of the British Conquests — Submissive Temper of the Hindoos — Government of British India — Ancient Government of the Moguls — Their Military System.

The kingdom of Lahore, recently conquered by the British, deserves a passing notice. It comprises an area of sixty thousand square miles, and four million of inhabitants. This is the country of King Porus, and here is the scene of Alexander's victory over that monarch. Here also is Cashmere, one of the loveliest valleys on the earth, and one which has often been selected as the Eden of the Scriptures. It is encircled by the Hindoo Koosh and Himmaleh Mountains, whose tops of everlasting snow look down upon scenes which the natives celebrate by the titles of "Paradise of India," "Flower Garden," and "Garden of Eternal Spring." The scenery is indeed lovely beyond description. The hill sides are covered with Alpine forests: orchards, bending with fruit, occupy the lower slopes: at the foot are fields of corn and rice: the gardens are teeming with flowers, and vines, and other rich productions. Indeed, the whole valley presents an unrivalled aspect of native luxuriance, blent with cultivation. An English writer says, "Nature has done much for Cashmere — art more: the whole valley is like a nobleman's park."

The inhabitants are brave, industrious, lively, and fond of literature and art. They are of the Hindoo stock, but have complexions like the brunettes of our Southern States. Their language is a dialect of the Sanscrit; their popular songs are Persian. The celebrated Cashmere shawls are manufactured to a large extent, and are a source of great income. Formerly there were forty thousand shawl looms here, but the number is now reduced. A pair of shawls of the larger size occupy fifteen men for eight months The wool is brought from Thibet. Sheep are here used as beasts of burden. No venomous or voracious animal is found. Sirinagur, the capital, has two hundred thousand inhabitants. Beside its romantic beauty, Cashmere has long been regarded as a holy land, throughout India, and is resorted to as such by numerous pilgrims. The source of almost every

brook and river is adorned by some religious monument. Many of the ruins are ancient, and display great architectural beauty. The vestiges of a temple of black marble are reckoned as among the finest ruins of India.

Cashmere has also its history. Abul Fazil enumerates one hundred and fifty kings who reigned there previous to the year 742 of the Hegira. It was subjugated by the Gaznevide dynasty, and afterwards annexed to the Mogul empire. About the middle of the last century, it was conquered by the Afghans; still later, it was taken by Runjeet Singh, and annexed to his kingdom of Lahore.

The conquest of Lahore, or the Punjaub, leaves the whole of India in the power of the British, except the small territories of France, Denmark, and Portugal, and the kingdom of Nepaul. This last lies to the north, between Thibet and Bengal. It is about equal to the state of New York in extent and population. It was formerly divided among several petty khans, but a chief of the Ghoraks reduced them to subjection, and founded the present kingdom. In 1792, in a war with China, Nepaul suffered defeat, and in 1816, lost a portion of its territory in a conflict with the British. It displayed symptoms of hostility in 1839, but was induced to remain quiet by the operations in Afghanistan. It is nominally independent, but whenever it may suit the purposes of the masters of India, this petty state must experience the fate of the other kingdoms of this quarter of the globe.

The absolute sway of the comparatively small island of Great Britain over an empire of one hundred millions of inhabitants, situated nearly at the antipodes of the dominant nation, presents one of the most remarkable phenomena in the history of the world. There is no parallel in the annals of commercial and military power to the career of the British in India. A century has not elapsed since their possessions in this quarter were limited to three small factories, tenanted by a few hundred men, who were scarcely able to defend themselves against pirates and banditti. Now this association of merchants rules over an empire almost as populous as that of Augustus. Its capital, from being a miserable village, has become the metropolis of the East, and its minor cities rival, in wealth and traffic, the greatest commercial marts of the ancient world. Princes are the servants of the East India Company, and emperors are pensioners on its bounty. The conquest of Hindostan, regarded as a commercial enterprise, is a most magnificent one, and far before any thing that men have done elsewhere. But this grandeur has been costly; plunder, oppression, cruelty, treachery, robbery, and bloodshed, have been the main instruments by which it has been gained. Even of all this wrong-doing, the half, perhaps not the tenth part, has reached our ears. The conquerors have told their own story in their own way; the voice of India is not loud enough to be heard round half the globe. The only sources of our information are British records. These accounts tell us of valorous deeds done in India; of the glittering grandeur and pomp of Hindoo armies, that disappeared in slaughter before a tenth part of their number of Englishmen. They tell of vast territories ceded, of immense sums secured by capitulations, of prodigious tributes yielded, of treaties of peace, and finally of the power of unlimited taxation over half a million of square miles, in one of the richest countries of the globe. If the British are asked how they justify these things, they can only refer to the right of the strongest — the same right by which Sesostris, Alexander, Timour, and Nadir Shah, entered this same country, slaughtered the inhabitants, and seized their property.

The subjection of India is, however, complete, and almost universally peaceable. The number of Europeans by whom these vast dominions are held in vas salage does not, on common occasions, much exceed thirty thousand. But this number is multiplied by that peculiarity in the character of the Hindoo which makes it easy to train him into an instrument for holding his own country in subjection. He fights for pay and plunder, and he will defend the man whose bread he eats against friends, country, and family. Accordingly the *sepoys*, or Hindoo troops, commanded by British officers, and trained after the European manner, are found nearly as efficient as troops entirely British; and, as long as nothing is done to shock their religious prejudices, they are equally faithful. The degree of vassalage in which the different states of India are held, varies considerably. Some are entirely under the control of the British authorities; others are allowed to call themselves friendly allies of the British, acting and governing under their protection.

The army maintained by the Company amounts to more than two hundred thousand men. These forces are distributed throughout India; for, besides defending and holding in subjection the territories immediately under British sway, armies are stationed at the capitals of the subsidiary princes, at once to secure and overawe them. For the purpose of civil government, the country is divided into the three presidencies of Bengal, Madras, and Bombay. The president of Bengal is styled the *Governor-General of India.* This officer, in connection with his council, has a power of legislation for India, under certain limitations, and subject to the revision of the government in England. The other presidents have the same power within their respective governments, but are subject, in all matters of general policy, to the governor-general, who has the power of declaring war, making peace, and concluding treaties. The India government in England consists of a Court of Directors of the East India Company, who are under the authority of a Board of Commissioners, comprising several of the chief ministers of the crown, and bearing the name of the *Board of Control.*

If we may credit the accounts of judicious and impartial observers, the splendid fabric of British empire in the East, externally so imposing, is in a state of progressive poverty and decline. The nature of the connection which binds India to Great Britain will sufficiently account for this tendency, without referring to local maleadmnistration. All the offices of emolument, civil and military, and all the commanding stations in commerce, are in the hands of strangers, who after a temporary residence, depart with the fortunes they have earned. Immense wealth is, therefore, shipped off every year to Great Britain, for which nothing is returned. The cost of maintaining the military and civil establishment of the East India Company is enormous. The salary of the governor-general is one hundred and eighteen thousand dollars a year, and all the other salaries are in proportion. The pay and pensions of the military are on the same scale. Each British soldier costs five hundred dollars

by the time he is landed in India from England. All the clothing and equipments of the army, and most of the luxuries of the officers and gentry are manufactured in England. Every expense of the Company, beside their profits, must be drawn from the natives.

From time immemorial, the land has constituted the chief source of revenue in India, and for obvious reasons. The habits of the great body of the people are simple and uniform. Their diet is spare, and confined generally to a few articles of the first necessity. Their clothing is scanty and mean, their habitations are poor and unfurnished, and what we term luxuries, are confined to the opulent few. In all this, the keen eye of the financier sees nothing to touch, and he is driven to the expedient of taxing produce in the aggregate.

The government share of the rice crops is, on an average, fifty per cent., but the mode of collection causes the cultivator to pay about three fourths of the produce of his land. The public treasury is replenished by monopolies, duties on exports and imports, licenses for the sale of arrack and toddy, court fees, stamps, &c. The entire revenue of the Company is about one hundred millions of dollars annually.

The Mogul emperor was absolute and sole arbiter of every man's fate, and under the control of no law. All the lands in his dominion were considered as his property, except a few districts possessed hereditarily by Hindoo princes. The right of succession was vested in the eldest son, but the will of the monarch often set him aside. All children born in the royal harem were legitimate, whether the issue of wives or concubines. The vizier was first minister of state and chief treasurer; all edicts and public deeds passed under his hand and seal. The omrahs, or nobles, comprised three orders: 1. The *ameers*, or *emirs*, who were the first executive officers of state, and the viceroys of provinces; 2. The *khans* or *cawns*, who held high posts in the army; 3. The *bahadurs*, who were a sort of knight. The number of individuals in these orders was arbitrary, and each had peculiar privileges in the empire. The great officers of state, by a sort of prescriptive right, formed a council, which corresponded to the cabinet of the governments of Christendom. But the splendid fabric of the Mogul empire has perished, leaving the people, whom it neither enlightened nor elevated, to become the prey of foreign invaders. As their fate could hardly be worse, we may indulge the hope that it will, in fact, be better.

Tiger Hunt.

CHAPTER CCLX.

Population — Cities and Towns in India — Calcutta — Delhi — Surat — Lahore — Umritsir — Poonah — Bombay — Madras.

The population of Hindostan we have stated in round numbers, at one hundred and forty millions. Of these, nine tenths are Hindoos of the native original race, who, though subjected to a foreign power for many ages, have remained always unmixed, and have retained unaltered their ancient habits and institutions. About ten millions are Mahometans, the descendants of the Mongolian, Afghan, and Persian conquerors. There are also a few Parsees, Jews, Armenians, Arabs, Portuguese, and English; but their united numbers are insignificant in comparison with the Hindoos and Mahometans.

Calcutta, though not the most populous, is the most important city in Hindostan, and the capital of the British empire in the East. The growth of this city has been very rapid, and it owes all its wealth and importance to the establishment of the English in the country. It stands on the River Hoogly, one of the channels by which the Ganges flows to the sea. On the arrival of the English, about the close of the seventeenth century, it consisted of a few straggling cottages, surrounded by a wooded marsh. In 1696, the emperor, Aurungzebe, gave the English permission to establish a factory here, and in the following year to secure it by a fort. This was named *Fort William*. At first, the settlement did not prosper. In 1757, Calcutta had not above seventy English houses, and in this state it was captured by Sujah ul Dowlah, who threw the inhabitants into the Black Hole, as we have already related. After the recovery of the place by Lord Clive, he made it the

English metropolis, and built a new fort on a larger scale. From this time, Calcutta has steadily advanced in population and wealth till the present day, when it is supposed to contain half a million of inhabitants. The greater part of the city is inhabited by Hindoos. This is called the *Black Town*, and, like most large cities in India, consists of mean dwellings or cottages, built of mud and bamboo. The English town, or suburb, is called *Chowringhee*, and contains between four and five thousand houses. They are of brick, covered with *chunam*, or plaster, and are generally of an elegant style, each house standing detached, and surrounded by a wall. The government palace is a very splendid and costly structure. The banks of the river in the neighborhood are studded with beautiful villas. The climate in this quarter is hot and unhealthy, but less noxious than formerly, as the swamps and forests in the neighborhood have been cleared to a considerable extent. Calcutta has a college well endowed. The officers of the Indian government enjoy liberal salaries, and the style of living prevalent here is showy and expensive. Large dinner parties are the favorite recreation.

Delhi, formerly the capital of Hindostan, stands on the Jumna, a branch of the Ganges. In the days of its prosperity, it was a most splendid city; but it is now mouldering in decay. What remains of it is handsome. The streets, though narrow, contain many fine houses of stone and brick. The palace of *Shah Jehan*, with its gardens, a mile in circuit, still presents a most magnificent aspect; but the long ranges of those belonging to the great chiefs and omrahs of the empire, adorned with gilded mosques, pavilions, and tanks, now exhibit only one vast scene of desolation. Delhi, notwithstanding its dilapidated condition, contains the most splendid modern edifices in India. The mosque called the *Jumna Musjeed*, erected by a daughter of Aurungzebe, of red stone, inlaid with marble, is regarded as the finest structure in the East, dedicated to the Mahometan religion. The *Cuttab Minar* is a tower two hundred and forty-two feet high, consisting of five stories, the three lowest of which are of red granite, and the others of white marble. It was built by one of the Patan emperors. Delhi has some manufactures of cotton, and is the rendezvous of the caravans, which maintain the communication between India, Cabul, and Cashmere.

Surat, on the western coast, was the chief emporium of trade on the first arrival of the Europeans in India. It is still a very large city, though inferior in wealth to Calcutta. The ravages of war in its neighborhood, and the transfer of its trade by the English to Bombay, have materially diminished its importance. It still, however, carries on large manufactures of silk, brocades, and fine cotton stuffs. It exports the fabrics of the rich province of Guzerat, of which it is the capital. Cashmere shawls are also an important article of trade here. Surat is the port through which the central and western parts of Hindostan are supplied with foreign commodities. It exhibits a variety of architecture, many of the houses being handsomely built of stone; but these are mixed up with wretched cottages of reeds and mud. Among the inhabitants are many very rich merchants, chiefly Banians and Parsees. The former carry to an extreme the peculiarities of their religion, and manifest in a striking degree their regard for animal life, by erecting hospitals for birds, monkeys, and other animals accounted sacred. The population of Surat is estimated at seven hundred thousand.

Lahore, the capital of the Punjaub, was formerly one of the most beautiful cities of India. Acbar, Jehanghire, and other emperors, successively contributed to its embellishment. The mausoleum of Jehanghire, a most sumptuous edifice, is still entire; and there are ample remains of an imperial palace, adorned in the highest style of Eastern magnificence. Its terraced roof, covered with a parterre of the richest flowers, seems to have been copied from the hanging gardens of Babylon. But this beautiful city, amid the ravages of the various wars to which the Punjaub has been subjected, went rapidly to ruin. Its situation, however, on the fertile banks of a fine river, on the high road from India to Persia, must always secure to it a certain degree of prosperity. Runjeet Singh, the Sikh chieftain of the Punjaub, made Lahore his capital, and its population under his dominion was estimated at eighty thousand. Should the British retain permanent possession of the Punjaub, and maintain tranquillity in the country, there is reason to believe that Lahore will recover much of its lost wealth and importance.

Umritsir, in the Punjaub, is the holy city of the Sikhs, and the rendezvous of their *gooroomata*, or great national council. The object of attraction here is a tank, or pond, formed by Gooroo Govind, an ancient chief and saint, who gave it the name of the *Pool of Immortality*, and taught that those who bathed in its waters were purified from all sin. This belief has caused an immense concourse of the sect to resort to this place, and their contributions support a large temple, built in the midst of the water, with six hundred priests attached to it. Umritsir is eight miles in circuit, and is well built of brick, but has no structures of great magnificence. Runjeet Singh kept his treasure and arsenal in a strong castle in this city. At present, it is the centre of a considerable caravan trade with Cashmere, and from the security it afforded amidst the recent revolution, it was chosen as a residence by the rich men of Northern India. It has now a population of one hundred thousand.

Poonah, in Central India, is the capital of the Mahrattas. It was originally destined rather for a camp than a city, and in the great assemblages of the Mahratta confederacy, half a million of men have been convened at this place. The fixed population at present is about one hundred thousand. It resembles a huge village rather than a city. The houses are of brick, but irregularly and slightly built. They are painted with innumerable representations of the Hindoo Pantheon. Poonah is now included in the British territory and attached to the government of Bombay.

Bombay is the western capital of British India. It is situated on an island lying close to the main land, and commands a beautiful view over a bay diversified with rocky islets, and crowned by a back ground of lofty and picturesque hills. It is the trading emporium of the western part of the peninsula, and contains a population of two hundred and twenty thousand. Of these, eight thousand are Parsees, who are the most wealthy of the inhabitants, and contribute much to the prosperity of the place. There are also Jews, Mahometans, and Portuguese, in considerable numbers; but three fourths of the population are Hindoos. The commerce of Bombay is very great. This is the first port in India at which the British steam packets touch on their way from the Red Sea to China.

Madras, on the eastern coast, is the metropolis of the British possessions in that quarter. It is unfavorably situated for commerce, having no harbor, but only an open road, with a beach exposed to a continual surf, so violent and dangerous that no vessels can approach it, except a peculiar species of large and light boats, the thin planks of which are sewed together. For the conveyance of letters and messages, the natives employ a *catamaran*, which consists of a couple of planks fastened together, and which they manage with wonderful success. The seat of government would long since have been removed from this place to Pondicherry, in the neighborhood, a much more convenient situation; but the immense sums which have been expended upon the fortifications and government buildings at Madras, are an objection to such a removal. The public offices and storehouses form a handsome range of buildings along the beach, their upper stories being adorned with colonnades, resting on arches. With this exception, the European part of Madras is merely an assemblage of country-houses, situated in the midst of gardens, and scattered over an extent of several miles. The houses are usually one story in height, of a light and elegant structure, having porticoes and verandas, supported by columns incrusted with fine polished chunam. The Black Town is very extensive, and the scene which it presents of minarets and pagodas, intermixed with trees and gardens, is very striking at a distance. The interior, however, is found to consist chiefly of bamboo cottages, thatched with leaves. There are some rich Hindoo merchants, who have splendid mansions in the Oriental style. The population of Madras is estimated at three hundred and fifty thousand.

Brahma.

Vishnu.

Siva.

CHAPTER CCLXI.

Religion of the Hindoos — Brahma — The Avatars — Extravagance of the Hindoo Mythology — Inferior Deities — Religious Ceremonies — Festivals — Juggernaut — Devotees — Fakirs — The Metempsychosis.

It is difficult to determine whether the political constitution or the religion of the Hindoos has exercised the greatest influence upon the lives of individuals and the operations of society in India. Beside the causes which usually give superstition a powerful sway in ignorant and credulous ages, the priestly order have obtained a greater authority in that country than in any other region of the globe. According to the Hindoo doctrine, every thing is transacted by the Deity: the laws are promulgated, the people are classified, and the government is established, by the Divine Being. The astonishing exploits of the Divinity are endless in that sacred land. For every stage of life from the cradle to the grave, for every hour of the day, for every function of nature, for every social transaction, the Deity is believed to have prescribed a number of religious ceremonies.

Brahma, the greatest of all the Hindoo deities, is said to be an original emanation of the "*Eternal Essence.*" In the language of the sacred books of this people, the Eternal Essence is omnipresent and omnipotent. The creation of the material universe is attributed to its immediate agency. The Deity is thus described in the *Bhagavat Gheeta*, one of the Hindoo oracular books: "Being immaterial, he is above all conception; being invisible, he can have no form: from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where. God is the only Creator of all existent things. God is like a perfect sphere, without beginning or end." From this description, it is apparent that the primary notions of the Hindoos respecting the Deity were just and reasonable. Their religious belief, however, was afterwards corrupted by a thousand absurd fancies. No mythology is more extravagant than that of the Hindoos.

The foundation of the religious system of the Hindoos is a trinity. *Brahma*, the creating power, *Vishnu*, the preserver, and *Siva*, the destroyer, are the three persons of this triune deity. Brahma, although he created the world, is supposed since that time to have interested himself little with terrestrial affairs. He is regarded as the father of legislators, and from his ten sons all human science is believed to have proceeded. Brahma was the author of the *Vedas*, or four sacred books, in the Sanscrit language, which are still extant, and are the groundwork of the religious creed and jurisprudence of the Hindoos. They comprise a system of divine ordinances, explaining the duty of man both social and religious, together with treatises on medicine, music, war, and the mechanic arts. To these books are appended the *sastras*, or commentaries, which have been written upon them from the earliest period. Brahma is represented with four heads, and wearing a crown. Vishnu, whose province it is to protect and preserve mankind, is generally represented as

attended by an eagle, and having four hands and a number of heads, emblematical of his omniscience and omnipresence. He is said to have passed through ten different incarnations, in all of which he destroyed the enemies of the human race. Siva is worshipped not only as a destroyer, but also as a reproducer. He is a great favorite with the common people, and is generally represented with only one head, but with many hands; from four to thirty-two. Round his neck are hung human skulls, and on his head is a cap of elephant or tiger skin.

The incarnation of a Hindoo deity is called an *avatar*. The third avatar of Vishnu is described in the following manner, which may serve to give the reader an idea of the wild extravagance of the mythological fictions of these people: The *Soors*, a species of angels, and all the glorious host of heaven, sat on the summit of Mount Meru, a fictitious mountain, highly celebrated in the books of the Hindoos. They were meditating the discovery of the *amreeta*, or water of immortality, when Vishnu said to Brahma, "Let the ocean, as a pot of milk, be churned up by the united labors of the Soors and the Asoors: and when the mighty waters have been stirred up, the *amreeta* will be found." A great mountain, named Mandar, was the instrument with which the operation was to be performed; but the spirits being unable to remove it, they had recourse to Vishnu and Brahma. By their direction, the king of the serpents lifted up that sovereign of mountains, with all its forests and inhabitants, and permission having been obtained of the tortoise, the mountain was placed on his back, in the midst of the ocean. Then the Soors and Asoors, using the serpent *Vasooke* for the rope, began to churn the ocean, while there issued from the mouth of the serpent a continued stream of fire, smoke, and wind, and the roaring of the ocean, violently agitated, with the whirling of the mountain, was like the thundering of a mighty cloud. Meanwhile a violent conflagration was raised on the mountain, and quenched by a shower which the lord of the firmament poured down; when a stream, compounded of the juices of the various trees and plants, ran down into the briny flood. It was from this milk-white stream, and a mixture of melted gold, that the Soors obtained their immortality. The waters of the ocean, being now assimilated to those juices, were converted into milk, and a species of butter was produced. By stirring up this butter of the ocean, there arose from it, first the moon; next *Sree*, the goddess of fortune; then the goddess of wine, and the white horse, *Oochis-rava;* afterward the jewel *kowstoobh*, the tree of plenty, and the cow that granted every heart's desire. Then the spirit *Dhanovantaree*, in human shape, came forth, holding in his hand a white vessel, filled with the immortal juice *amreeta*. After the performance of other prodigies, the mountain Mandar was carried back to its former station. The Soors guarded the amreeta with great care, and the god of the firmament, with all his immortal bands, gave the water of life to Vishnu.

Both the mythology and the imaginative literature of the Hindoos are characterized by the wild and lawless extravagance, of which the above is a specimen. The influence which produced this result arose evidently from the external face of nature in Hindostan. In that country, almost every thing is vast and exuberant — the rivers, the plains, the forests, the trees, and the whole system of vegetation. It is here, amid mountains the highest in the world, crowned with eternal snows, girt with innumerable forests, and with the richest luxuriance of vegetation at their feet — amid the fabled Imaus of the ancients, the mighty chain of the Himmaleh, from which almost all the great rivers of the old continent pour down — that Hindoo poetry and mythology placed its Olympus. Born in such regions, it is no wonder that the religion of the Hindoos took a wild, fantastical, and extravagant shape.

Among inferior deities, the first place is held by Sudra, who bears the lofty title of "king of heaven." This high place is maintained only by perpetual contests with the Asoors and Raksasas, the giants and Titans of India. Sudra is even liable to be ejected by Brahmins skilled in magic, or by a king who can sacrifice a hundred horses that have never felt the rein. Other objects of worship are *Kartikeya*, the god of war; *Surya*, the sun; *Panana*, the god of the wind; *Varma*, the god of the waters; *Yama*, the holy king, who judges the dead; a green man, in red garments, and of terrible aspect, who keeps his court in the deepest mountain recesses, and at the hour of death extorts shrieks of terror from the guilty Hindoo. Juggernaut is an earthly deity, distinguished by crowded pilgrimages, and by the frightful character of the worship paid to him. The rivers of India are also accounted divinities, particularly the Ganges, which is supposed to descend from heaven, and whose waters are believed to purify from all sin. That the lowest forms of superstition may not be wanting, the worship of animals is very prevalent. The cow, above all, is held in deep and general reverence, and by many families one is even kept for the mere purpose of worshipping it. Next ranks the monkey, whose exploits are largely celebrated in the sacred books. It is regarded as a pious disposal of money to expend large sums upon the marriage of monkeys.

The religious observances of the Hindoos do not tend to give a higher idea of their wisdom than the creed on which they are founded. Hindostan is covered with temples; but those recently erected display nothing of that art, or even of that magnitude, which astonish us in the sacred edifices of Greece and Egypt. A temple may be built for a hundred dollars, and the largest rarely cost above five hundred. The rich seek to distinguish themselves by building a number together; one pious lady has covered a plain near Burdwan with no less than one hundred and eight. Every temple must have its image, made of gold or silver, or, in default of these, of iron, brass, lead, tin, or pottery. The deities are manufactured by the workers in these materials, but without the display of any skill in the art of sculpture. After the completion of the idol, the Brahmins, by sundry ceremonies and invocations, are supposed to infuse into it the spiritual character. The builder of the temple makes a grant for the support of its servants, among whom, besides Brahmins, it is necessary, in many parts of India, that there should be a certain number of courtesans — a truly singular instance of depravity in a people who otherwise respect female virtue.

The religious festivals of the Hindoos are often prolonged for several days, with music, dancing, revelry, and various excesses, which are proscribed by Hindoo manners on all other occasions. The rage for pilgrimage is universal. The great periodical festivals of Hurdwar and Juggernaut attract millions, and are often attended with considerable sacrifice of human life. The bloody services of Juggernaut are well

known. This idol is worshipped at Orissa, where a pagoda is erected to his service. The idol is placed upon a throne, which is raised on a car sixty feet high. The fanatical devotees throw themselves under the wheels of this car, and are crushed to death, fondly imagining that by this means they are securing a happy futurity. Another mode of religious suicide is by drowning in the holy rivers, particularly the Ganges. Formerly, widows often sacrificed themselves on the funeral pile of their husbands: this act is called a *suttee;* but the practice is now prohibited by the British government.

Fakir.

The various forms of penance and infliction constitute another mode of propitiating the favor of the deity, and of obtaining a popular character of sanctity. These practices are carried by the Hindoos to an extent elsewhere unparalleled. The *yogues*, or *fakirs*, hide themselves in the depths of woods, allow their hair and nails to grow, and their bodies to be covered with filth till they almost cease to present any vestige of humanity. Others remain for years fixed in one painful position, with the arms raised above the head, till the limbs become shrivelled or distorted. Instances are known of persons who buried themselves under ground, leaving only a narrow tube, by which they might breathe and receive food. A long course of such austerities is imagined to invest them not only with the highest character of sanctity, but even with power over the invisible world; and stories are related of mortals who have thus expelled potent divinities from their place in heaven. A more obvious advantage is derived from the admiration of the multitude, who bestow not only homage, but gifts, on these uncouth devotees. A certain period of time is supposed to complete the merit of the penance, and when this is effected, the individuals often abandon themselves to every species of licentious indulgence.

The Hindoos believe in the metempsychosis, or transmigration and preëxistence of souls; and this doctrine gives a strong characteristic to their religious observances. The souls of all animals are supposed to be those of men thus degraded, in punishment of their sins, but capable, after many ages, of regaining their pristine condition. In a cow, or a dog, they recognize perhaps a deceased friend or ancestor, and are thus led to treat them with tenderness. Their creeds afford, also, for the reward of the good, a variety of heavens, glittering with gold and precious stones, watered by crystal streams, and affording, in abundance, pleasures, not always of the purest nature. The places of future punishment are, in like manner, multiplied, and filled with various species of torture, such as being burnt with hot irons, dragged through thorns, bitten by snakes, or thrown into vessels of liquid fire. The deeds, according to which these rewards or punishments are distributed, compose the moral code of the Hindoos, and as this includes all the elementary principles of human duty, it has, no doubt, to a great extent, a salutary influence. A great proportion, however, of the actions to which merit is attached, consists merely of idle ceremonies and absurd penances: in particular, the bestowing gifts upon Brahmins is a duty diligently inculcated by these reverend instructors.

Great countenance and support are given by the British government to both the Hindoo and Mahometan religions. Temples are built and repaired under British authority, and at British expense, for the purpose of conciliating the natives. For the same reason, vast sums are spent on colleges and schools, where youth are educated in idolatry and Mahometanism. When the cars of the gods are drawn in public procession,

and there is a deficiency of attendance, the officers of government send out constables, with whips and ratans, who beat the wretched people, and force them to quit their work and drag at the ropes. The temple of Juggernaut is wholly supported by the British government. The public offices of the British are closed on several of the Hindoo festivals, but on the Christian Sabbath no sort of business is suspended. By the Hindoo and Mahometan laws of inheritance, the son who changes his religion loses his patrimony; the British judges therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are inscribed to Ganesha, Sree, and other pagan divinities. Brahmins are sometimes employed by government to make invocations to the Hindoo gods for rain and fair weather. It is so customary for British officers to subscribe annually to one Hindoo and one Mahometan festival, that those who decline from conscientious scruples give great offence to their superiors. The British government continues to levy and collect the revenues for supporting the Brahmins and temples, in the same manner as did the Mogul officers. Large pensions in land and money are allowed by the British, in all parts of Hindostan, for keeping up the religious institutions of the Hindoos and Mahometans. At the principal idolatrous festivals, the British ships fire salutes, the troops are paraded, and the military bands of music are lent to aid in the ceremonies. Thus Christian soldiers are compelled to assist in the worship of idols. The British government, from a fear of creating political disturbances, at first prohibited all attempts to convert the Hindoos to Christianity, and the missionaries were compelled to take refuge in the Danish factory of Serampore. At present, missionaries are not prohibited from visiting the country, but the fear of displeasing the natives has still great influence, and much encouragement is given to idolatry.

Hindoo Marriage Procession

CHAPTER CCLXII.

Education, Marriages, Agriculture, Manufactures, and Ship-Building of the Hindoos.

Education receives great attention among the people of Hindostan. The Mahometans and the descendants of the Moguls teach their children at an early age to read the Koran, and to write Arabic and Persian. This is followed by their introduction into company and public business. Children are thus carried into the great school of the world in their very youth, and with what we should regard as an inadequate preparation. They are, however, trained up from infancy to great gravity and circumspection in public, and especially taught to curb their passions and restrain all emotions arising from anger and resentment, which they regard as highly indecent. It perhaps follows from this early habit of restraint and dissimulation, that their resentments, which might otherwise evaporate in menaces and furious language, rankle silently in their bosoms, till they break out with vindictive and sanguinary effects. Hence the frequent plots, perfidious circumventions, and deep-laid schemes of the great to destroy each other, which so strongly mark the history of this country.

The Hindoo merchants are very careful in the education of their children for the purposes of trade. With the first dawn of reason, they initiate them into all the mysteries of traffic. It is not uncommon to see boys of ten or twelve years of age so acute and expert, that the oldest head would find it difficult to overreach them in a bargain. At the same time, the docility and sedateness of the children, and the profound respect which they pay to their parents, are surprising, especially considering the extreme fondness which the Hindoos testify for their offspring. Parents in general have the good sense to temper their indulgence so judiciously as not to spoil the objects of their affection.

No spectacles among the Hindoos are more splendid and imposing than their weddings. Children are, in many instances, married at three or four years of age. The little bride and bridegroom are carried through the streets for several nights successively, dressed in the richest style and covered with jewels. The streets, on such occasions, are rendered as light as day by torches; crowds of friends and neighbors follow, and parade with flags and music. After this display is finished, the bride and bridegroom are taken to the father of the girl, in whose house they are seated on opposite sides of a table, across which they join hands. The priest then covers their heads with a cloth, which remains spread over them for a quarter of an hour, while he prays for their happiness and gives them the nuptial benediction. They are then uncovered, and all the company are sprinkled with rose-water, and perfumes colored with saffron, till they are wet through.

These stained garments are worn by the guests for a week afterwards, in token of having been at a wedding.

The Hindoos, although frugal in other matters, are so extravagant on these occasions that they often quite ruin themselves, and lavish upon a wedding what would amount to a fortune for the married couple. Some of the rich merchants of Bengal have been known to spend fifty or sixty thousand dollars upon the procession and shows of a nuptial entertainment, besides giving away great sums in presents. The Hindoo wives treat their husbands with great respect. Their conduct is generally blameless, and few are ever known to violate the marriage obligation. They are entirely in the power of their husbands, to whom they bring no fortune besides their clothes, and perhaps two or three female slaves. Among the wealthy, the father of the husband advances a considerable sum to the friends of the wife, so that she is in a manner purchased with money. Husbands dread the exposure of their wives as the greatest dishonor. Women are so sacred in India, that even the common soldiery leave them unmolested in the midst of slaughter and devastation. The harem is a sanctuary against all the licentiousness of victory, and ruffians, covered with the blood of a husband, shrink back with horror from the secret apartments of his wives.

The amusements of the Hindoos comprise theatrical entertainments, music, dancing, and the exhibitions of jugglers. At festivals, and most entertainments, it is usual to send for the public dancing girls, who sing and dance to the company. These performers constitute a distinct branch of the population, and live under the direction of female officers appointed by the government. The plays are acted in the open air, and generally by torchlight. The Hindoo jugglers exhibit a dexterity perfectly astonishing, and their exploits are so difficult to be explained by any of the known laws of nature, that many Europeans have ascribed them to magic and the power of the devil. These jugglers eat fire, swallow poison, run swords down their own throats, suspend themselves in the air without any visible support, &c. They have a wonderful faculty in charming snakes, and great numbers of them traverse the country carrying snakes in baskets, which dance and cut capers to the sound of music. Nothing is more difficult to learn of the Hindoos than the means by which they acquire the practice of these juggling tricks.

Hindostan has always been celebrated for its fertility, and for its profusion of rich natural productions. The Hindoos have, from time immemorial, been an agricultural people, and remarkable for their industry. Yet nothing can be more imperfect than the instruments or the skill with which they conduct this important art. The cultivators of the soil, for security under an imperfect police, or from mere custom, live in large villages, having each a small spot of ground, by the tillage of which they support themselves, in conjunction with the labors of the loom and other employments. As they hold their lands by no tenure except that of usage, they never think of expending capital in their improvement, and could not, perhaps, with safety make any great show of property. The Hindoo plough is an instrument of the rudest construction, penetrating only two or three inches deep into the soil. It is drawn by oxen or buffaloes, sometimes by both yoked together. The ground, after being scratched in several directions with the plough, followed by the rough branch of a tree as a substitute for the harrow, is considered as fit for receiving the seed. The Hindoos understand nothing of the rotation of crops, except the succession which can be raised within a single year; and this is conducted on the principle of raising the greatest quantity possible, till the ground is completely exhausted. It is then abandoned to pasturage, and cattle are fed upon it till it has regained its fertility. This rude species of husbandry resembles that which was practised in Europe during the middle ages. In Bengal one of the most populous and flourishing parts of India not more than one acre in three is under cultivation. The husbandmen are poor in the extreme, being usually deep in debt. Notwithstanding these disadvantages, nature is bountiful, and the products of India are copious. Rice is the article upon which the whole region rests its main dependence. It is raised on every spot where irrigation can be practised. In some of the western districts, it is necessary to substitute *dhourra* the dry, coarse grain of Nubia. Wheat and barley are also raised, but only in those elevated tracts where the climate is comparatively cool. Next to rice, the most important agricultural product is cotton, which affords the great material for the national manufacture. Sugar is also produced here in great abundance.

The cotton manufactures of India have long been celebrated. Muslins of the most delicate texture are produced in Bengal. Calicoes, ginghams, and chintzes form the staple commodities of the industry of Coromandel. Silks are manufactured at Moorshedabad, Benares, and Surat. The goldsmiths work skilfully in filigree, and will imitate the most delicate jewelry of the kind produced in Europe. Yet their instruments are the rudest and clumsiest possible. They may be seen engaged upon their finest work in the middle of the street. The Hindoo artisans make no watches, clocks, or any hard ware requiring good springs, though in some parts of the country sword blades of a tolerable temper are manufactured. In iron work, the Hindoos fail almost entirely. Lackering and gilding are skilfully executed by them, and were used in very early ages. The art of engraving on gems appears to be a Hindoo invention. The earliest specimens of this work are very ancient, and bear inscriptions in the Sanscrit language. The Hindoos have also excelled in the art of dyeing, from the earliest times of their intercourse with the people of the west. The dye of the deep blue color, in highest estimation among the Romans, bore the name of *indicum*, and is still known as *indigo*.

At Surat they excel in the art of ship-building; and if their models were better, they would produce ships equal to any in the world. But the naval, like the domestic, architecture of the Hindoos is clumsy and awkward. Their ships are much longer, in proportion to their breadth, than ours. They are very durable, and it is not uncommon to meet with a good seaworthy vessel a hundred years old. The wood most commonly used is *teak*. The Hindoo ships are not launched, like ours, but are conducted to the water by canals dug for the purpose. Their sailors have but little skill, and seldom put to sea in the season exposed to storms. Many of them serve on board English ships, where they are called *Lascars*. They lack the vigor, expertness, and energy of European seamen, yet are tractable and obedient.

CHAPTER CCLXIII.

Commerce, Architecture, Painting, Music, &c., of the Hindoos.

The commerce of Hindostan did not excite much attention among the western nations, till the accession of the Ptolemies to the throne of Egypt. The first monarch of this race prepared to realize the vast projects of his master, Alexander the Great. His successor, Ptolemy Philadelphus, attempted to connect the Red Sea with the Mediterranean, by cutting a canal from Suez to the Pelusian branch of the Nile. This was not found so useful as the king anticipated; he therefore built a city lower down the Red Sea, nearly under the tropic, called *Berenice*, which became the great emporium of the trade with India. Goods were transported from Berenice to Coptos, on the Nile, and thence, by water, to Alexandria. The Egyptian vessels sailed from Berenice either to the mouth of the Indus, or to the Malabar coast. They were too small to venture far out at sea, and therefore crept timidly along the shores. The Persians had an insuperable dislike to maritime affairs, or they might have opened the same trade, by a shorter and safer course of navigation, through the Persian Gulf. They procured Indian commodities overland, from the banks of the Indus, and the northern provinces were supplied by caravans, which travelled from the Indus to the Oxus, and sent their goods down that river, into the Caspian Sea.

India was brought into a closer commercial connection with the western countries, after Egypt had been for some time subject to the Romans, by the discovery of the regular shifting of the winds, or monsoons. A ship captain, named *Hippalus*, who appears to have been a Greek, engaged in the India trade, was the first who took advantage of this discovery, by sailing boldly from the mouth of the Red Sea, across the Indian Ocean, to the coast of Malabar. He landed at a port called *Musius*, which appears to have been situated somewhere between Goa and Tellicherry. This direct route being once opened, the India trade with the West rapidly increased, and the merchants of Alexandria supplied Europe with spices, aromatics, precious stones, pearls, silks, and cotton cloths. The Island of Ceylon, or Taproban, was not known by name to Europeans before the age of Alexander the Great. The Egyptians seem not to have visited this island, or the Coromandel coast, until after the discovery of the periodical change of the monsoons. But, as early as the reign of the emperor Claudius, about the middle of the first century, an ambassador from Ceylon was sent to Rome. This island subsequently became a great mart of trade for the commodities produced in the countries beyond the Ganges. No attempts were made to establish colonies in Hindostan from the time of Alexander till the circumnavigation of Africa by the Portuguese, in the sixteenth century.

The earliest exports from India were spices and aromatics. From the mode of religious worship among the ancients, and the great multitude of temples, the consumption of frankincense and other aromatics was very great. These articles seem to have been first brought from India by the Arabians, who maintained an intercourse with that country long before any other people of whom we have any knowledge. In every ancient account of Indian commodities, spices and aromatics of various kinds form the principal articles. Precious stones and pearls were the next objects of trade. Diamonds were highly esteemed by the ancients, both of the Eastern and Western countries, though the art of cutting them was but imperfectly known till modern times. But pearls were the most valuable of all the commodities obtained by the Greeks and Romans from India. They were valued much higher than diamonds. Julius Cæsar gave Servilia, the mother of Brutus, a pearl which cost him a sum equal to two hundred and forty thousand dollars. The famous pearl earrings of Cleopatra were valued at no less than eight hundred thousand dollars.

Silk, also, was among the valuable articles obtained by the ancients from India. The price which it bore among the Romans was exorbitant. It was deemed too expensive and delicate for men, and was appropriated wholly to females of rank and opulence. In the third century, it was valued at its weight in gold. The ancients knew nothing of the manner in which the silk thread is produced. Some writers supposed it to be a fine down adhering to the leaves of trees. Others imagined it to be a species of wool. Its real nature was not known in Europe till the sixth century.

Barygaza, on the River Nerbuddah, which runs into the Gulf of Cambay, was a great emporium of trade in ancient times. Through this city a communication was carried on, across the mountains, with the great inland city of Tagara. The commodities obtained here were spices, gems, silk, cotton cloths, pepper, pearls, perfumes, tortoise-shell, &c. The Hindoos, however, have never displayed any strong inclination to engage in foreign trade. They never carried any of their own precious products into other countries, but disdainfully, as it were, granted them to those who came to seek them from the farthest extremities of the globe. With equal disdain, they rejected almost every article which was offered in exchange, and would accept nothing but treasure in its most solid and palpable form. The mode of conducting British commerce with India has always, till very recently, been by means of exclusive companies, and the competition was between these rival associations.

Hindostan abounds with architectural monuments of almost every age, and of a variety of styles. This diversity marks the gradual progress of architecture from its infancy to the present state, and throws light on the general state of arts and manners in different periods. Temples are very numerous in this country, and are called by the general name of *pagodas*. The oldest of these appear to have been nothing more than excavations in mountainous parts of the country They were formed, probably, in imitation of the natural caverns to which the first inhabitants of the earth resorted for their abodes. The most celebrated, and, probably, the most ancient, of these subterranean structures is the pagoda in the Island of Elephanta, near Bombay. This is hewn out of the solid rock, about half way up a high mountain, and forms a spacious area nearly two hundred and twenty feet long, and one hundred and fifty broad. In order to support the roof and the weight of the mountain above it, a number of massy pillars have been cut out of the same rock, at regular distances, forming three magnificent avenues. The greater part of the interior of this temple is covered with sculptures of human figures in high relief. These are of a gigantic size and singu-

ar form. They are distinguished by a variety of symbols, representing the attributes of the deities worshipped, or the actions of the heroes here celebrated. The most remarkable object consists of three colossal heads, supposed to be different representations of Siva.

The caves of Kenneri, on the Island of Salsette, in this neighborhood, and those of Carli, on the opposite shore of the continent, present objects equally striking. The mountain of Kenneri appears to have had a city hewn in its rocky sides, capable of containing many thousand inhabitants. There are tanks, terraces, flights of steps, and every thing to accommodate a large population. Yet the ground is now never trodden by a human footstep, except that of the curious traveller. There is a cavern-temple, the interior of which, though less spacious than that of Elephanta, is loftier. At Elora, one hundred miles north-east of Bombay, are very remarkable ruins of this kind.

The temple of Ajmeer, one of the oldest now existing in India, is remarkable for the elegance of its columns, so very different, in their character, from the excavated works, and which seem to indicate a totally different period of art. They are about forty in number, and no two are alike. The ceiling is enriched with square panels, containing other panels in the form of lozenges, enriched with foliage and sculpture.

When the Hindoos first began to build their pagodas above ground, it appears that they preserved, to a certain extent, the cavernous character of the original structures. The primitive pagodas were extremely simple, being merely pyramids, with no light internally, except what came in at the door. After having long been accustomed to perform the rites of religion in subterraneous abodes, they were naturally led to consider the solemn darkness of such a spot as sacred. Some of the pagodas of this style of building still remain. In proportion as wealth and refinement increased, the structure of the Hindoo temples gradually improved. From plain buildings, they became highly ornamental fabrics, and, both by their extent and magnificence, are monuments of the power and taste of the people by whom they were erected. Of this highly finished style, there are pagodas of great antiquity in Hindostan. The entrance to the pagoda of Chillambrun, on the coast of Coromandel, is by a stately gate, under a pyramid one hundred and twenty-two feet in height, built of square stones forty feet long, and more than five feet square. This pyramid is entirely covered with plates of copper, and adorned with an immense variety of figures, neatly executed. The whole structure is thirteen hundred and thirty-two feet long, and nine hundred and thirty-six broad. Some of the ornamental parts are finished with an elegance which has excited the admiration of the most ingenious artists.

The great pagoda of Seringham even surpasses this in grandeur. It comprises seven square enclosures, one within the other, the walls of which are twenty-five feet high and four feet thick. These enclosures are three hundred and fifty feet distant from one another, and each has four large gates, with a high tower, which are placed one in the middle of each side of the enclosure, and opposite the four cardinal points. The outward wall is nearly four miles in circuit. The gateway to the south is ornamented with pillars, several of which are single stones, thirty-three feet long and five in diameter. Those which form the roof are still larger. In the inmost enclosure are many chapels.

The pagoda of Tanjore also presents features which may rival the most splendid of those found in other Oriental empires. Temples erected even in the small Rajpoot principalities display a beauty rivalling those of ancient Egypt, and even of Greece. It has been thought by some that Hindoo architecture has undergone a progressive degeneracy, and the more ancient the specimens are, the more valuable they may be deemed as works of art. Since the sway of the Mahometans was established in India, all the finest structures have been reared by them, and in their own peculiar style. The mosques and tombs constructed by Acbar, Shah Jehan, and Aurungzebe, rank with the most splendid specimens of Saracenic art. Their palaces also are magnificent, yet built in a light and airy style, rather resembling pavilions. They are contrived for the admission of air from every point of the compass. They have spacious halls, long galleries, projecting roofs, and terraces open to the sky, with accommodations for sleeping there when the weather permits. They enclose shaded courts, gardens full of trees, marble baths, fountains, arbors, and every thing to create coolness. The great display of wealth is in the furniture, particularly in the fabrics of silk and cotton, ornamented with gold, which are either spread on the floor and seats, or hung round the walls.

The houses of the ordinary class of people are of the humblest description, rudely composed of canes and earth, and roofed with thatch. Irregular collections of these hovels, like clusters of villages crowded together, form the main composition of the greatest Mogul capitals, the splendor of which generally consists in a few great streets or squares, formed by the houses of the grandees.

The ancient military structures of the Hindoos are very remarkable. From the immense plains of Hindostan arise, in different parts, eminences and rocks formed by nature to be places of strength. Of these the natives took early possession, and, fortifying them with works of various kinds, rendered them almost impregnable stations. There seems to have been, in some distant age, a period of great turbulence and danger in India, when such retreats were deemed essential to the public safety. Among the duties of a magistrate, described by the sacred books, one is that "he shall erect a strong fort in the place where he chooses to reside, and shall build a wall on all the four sides of it, with towers and battlements, and shall make a full ditch around it." Of these fortresses many remain, which, both from the appearance of the structures and from the traditions of the natives, must have been erected in very remote times. Some of them are stupendous piles, standing on the tops of almost inaccessible mountains.

The art of painting was employed in the very earliest ages by the Hindoos, to ornament their temples with symbolical designs. Compared with the same art as it exists in modern Europe, it was, of course, very inferior. Yet it has never been improved by these people beyond its ancient condition. The principal defect in the Hindoo pictures is in the drawing and perspective. Of the latter, indeed, they seem to have known no more than the Chinese.

The use of firearms appears to have been of grea antiquity in Hindostan. They are prohibited by a code

of laws, in the native language, of a very ancient date. The Hindoo books ascribe the invention of firearms to *Beshkookerma*, a mythological person, who is said to have formed all the weapons employed in a war between the good and evil spirits. Fireworks appear also, to have been an ancient Hindoo invention. From the earliest ages, they have constituted a principal article of amusement among the people. Fire-balls, or blue-lights, which are employed in besieged places, in the night time, in order to observe the motions of the besiegers, are met with every where throughout Hindostan, and are manufactured in as great perfection as in Europe. In many places of the East, which have never been visited either by Europeans or Mahometans, rockets are used as weapons of war. It is impossible to say in what age they were invented; but they are very ancient. Gunpowder, or a composition nearly resembling it, is found in many places in the East, to which it was not carried by the Europeans or the Saracens, particularly in Pegu and Siam. But there is reason to believe that the invention belongs to Hindostan.

The music of the Hindoos existed in as great perfection in ancient times as it does at present. The use of cymbals and trumpets seems to have been borrowed from this country by the Greeks. The drum is also a Hindoo invention.

In the mathematical sciences, the Hindoos possess a considerable share of genuine merit. Algebra, in particular, had advanced farther with them than with the nations of Europe, till very recently. Their astronomy has been famous. In the observatory at Benares are to be seen astronomical instruments, the use of which is not known to the Brahmins of the present age. But they afford ample evidence that the Hindoos possessed the knowledge of ascertaining the motions of the heavenly bodies in very ancient times. It is certain that they were better acquainted with astronomy than the Greeks and Romans, and that the rule for computing the circumference of a circle was first known in India. The most learned Brahmin of the present day, however, can hardly calculate an eclipse.

CHAPTER CCLXIV.

Language, Literature, &c., of the Hindoos.

A GREAT variety of dialects are spoken in Hindostan. The court and fashionable language is the Persian. The learned language is the Arabic. The language of trade is Portuguese, which serves as the *Lingua Franca* of this part of the world. It is mixed up with many native words, and so corrupted as to differ much from the European original. The English also prevails to a considerable extent. The most widely spread of the native tongues is called the *Hindostanee*, which is more or less known throughout the peninsula. It is derived from the Sanscrit, and comprises many Persian and Arabic words. Its accent varies in different parts of the country. In the south of the peninsula, the *Tamul*, *Telinga*, and *Malabar* dialects prevail. In Orissa, the *Ooreah* dialect is spoken; in Bengal, the *Bengalee*, &c.

The Hindoos have but recently had any printed books in their own language, and these have been furnished by the European and American missionaries. Their books, of course, are chiefly in manuscript. They write with an iron style, or bodkin, on leaves of the cocoa or palm-tree. They have also a thin, shining species of paper, in sheets of ten feet long and a foot broad. This is written upon with a reed, and a long sheet, rolled up, constitutes a book. When they write a letter or petition to a prince, the whole surface of the paper is gilt. For the security of such letters of consequence as are sent to court, they are rolled up close, and enclosed in a hollow cane or bamboo, the ends of which are sealed up, that no wet may injure them.

The literature of Hindostan rests, like its social state, almost entirely on religion. To all the classical Hindoo books a divine origin is ascribed. The four *Vedas*, the grand basis of their learning, are believed to have issued simultaneously from the mouth of Brahma, though they are strangely enough supposed to have required the labors of Vyasa, a learned Brahmin, to bring them into a state fit for perusal. They consist, in a great measure, of invocations or addresses to the multifarious deities worshipped throughout India. Many of these invocations, when duly repeated, are supposed to have the power of charms, calling down good on the worshipper and his friends, and the most dreadful evils upon his enemies. They contain also precepts for the conduct of life, various in character and merit, with a full exposition of the national creed respecting the origin of the gods, the creation of the world, a future state, and the transmigration of souls. They are illustrated by the Sastras, and other commentaries, all of which, like the original, are supposed to be the result of inspiration. This primary fountain of Hindoo knowledge is carefully shut, except to the Brahmins; no other person can lawfully throw his eyes on these sacred pages, or even understand the language in which they are written. Next are the *Puranas*, which, like the Vedas, are composed almost entirely in verse. The ten Puranas contain nearly half a million of stanzas. They form a strange and heterogeneous medley of sound precept, useful doctrine, wild fable, and directions for puerile observances. The narrative part relates rather to gods than to men Below the Puranas in celebrity and sanctity are the *Mahabarat* and the *Ramayana*, two great epics, or rather wild metrical romances, similar in strain to the Puranas; they are, at least, as ancient as the poems of Homer.

The Mahabarat treats of a long civil war between two dynasties of ancient India, and is interwoven with a great variety of episodes, consisting of ancient traditions, moral reflections, poetical descriptions, and popular stories of every kind. It is a most ample storehouse of antiquarian lore, and contains a great quantity of valuable historical material. The subject of the Ramayana is the descent of Vishnu, for the purpose of averting the threatened destruction of the world by the prince of demons, Ravana. The historical fact which forms the foundation of this poem seems to be the introduction of the Brahminical worship into Hindostan. The wild aborigines, being the opponents of Brahminism, are made to appear in the character of demons.

History can hardly be said to find a place in the literature of the Hindoos. Their wild legends are plausibly supposed to have a foundation in the story of some celebrated early kings or conquerors. But it is impossible, through the mist of fable, even to conjecture any thing precise respecting their real exist-

ence. Every thing in the shape of true history that Hindostan possesses is due to her Mahometan conquerors. In the lighter and more elegant branches of literature, the Hindoos display greater excellence. The fables of Pilpay, interspersed with moral maxims, possess the highest merit of which that species of composition can boast, and have been translated into all languages. The dramatic literature of the nation is very extensive, and may almost compare with that of England in quantity. The Hindoo plays, though defective in plot, and destitute of the varied merits which characterize the works of Shakspeare, present many passages distinguished for sweetness, pathos, and humor. The Hindoo drama seems to have originated in the sacred dances and solemnities of the national religion. It resembles the modern opera, and makes no distinction between tragedy and comedy. Many of the plays are of prodigious length, and the earlier performances were very rude. The whole Hindoo drama is, however, strikingly original, and gives a representation of Indian manners not to be found in any other species of composition. Many of the pieces are executed with the utmost elegance of style and harmony of parts, without extravagance or affectation. Love, too, forms a copious theme; and the amatory poets of India are eminent, though no one of them has attained to the celebrity of the Persian Hafiz. These compositions are deficient in the genuine language of passion, but they are distinguished by splendid imagery.

All the valuable literature of Hindostan is ancient. The Sanscrit language, in which most of it is written, has long ceased to be spoken. There are few Hindoo authors of the present day who have attained any distinction. The Brahmins, who, by virtue of their character, ought to be learned, are now almost wholly illiterate. The only tincture of learning appears to exist among the higher classes in the great cities, who have, in some degree, caught the temper of the Europeans who have visited them, particularly the missionaries.

CHAPTER CCLXV.

Food, Dress, Travelling, Manners, Customs, and Character of the Hindoos.

The Hindoos are abstemious in diet beyond almost every other nation. This arises from feelings not only of duty, but of pride. Among the higher castes, the man who tastes animal food, or strong liquors, is regarded as an impure and degraded being, who must be thrust out from among his associates, and doomed to mingle with the vilest of his race. Rice and water suffice for the food of the purest classes, and scarcely any, who have the slightest pretensions to caste, will admit within their lips a morsel of beef. The scruple diminishes as we descend from rank to rank; but it is only among absolute outcasts that intemperance is found to prevail. With the Mahometans of India the case is different. Few of them abstain from wine when it is offered to them by Europeans, and they are still fonder of strong cordials and drams. They are, however, so cautious in this indulgence, that the hardest drinkers are never seen in public disordered with liquor. They eat flesh meat freely, and are fond of high-seasoned dishes. Curries and pillaus are the greatest favorites. They handle every thing with their fingers, having at table neither knife, fork, nor spoon. The times for eating are chiefly in the morning and evening, for, as the middle of the day is generally very hot, it is devoted to sleep. The Europeans, however, eat at noon, and take a nap afterward When they give an entertainment, it is usually in the evening. A dining-hall is always furnished with a *punkah*, or huge fan, suspended from the ceiling, and kept in motion by pulling a string.

Hindostan is a hot country, and the dress of the inhabitants is suited to the climate. In general, it consists of long, flowing robes of cotton. In some of the higher and cooler regions, coarse woollens, of native manufacture, are worn. A pretty uniform style prevails among the higher classes; but the rank of the wearer is indicated by a profusion of jewels, embroidery, and gilding, the display of which caused the Mogul court, in its glory, to be regarded as without a parallel for magnificence in the world. The fallen princes and soobahs, who now exist upon its ruins, console themselves by maintaining as much of this parade as their reduced revenues will support.

Great numbers of the common Hindoos go without any dress, except the smallest possible covering round the waist. The women who are seen abroad wear generally a small skirt of white calico, reaching from the waist to the knees. Their hair is made up into a roll, adorned with jewels and toys; they have also jewels in the ears and nose, and make a great display of bracelets, rings, &c.

Family of Hindoos — Coolies.

The dress of the Mahometans is very becoming. They preserve the original Indian manner of wearing turbans of fine muslin, the folds of which form a covering to the head at once light and cool, at the same time defending it completely from the sun. The folding of the turban admits of a great variety of forms, which serve to distinguish tribes, professions, and diversities of rank. Sashes constitute a prominent article of finery. They are worn on the outside of a long vest, and are richly embroidered with gold and silver. To these are hung daggers and cimeters, the handles of which are set with precious stones.

Of all the methods of travelling, the most common is that of the palanquin: it is specially adapted to the constitutional indolence of the Hindoos. The palan-

quin is a portable bed, or litter, with a large canopy, under which a person lies, bolstered with pillows, so that he may either sit up, or lie down and sleep. It is borne by four men, sometimes six. The usual time for travelling is in the morning and evening, to avoid the noontide heat. The roads are generally very bad, consisting of a deep sand, which is so hot in the day-time that it would burn the feet of the travellers, if they were not, by constant exposure, hardened like sole leather. Shoes cannot be worn upon these roads. When a man of any substance goes upon a journey, he usually hires eight or ten coolies, or porters, to carry his palanquin. Four of these run with it at the rate of four or five miles an hour, and their companions relieve them at certain distances. Besides these, it is usual to hire as many musketeers or pikemen, for a guard against wild beasts and robbers. On the great roads, at the distance of every ten or twelve miles, are buildings called *choultries*, where travellers stop for rest and refreshment. They are entirely open on the side next the road, and generally consist of two rooms, in one of which the travellers spread their carpets and sleep, while their attendants prepare food in the other. The erection of these houses for the accommodation of travellers, is esteemed by the Hindoos a laudable act of charity. There is commonly a supply of water near them, and the people of the neighboring villages generally take care that fire shall be provided for cooking provisions. Travelling in the rainy season is very difficult: the immense plains of this country are overflowed, and the mountainous regions are swept by rapid torrents. The common people, however, who are very expert in swimming, are not deterred by these dangers, and will cross the rivers with passengers upon their backs.

The manners of the Hindoos indicate a high degree of refinement and social cultivation. They are in a remarkable degree polished, graceful, and engaging. In the whole intercourse of society, a politeness and urbanity exist much beyond what is observed in the most cultivated nations of Europe. The first impression which a stranger receives of the Hindoos is that of a benevolent and amiable people. A more intimate acquaintance, however, considerably changes the first impression. The outward politeness, so prepossessing at first, soon resolves itself into the smooth and interested servility which men acquire in courts and under despotic governments, by habitual intercourse with those on whom they are dependent. It seems to be entirely prompted by self-interest, which forms the basis of the Hindoo character. These people are entirely broken down by the influence of that despotism which has prevailed throughout the country from the earliest ages of which we have any knowledge. A propensity toward the deliberate and systematic violation of truth seems to be deeply rooted in the Hindoo character. It is the business and study of all to conceal and deceive. Perjury, the most deliberate and studied, marks every deposition made in a Hindoo court of justice. The greatest perplexity in these tribunals arises from the fact that even those who mean well, and have the truth on their side, imagine they cannot do enough unless they enforce it by an addition of falsehood. It would thus be impossible for the courts of justice to carry on their investigations if they should reject evidence because it was combined with the most palpable falsehoods and perjuries. On a close inspection, also, much disappears of the mildness and quietude which are so conspicuous on the surface of the Hindoo character. Deadly feuds reign in the interior of villages.

Yet the Hindoos possess many good qualities, and the unfavorable pictures given of them have, perhaps, been drawn chiefly from the populace of great cities, and from individuals otherwise placed in situations trying to human virtue. It is admitted that, in fidelity to their masters or chiefs, from whom they have received kind treatment, they are equalled by very few nations. The habits of Hindoo life are preëminently domestic. Respect for old age is carried to a great height, and, when parents are no longer capable of labor, they are supported by their children, and never allowed to become a burden on the public. Marriage is regarded as an indispensable part of life, without which a man would not possess a regular place in society, or be qualified to hold any important office.

Hindostan has been for many successive ages the theatre of absolute empire, exercised by foreign military potentates. It presents, however, many peculiarities, distinguishing it from mere ordinary despotism. The basis of its population still consists of that remarkable race of men, who, during a subjection for thousands of years, have retained quite unaltered all the features of their original character. They preserve in full force that earliest form of government, — the village constitution, — and their attachment to it seems to have been rendered stronger by the absence of every other political right and distinction. The village, considered as a political association, includes all the surrounding territory, from which the inhabitants draw their subsistence. Not only the public services, but all trades, with the exception of the simple one of cultivating the ground, are performed by individuals who hold them usually by hereditary succession, and who are paid with a certain portion of the land and by fixed presents. The principal of these officers are, the *potail* or head man of the village, the police with their servants, an officer to decide disputes respecting land and boundaries, the superintendent of water courses, the Brahmin, the astrologer, the village register, the smith, the carpenter, the poet, the musician, and the dancing-girl. So deep is the principle of this association, and so strong the feeling of the rights connected with it, that it has remained unaffected by all the storms of revolution that have passed over India. Even after the inhabitants of a village have been obliged to flee before the devastation of an invading army, they have never failed, on the return of peace, to seek their native habitation, and have been allowed, without controversy, to resume their old possessions. Infant potails, the second and third in descent from the emigration, have, in many cases, been carried at the head of these returning parties. When they reach their villages, every wall of a house and every field is taken possession of by the owner or cultivator, without dispute or litigation among themselves or with the government, and, in a few days, every thing is in progress, as if it had never been disturbed.

The Hindoos have been accustomed quietly to behold all the high offices of their government in the possession of any people, however strange or foreign, with whom rests the power of the sword. They have no conception of political rights or privileges, or of a country or nation of their own, in whose glory and prosperity they are interested. They never converse

on such subjects, and can scarcely be made to comprehend what they mean. Their only political bond is a chief, who possesses popular qualities, and attaches them by pay and promotion. To such a person they often manifest singular fidelity, but they are strangers to every other public feeling. Despotism is not only established by long precedent, but is rooted in the very habits and minds of the community. Such habits naturally predispose the people of a fertile region, bordered by poor and warlike tribes, to fall into a state of regular and constant subjection to a foreign yoke.

Slavery exists to a great extent in British India. The number of slaves has never been ascertained, but is estimated at from twelve to twenty millions. The number is kept up, not only by propagation, but by parents selling their children. In times of scarcity, the poor people from the interior resort to the sea-ports, and sell their offspring into slavery without scruple.

The most prominent and strongly-marked feature in Hindoo society is the division of the people into *castes*, or separate ranks. The Greek writers enumerate a great variety of these distinctions as existing in ancient times, but at present there are only four prominent castes. These are forbidden, by perpetual usage, from intermarrying, eating or drinking together, or associating in any intimate manner whatever, except at the worship of Juggernaut, when it is held a crime to make any distinction.

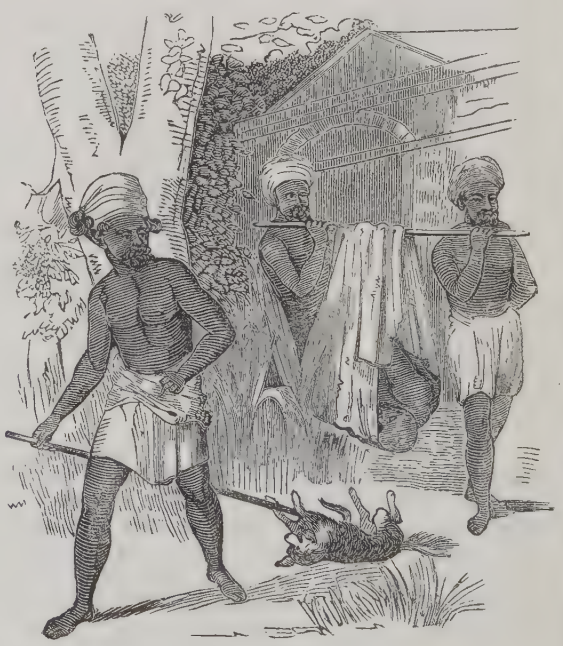
The first caste is that of the *Brahmins*, who are superior to all other Hindoos in dignity and authority, and are, in fact, regarded by the three other castes with profound veneration. They alone can officiate in the priesthood, like the Levites among the Jews; yet no public provision is made for supplying them with the means of subsistence. Their ordinary dependence is upon alms, and to this mode of support they have given such a lustre, that throughout all India, he who receives alms is considered as ranking higher than he who bestows them. The bestowal of gifts upon a Brahmin, and his consequent benediction, are represented as effacing every sin, and securing the most ample blessings. His curse is the forerunner of the most dreadful evils, and is even thought to possess the power of striking a man dead upon the spot. A prince or eminent man reckons it indispensable to keep near him some distinguished Brahmins as counsellors. They are strictly prohibited by law from all menial offices, but not from trade, government, or agriculture. They derive their name from *Brahma*, who, according to the Hindoo allegories, produced the Brahmins from his head when he created the world.

The second caste is called *Katry*, *Kittry*, or *Kshatriya*. Those who belong to this rank are required to follow the military profession, though, in practice, this has not always been observed. Brahma is said to have produced these from his heart. This caste has always been viewed with great jealousy by the Brahmins, and the institutions which the latter have imposed upon it, have been little calculated to nourish a warlike spirit. Hence the reason why Hindostan has so frequently been the prey of foreign conquerors, for the priestly caste made it their policy to humiliate and weaken the caste of warriors. The Katry have in consequence declined, and are regarded by some as nearly extinct.

The third caste is called *Bhyse* or *Vaisya*. This includes the higher industrial classes, comprising merchants, bankers, and shopkeepers. They are figuratively said to have sprung from the stomach of Brahma, the name signifying a *nourisher*, or *provider*.

The fourth caste is that of the *Sudras*, or *Sudders*, whose office it is to be menial servants, as they are believed to have sprung from Brahma's feet.

It is contrary to the laws of the Hindoos that any person should rise from an inferior to a superior caste. When an individual, therefore, loses caste, or is excommunicated from the rank in which he was born, he is forever shut out from the society of all people except a body of outcasts called *Harries*, or *Pariahs*, who are held in utter detestation by the pure ranks, and are employed only in the meanest and vilest offices. But, notwithstanding prohibitions, there have been mixtures of the castes, and these have so increased in process of time, that their relations to each other cannot now be settled with any precision. The Hindoos are very scrupulous in regard to diet, and the Brahmins much more so than the rest. They eat no flesh, and shed no blood. This was their characteristic in ancient times, as we learn from Porphyry and Clemens Alexandrinus. The food which they most esteem is milk, as coming from the cow, an animal which they hold in the highest veneration.



Chandalahs.

The Chandalahs are one of these mixed castes, and are found all over Hindostan. They arose originally, it is said, from the marriage of a Sudra with a female Brahmin. A Chandalah is esteemed a most impure and degraded being. His occupation is generally that of a fisherman or day-laborer. He carries the dead to their graves, officiates as public executioner, and performs all those deeds of abject drudgery that in other countries devolve upon slaves and criminals. On the Malabar and Coromandel coast, such is the abomination in which this unfortunate class is held, that if one of them were to touch a Rajpoot, the person touched would instantly put him to death. Even the shadow of a Chandalah falling upon an individual of another class is considered as polluting him. The sacred books describe this unfortunate race in

the following manner : "The abode of the Chandalahs must be out of the town. They must not have the use of entire vessels. Their sole wealth must be dogs and asses. They must wear only old clothes. Their dishes for food must be broken pots, and their ornaments rusty iron. They must continually roam from place to place. Let food be given them in potsherds, but not by the hands of the giver, and let them not walk by night in cities and towns."

The Rajpoots are a very remarkable race, who

Rajpoots.

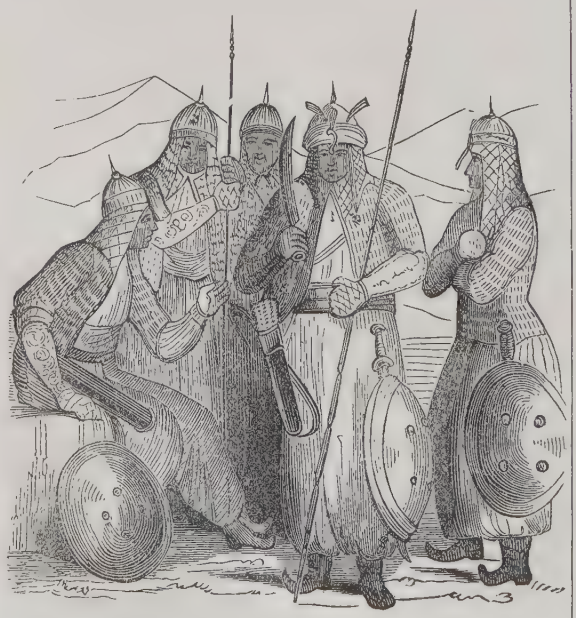
occupy a central region in Hindostan, yet present, both in figure and character, a complete contrast to the other Hindoos. Their territory, called Rajpootana, lies between the Ganges and the Indus. They are tall, vigorous, and athletic. All their habits are rude, and their only trade is war. Although their dominions lay within a hundred miles of the great Mogul capitals of Agra and Delhi, they never ranked even as tributaries of that empire ; and it was only by pensions that they were induced to join as auxiliaries in war. The Rajpoot chiefs, enjoying thus a succession of hereditary power, unbroken by foreign invasion, boast of a long line of ancestry, and are considered as of higher birth than any other Hindoo rulers. Even the Mahratta chiefs, though far superior in power, conceived it an honor to form family alliances with them. The Rajpoots are by no means a degraded and enslaved race, like most of the Hindoos. They are of different grades, among which are nobles, who owe to the sovereign only fealty and military service, and are nearly as independent as the feudal chieftains of Europe. Though turbulent in manners, they are characterized by sentiments of honor, fidelity, and generosity scarcely known among the other natives of Hindostan. They do not hold the female sex in the degraded state which is common to them in other parts of India. The Rajpoot ladies are well informed, and treated with somewhat of that romantic gallantry, which prevailed in Europe during the middle ages. Marriage is celebrated among them with great pomp, and an individual will often expend a year's income in wedding festivities. It is said that infanticide is practised to some extent by these people, owing to a preposterous pride, and the difficulty of procuring marriages for females suitable to their rank.

The Bheels, or Bils, are one of the rudest of the Hindoo tribes. They occupy the provinces of Guzerat and Malwa, and are supposed to be the remnant of an aboriginal tribe, who were driven into the mountainous parts of the country, at a very early period of history, by the Brahmins. They are sometimes called *Callies*, *Coolies*, and *Grassies*. They practise nothing like regular industry, but live a loose sort of life, plundering their neighbors, or serving as mercenaries in the armies of such of the Hindoo chiefs as choose to hire them. A few of them are cavalry, but the greater part fight on foot, armed only with bows, and almost naked. They seldom or never attack Europeans in their vicinity, but receive Christian travellers in a friendly manner. Their Hindoo visitors are treated with less hospitality. They profess to be of the Hindoo religion, but are too ignorant to practise it with any strictness. Many attempts have been made to civilize them, but without success.

The Jharejahs inhabit the province of Cutch, which lies between the gulf of that name and the Indus. They are a branch of the Rajpoot nation, and boast of having never been conquered. Their habits are predatory, and they take advantage of their extensive line of sea-coast, to carry on a system of piracy. It is remarkable, that these people, though of pure native origin, were converted, without conquest or compulsion, to Mahometanism. They practise infanticide beyond any other tribe, and it is said nearly all their female children are sacrificed, because peculiar circumstances of situation and taste make it difficult for them to establish their daughters in a satisfactory manner. The British government, in a late treaty, by which they extended their protection to the chiefs of this district, exacted a stipulation that they should discontinue this criminal system ; but, as the female progeny of the Jharejahs is still exceedingly scanty, it is probable that the promise has been very little regarded.

Jharejahs, or Chieftains of Cutch.

The Polygars are a race of mountaineers in the interior, at the south. They derive their name from *pollam*, a forest, the mountainous tracts in the south being very thickly wooded. These people have no towns, but dwell in the most secluded and impenetrable retreats of the mountains, from which they issue at times, to practise robbery or engage in war. Their government is of a military character, and the greater



Polygars.

part of the population is able to bear arms. When not engaged in open war with their neighbors, they compel them to pay a sort of tribute, to save their fields and villages from being plundered. When this tribute is withheld, the Polygars invade the delinquent territory, seize the cattle, and carry off the crops, putting the inhabitants to death, if resistance is offered. Yet, when any of these neighbors are threatened with a war from another tribe, they intrust to the Polygars, for protection, their old people, wives, children, treasures, &c. Some of the Polygar chieftains are so powerful as to bring into the field twenty thousand men.

A Thug.

One of the most singular of all the classes in Hindostan, is that of the Thugs, or T'hugs. These are an association of murderers, who live by systematic robbery, and always put their victims to death, to avoid discovery. They are a race of very great antiquity, and traces of their existence may be found in some of the earliest of the Hindoo writings. The murders practised by them are considered as religious acts, and performed under the sanction of a divinity whom they call *Kali*. The Thugs are found scattered over the country in gangs, sometimes of three hundred, and sometimes no larger than a dozen. Every gang has its leader, called *jemadar*, or *sirdar*, and its *gooroo*, or teacher, whose office it is to initiate the novice into the secret of using the handkerchief, with which victims are strangled. They have also their regular stranglers, entrappers, and grave-diggers, the whole business of robbery and murder being conducted on a perfectly organized system. The Thugs generally travel in the disguise of merchants and pedlers, which prevents all suspicion in the unfortunate individual who falls into their company. At a given signal, the noose is passed round the neck of the traveller, who, being taken unawares, is strangled without being able to make any resistance. His grave having been previously dug, he is thrown into it and buried, and a fire made over the spot, that the loosened earth may not attract notice. At every murder, a sacrifice is offered to Kali. In a country like Hindostan, where

the prominent character of the inhabitants is an almost incredible apathy, it is easy to commit the most horrid murders without causing any great excitement. The immense thickets, or jungles, which generally border the roads, afford every facility for concealing the bodies; and the prevailing custom of travelling in parties prevents the designs of the Thugs from being suspected.

The Thugs are found exercising their atrocious trade all over Hindostan. In the Deccan, they are called *Phansigars*, or *Noosers*. Their customs are the same as those of the northern Thugs, but having fewer Mahometans among them, they are more strict observers of their religious duties. They kill neither women nor old men, nor any of the subjects which their sacred book, the Kalika Purana, declares to be unfit for a sacrifice. The Thugs maintain that their occupation is represented in the caves of Ellora, as well as all other trades. They seem, in fact, to have been merely a religious sect, devoted to the worship of Kali, who subsequently abandoned themselves to the business of highway robbery and murder. They nevertheless adhere strictly to the injunctions of their religion, and thereby convert crime into a sacred duty. Secrecy is dictated by prudence, and on this account, they remained long concealed from general notice, and have been seldom mentioned by travellers. It has been conjectured that the Assassins, or disciples of Hussun Subah, already described in our history of Syria, had a connection with these people, but on this point we have no historical information. Shah Jehan and Aurungzebe instituted criminal proceedings against them; but we find no further allusion to them in the history of Hindostan, till the time of Hyder Ali, who pursued them with great severity. His kingdom of Mysore appears to have been their favorite residence. They gave great trouble to Tippoo Saib, and this sovereign made serious attempts to suppress the Thugs, and many of them were punished severely, and sentenced to hard labor, by him. The English first became acquainted with them in Mysore, in the early part of the present century, though they have long existed in Bengal. In 1810, the British government took measures for their suppression, which have been followed up to the present day; the numbers of the Thugs are therefore much diminished, though the race is still in existence.

Brahma, the founder of the Hindoo religion, is a personage whose real or mythical existence has been the subject of much learned and ingenious dissertation. By some, he is thought to be the same with the patriarch Abraham: others regard him as altogether an allegorical being. Ferishta, the Persian historian of Hindostan, informs us that Brahma was a Hindoo of the race of Bang, and that he lived in the reign of Kris-en, the first monarch of the country. There is no doubt that Brahma flourished long before the invention of letters, and at a time when ignorance and superstition prevailed to such a degree that the founder of a religious system might be exalted, in the vulgar estimation, to the rank of a deity. We may safely affirm, therefore, that Brahma had a real existence; but the precise era when he lived cannot be known.

Menu, or *Manu*, is celebrated as the great Hindoo lawgiver. He is believed to have been the grandson of Brahma. A written code is now in existence, called the *Laws of Menu*. It is not known whether these were committed to writing by the patriarchal legislator, or compiled by writers of a later age, from traditions and oral precepts ascribed to him.

Buddha, or *Boodha*, the founder of Buddhism, a religion formerly established in Hindostan, and at the present day the most prevalent of all the religions on the globe, appears to have been a native Hindoo. Eastern literature contains many accounts of his life; but these are so obscured by allegories, that they afford little real information respecting him. The substance of his history, as far as known, is given in our account of Thibet. At Ellora, about one hundred miles north-east of Bombay, is a vast cavern-temple, with an arched roof, supposed to be dedicated to Buddha. The resemblance between the rock temples of Hindostan and those of Ethiopia has led to the opinion that the religion of the former was carried to the latter country, and, passing through Egypt, furnished the germs of the mythology of Greece. Thus Buddha has been conjectured to be identical with the Egyptian Hermes, or Thoth, to whom the invention of letters is imputed; and the Greeks had a god Hermes, or Mercury, which seems to possess similar attributes to the Egyptian Hermes.

Pilpay, or *Bidpai*, the celebrated fabulist, was a Hindoo. He lived previous to the Christian era, and is supposed to have been a Brahmin, and the minister of Dabshelim, one of the Hindoo emperors. Whether Pilpay was the inventor of that species of short tale called *fable*, is not certain, but Hindostan appears to be the country where they originated. Narratives, in which animals are introduced as actors, and in which moral principles and maxims of prudence are inculcated by example and precept, were current among the Hindoos from a very early period. The oldest collection of these is called, in India, the *Pancha Tantra*, or the Five Sections.

Calidasa, the most celebrated of the Hindoo poets, flourished in the second century. Hardly any particulars of his life are known; but it appears that he was highly regarded at the imperial court. The precise time of his birth and death is unknown. His poems are dramatic, lyrical, and narrative. They display great genius, and have gained him the reputation of being the most universal, and the least constrained by national peculiarities, of all the Asiatic poets. Some of his performances have been translated into the languages of Europe.

Nanak, the founder of the Sikhs, lived in the fifteenth century. His father was a corn merchant. Nanak, in his youth, was eminently handsome, and attracted the notice of a dervise of great celebrity and authority, who took him into his house, and bestowed great pains on his education. From this dervise, he learned the doctrines of Mahometanism; and it was by comparing them with the Hindoo paganism, in which he had been first educated, that he was led to the design of forming a new religion out of the purest elements of both these systems. He was a diligent reader of the Mahometan and Hindoo writers, and his first attempt at religious reformation was made by the publication of a book which he had compiled from several of these authors. The elegance and skill of this work caused it to be extensively read and admired. The influence which this gave the writer enabled him to preach his new system with great effect. The Sikhs, or "disciples," which he gathered around him, formed an organized sect in his lifetime, and looked up to him as their leader. He enjoyed this authority during the remainder of his life, and bequeathed it to a successor.

Ceylon.

CHAPTER CCLXVI.

A. D. 1506 to 1840.

Description of Ceylon — Settlement of the Portuguese in the Island — The Dutch — The British — Description of the Cingalese — Cities, &c., of Ceylon.

Branch of the Cinnamon Tree.

This island lies at the southern extremity of Hindostan, being separated from it by a strait about fifty miles in breadth. This strait is not passable for ships, on account of a ledge of rocks, called *Adam's Bridge*, which extends from the island to the continent. Ceylon is nearly three hundred miles in length, and one hundred and sixty in its greatest breadth. The centre is occupied by mountains, the highest of which is named *Adam's Peak*. The land declines gradually to the sea, and the whole surface may be described as mountainous and woody. Wild animals are abundant in the forests, particularly elephants, which are regarded as of a better quality than those of any other country in the world. The most valuable production of the soil is cinnamon, which grows spontaneously in nearly every part of the island. The cocoa-nut is also produced here in great abundance.

The ancients, who knew this island only by report, called it *Taprobana*. The Arabic writers of the middle ages called it *Serendib*, which seems to be a corruption of *Ceylon-div*, the latter word signifying *island* in the language of India. The history of the island is scarcely known previously to the arrival of the Portuguese in the East. Lorenzo Almeida, a Portuguese commander, landed here in 1506, and took possession of Ceylon in the name of the king of Portugal. He set up a column with an inscription announcing this fact, and adding that the island had no master, although he well knew that a native king was at that time engaged in war with a body of Arab invaders. Almeida promised this king the protection of the Portuguese armies on condition of the payment of twenty-five hundred quintals of cinnamon yearly. This was agreed to, and the Portuguese established themselves in the island. For some years, the tribute continued to be paid; but before long, hostilities arose, and the Portuguese drove the natives from the coast into the interior.

The success of the Portuguese excited the envy of the Dutch, who began to cast longing eyes toward this beautiful island, and its valuable cinnamon trade. They made an attempt upon it in 1602, but it was not till about fifty years afterward that they succeeded in expelling the Portuguese, and establishing themselves in their place. The acquisitions, both of the Portuguese and the Dutch, were confined to the coast: most of the interior remained under the dominion of a native sovereign, called the *King of Candy*. The Dutch guarded their possessions in Ceylon with the utmost vigilance, never permitting any foreigners to approach the island. After the British had established themselves firmly in Hindostan, they began to encroach upon the Dutch territories, and, in 1782, they took possession of Trincomalee, a town, with a fine harbor, on the eastern coast of Ceylon. In 1796, they landed a large force upon the island, and conquered all the Dutch settlements, which, at the peace of Amiens, were formally secured to Great Britain. The king of Candy, however, still maintained his independence in the interior. But, in 1815, the British made war upon him, took his capital, and thus became masters of the whole of Ceylon. It has been made a royal colony, not subject to the East India Company.

The population of Ceylon is composed of Cingalese and Candians, both of the same stock, and constituting three fourths of the inhabitants. Beside these there are some Moors, Malabars, and Negroes, and a small number of Europeans. The Cingalese do not exactly resemble the Hindoos, but bear the characteristics which belong to them in common with the Burmans, Siamese, and the islanders of the Eastern Archipelago. They are a handsome, well-shaped race, of a middle stature, with regular features, black eyes, and long black hair. They are less swarthy in complexion than their neighbors of the continent. Their manners are polished and courteous, but the character of the people is strongly marked by indolence, and they have not made progress in the arts and sciences comparable to what has been done by the natives of Hindostan. The wild and woody districts of the interior are inhabited by a savage race called *Veddahs*, who subsist by hunting, and sleep under the trees, which they climb with the agility of monkeys. Some of them are more civilized, and trade with their neighbors in ivory, honey and wax, which they obtain from their own territories, and exchange for cloth, iron, cutlery, &c.

The Cingalese speak a language distinct from that of the Hindoos; they have also a learned or dead lan

guage, understood only by their priests. The modern tongue is smooth, elegant, copious, and abounds with complimentary expressions, which are used very liberally in the address of an inferior person to one of a higher rank. So exact and scrupulous are these people in the titles which they give to the various classes of men and women, that the terms equivalent to *Mr.* and *Mrs.* are varied more than a dozen different ways, according to the quality and circumstances of the individual addressed. It is held an unpardonable offence to give any person a wrong title.

They have also a peculiar alphabet. Instead of paper, they write upon leaves of the talipot-tree, with an iron style. They have some acquaintance with astronomy, which they learnt from the Arabs, who frequented their coasts during the middle ages. Some of them are said to be able to calculate eclipses. Like the Hindoos, they live chiefly upon rice, though they have no scruple in eating fish or flesh: the higher classes are well acquainted with the refinements of cookery. Agriculture is practised in a rude manner; elephants and buffaloes are used as beasts of burden and draught. Elephants are so abundant that a European officer killed four hundred in two years. They run wild, and often do great damage to the crops.

Elephant.

The Cingalese live in towns irregularly built and with little regard to the convenience of streets. Every man encloses a spot of ground with a bank of earth or a fence, and builds his house within. Most of the houses are low, thatched cottages, with walls of splintered cane or ratan, and sometimes plastered with clay. It is regarded as a kingly privilege to whitewash a house. The furniture consists of a few mats, stools, earthen vessels, china plates, and cooking utensils. Serpents are so common that some are almost domesticated. There is a particular species, about twelve feet long, which is called the *rat-catcher*, and takes the place of the cat. They often glide over the inhabitants at night, while in their beds, without creating disgust or alarm.

It has been conjectured that St. Thomas, the apostle, preached the gospel at Ceylon; but modern writers generally assign to the Nestorians the credit of introducing Christianity here, before the sixth century. St. Francis Xavier preached here in 1544, and six hundred of his converts fell martyrs to the faith they had adopted. The larger portion of the Christians profess Romanism.

The religion of the Cingalese is Buddhism, which appears to have been established in this island at a very early period. They have many ancient pagodas built of hewn stone. On their New Year's day, which comes in March, a solemn festival is held on the mountain called Adam's Peak. There is to be seen the shape of a footstep imprinted in the rock, which is believed to be the spot where Adam, or, as some think, Buddha, set his foot last on this globe, when he ascended to heaven. At the festival, the people set lighted lamps around this place, and lay offerings on the rock. Another sacred place is marked by a tree in the northern part of the island, which is believed to have travelled, like the Holy Horse of Loreto, from place to place, till it fixed itself where it now grows. Under the branch of this tree, it is affirmed, Buddha used to take his repose. In the neighborhood are the remains of temples, hewn with incredible labor out of the rocks; these are believed to be the work of giants.

The modern temples of the Cingalese are little low buildings, with clay walls. They have also miniature chapels, not more than two feet square, which they set upon pillars in their yards, and place within them the various idolatrous representations of their deity. Candles and lamps are kept burning before these chapels, and flowers are scattered around them every morning.

Ceylon does not possess a population comparable to its extent. It was formerly estimated to contain a million and a half of inhabitants; but a census in 1825 gave the number at only seven hundred and fifty-four thousand. It is now supposed to amount to about nine hundred thousand. There are many inhabitants descended from the ancient Portuguese and Dutch settlers, who are distinguished by a mixture of European and Asiatic manners. The English in Ceylon consist mostly of royal troops, stationed in the chief towns: these adhere altogether to their national customs. The seat of government is at Columbo, on the south-western coast, where nearly all the foreign trade is carried on. It owes this advantage to its situation in the midst of the most fertile and best cultivated territory in the island. The harbor is safe only during four months in the year. The city is well built, with broad and regular streets, and contains a mixed population of fifty thousand. In the north-east of the island is Trincomalee, situated in a mountainous territory, abounding in grand and beautiful scenery, but not fertile. It has one of the finest harbors in the East Indies, but is not a flourishing place. Point de Galle, at the southern extremity of the island, has a large and secure harbor, and a beautiful and healthy neighborhood. The native population is large but there are scarcely any European residents. The British steam-packets touch here on the voyage between Bombay and Singapore. At Bellegam, in the neighborhood, is a large Buddhist temple, with a colossal statue of Buddha.

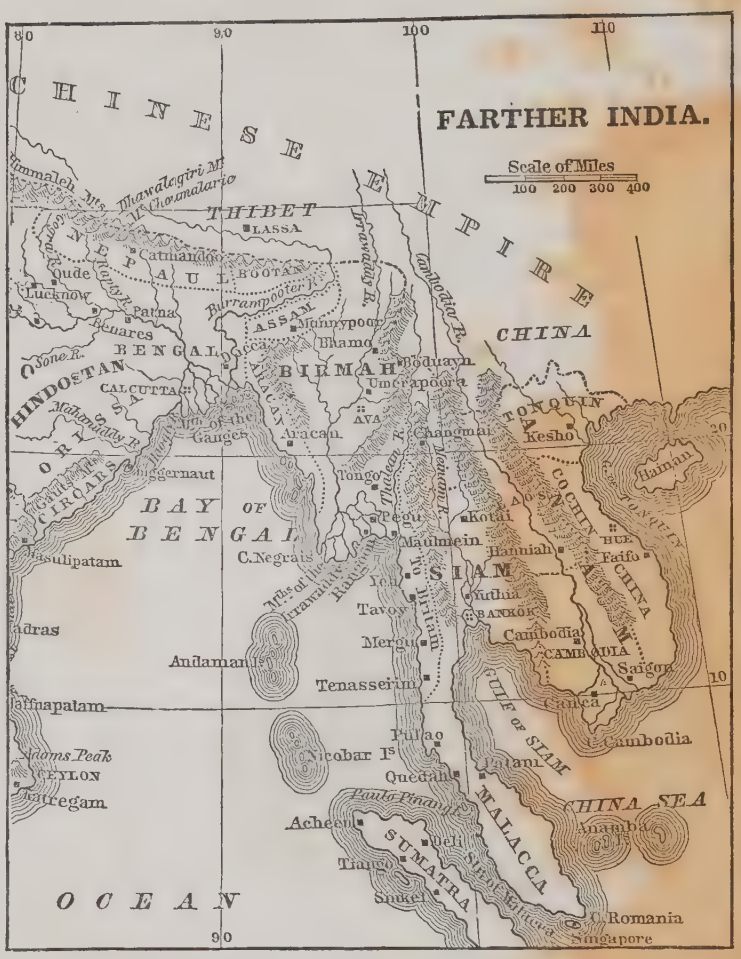
Candy, the former capital of the native king of Ceylon, is only a large, straggling village, surrounded by a woody and mountainous country, abounding in wild beasts. It contains an extensive royal palace and several Buddhist temples, painted with gaudy colors The British government has constructed an excellen road from this place to the coast. Various other roads have also been constructed at vast expense, and villages and bazaars have sprung up in their vicinity. The comforts and luxuries of Europe have been extensively introduced, even among the natives. Mail coaches run between some of the larger towns. There are various missionary establishments, which have been successful. There are schools supplied by the British government, and others kept by the missionaries. The natives manifest great anxiety to learn the English language.

Farther India.*

CHAPTER CCLXVII.

623 B. C. to A. D. 1767.

Description of Farther India. — BURMAH. — *Early History of the Burmese — Wars with the Peguans — Rise of Alompra — Independence of Burmah established — Death of Alompra — Reign of Shenbu-Yen.*



THE name of *Farther India*, or *India beyond the Ganges*, was applied by the ancients to the region now constituting the kingdoms of *Burmah*, *Assam*, *Siam*, *Tonquin*, *Cochin China*, *Pegu*, *Cambodia*, *Laos*, and *Malacca*. It has also been called by modern geographers *Chin India*, or *Indo-China*.

The geographical knowledge of the ancients scarcely reached the shores of the Ganges; although Ptolemy gives a description of a peninsula he calls the *Golden Chersonesus*, which has been identified with Malacca. The whole region may be described as an extensive maritime territory, throwing out wide peninsular tracts into the Indian Sea, and separated by various seas, straits, and lands, from the large islands on the south. It is divided from Hindostan on the west by the Bay of Bengal, while on the north a range of mountains and other imperfectly known boundaries separate it from China and Thibet. The surface of this territory exhibits a series of mountain ranges running from north to south, and forming branches of the great chain of the Himmaleh. Between these ranges descend broad valleys, generally of extreme fertility, and watered by large rivers, which rise on the frontiers of China and Thibet. The interior of the country, especially the mountainous portion, has been little explored, and appears to be covered with extensive forests, entangled with thick underwood and filled with wild beasts.

The most important part of Farther India is known to us under the name of *Burmah*, or the *Burman Empire*. This empire comprises at present Burmah Proper, the greater part of the kingdom of Pegu, a portion of Cassey, and nearly all the territory of the Shans, or Shyans, lying between Thibet and Siam. It is upwards of seven hundred miles in length, and four hundred in breadth.

The natives of Burmah Proper call their country *Myamma*, or *Byamma*, from which Europeans have formed the name of *Burmah*, or *Birmah*. The early historical fictions of these people are as extravagant as those of the Hindoos. They pretend to be several millions of years old; but the earliest probable date in this stupendous chronology is the epoch of Anjina, the grandfather of Gaudama, which latter is regarded as the last mortal in whose person the deity Buddha became incarnate. The epoch of Anjina corresponds to the year B. C. 691. In the sixty-eighth year of this epoch, or B. C. 623, Gaudama was born. From this period, the chronological tables of the Burmese are kept with an appearance of great accuracy: there is, however, little in them of an early date which throws any light on the history of the country.

The city of Prome, on the River Irawaddy, appears to have been founded B. C. 443, and this is the first city mentioned as the seat of government of Burmah. About this time, the Buddhist religion is supposed to have been introduced here. Prome continued to be the metropolis for three hundred and ninety-five years, when the court removed to Paghan, farther north on the same river. Here it continued nearly twelve centuries, when, about A. D. 1300, Pan-ya was made the capital, and afterwards, Sagaing, near Ava, the present metropolis. Both the former cities were destroyed by the Shyans in 1363.

About the year 1526, the Shyans again invaded

* Of the territories of Farther India, the provinces of Arracan, Yeh, Tavoy, and Tenasserim, lying on the coast of the Bay of Bengal, Assam, and the district around the city of Malacca, belong to the British. The remainder is subject to native governments.

Burmah, overran the country as far as Prome, put the king to death, and held the kingdom in subjection for nineteen years, after which the Burmese expelled them. In 1546, the highlanders of Burmah revolted, and established a separate kingdom. Pegu was, at this time, a part of the Burmese dominions. Shortly after, the Shyans were conquered, and the kingdom began to assume a consequence which it never before possessed. In 1567, the Burmese, aided by the people of Laos and their Shyan tributaries, conquered Siam, and held that country in subjection for thirty years. The latter country afterwards regained its independence; but a deep-rooted enmity remained between the two nations, and hostilities were of frequent recurrence.

In 1740, the Peguans rose in rebellion, and a furious war distracted the country for twelve years. The Portuguese and Dutch joined the insurgents, and enabled them to conquer Ava, the capital of Burmah. *Dweep Dee*, the last of a long line of Burman kings, was made prisoner, with all his family, except two sons, who escaped to Siam. Bing Della, the Peguan leader, placed his son *Apporasa* on the throne of Burmah, and returned to his own hereditary dominions in the south. The Burmese now appeared to be completely subjected to the sway of their rivals, when an extraordinary individual arose, who, by his talents, energy, and good fortune, completely changed the destiny of his country, and founded a new dynasty of kings in Burmah. This was *Along Pra*, commonly called *Alompra*, a Burmese of obscure birth, but who first attracted notice as the chief of Mokesobo, a little village twelve miles from Ava. About a year after the Peguan conquest, he raised a rebellion, gathered a band of devoted adherents, and attacked the conquerors on every favorable occasion. After gaining some minor advantages, he acquired such fame that the Burmese flocked to his standard in great numbers. Extraordinary courage, prudence, and wisdom marked his course, and success attended him every where. In the autumn of 1753, he marched with a large force upon Ava, defeated the Peguan army, and made himself master of the capital.

After a sanguinary war of several years, Alompra triumphed completely over the Peguan invaders, and Burmah was freed from foreign dominion. The successful chief maintained the preëminence he had thus acquired, and assumed the crown. Proceeding in his career of conquest, he invaded Cassay, and reduced the Shyans to complete subjection. He next carried his arms into Tavoy, which was then an independent kingdom, and added this country to his dominion. The Siamese now began to be jealous of the new power which had thus suddenly grown up on their borders: they joined with the Peguans in aiding the Tavoyese to rebel. But Alompra, whose talents and energy were equal to any emergency, not only crushed this rebellion, but advanced into Siam, captured the city of Mergui, and subjected the whole Siamese province of Tenasserim. Following up his course of victories, he traversed the greater part of the kingdom of Siam without any effectual resistance, and laid siege to the capital. The city was on the point of surrendering, which would have been followed by the submission of the whole country, when Alompra was seized with a violent illness, of which he died in a few days, May 15th, 1760.

This event changed at once the course of affairs. Alompra appears to have left no one behind him equal to the task of accomplishing his own great designs. The officers of the camp concealed his death from the army, and gave orders for a retreat. This was effected in good order, and without much molestation from the enemy. On the arrival of the force at Martaban, then a great city of Burmah, the decease of the king was announced, and the funeral rites took place. Alompra was succeeded by his son *Namdogyee-Pra*, who removed the seat of government to Sagaing, but reigned only four years. He was succeeded by his brother *Shenbu-Yen*, who kept his court at Ava, and reigned twelve years with considerable splendor. He conquered Cassay, suppressed a revolt among the Shyans, and subdued the district of Zemmai. In 1767, the Chinese, with an immense army, invaded Burmah, and approached the capital, but were routed in a pitched battle, with great slaughter. They renewed the invasion some years afterward, but with no better success; and the two nations have, since this time, remained at peace.

CHAPTER CCLXVIII.

A. D. 1767 to 1837.

Wars with the Siamese — Reign of Mendera-gyee — Nun-Sun — War with the British — Present State of Burmah.

The Siamese having invaded the territory of the Shyans, the latter solicited the aid of the Burmese king, who immediately marched an army into Siam, overran the kingdom, and captured Ayuthia, then the metropolis. The Siamese give an appalling description of the behavior of the conquerors, though this is not unlike other histories of Eastern warfare. Plunder and slaves seem to have been the chief object of the invaders, and in this pursuit every sort of atrocity appears to have been committed. Shenbu-Yen died in 1776, and was succeeded by his son *Shengu-za* who, after a reign of five years, lost his life in a mutiny. *Moung-Moung*, the son of Namdogyee, was placed on the throne by the mutineers. He was little better than an idiot; but, having been educated under the care of this party, and accustomed to submit to their direction, he was deemed a fit instrument for the accomplishment of their projects. His imbecility, however, and the dissensions among his advisers, led to the defeat of these schemes. The fourth son of Alompra, named *Mendera-gyee*, claimed the crown, and by his courage and energy succeeded in overthrowing the partisans of Moung-Moung, who, after a reign of eleven days, was deposed and publicly drowned, in conformity to the Burmese mode of executing the members of a royal family. Forty of his wives, with their children, were put into a house together, and blown up with gunpowder.

Mendera-gyee ascended the throne in 1782. He was severe, and even cruel, in the exercise of his power; but his reign began in the midst of conspiracies. These he detected and suppressed; though one of them, headed by a descendant of the former dynasty, was very near proving successful. This attempt having originated in the town of Panya, the king put to death every individual in the place, and even destroyed the houses, obliterating every trace of its existence. His reign lasted thirty-seven years, and, notwithstand-

ing the wars and cruelties by which it was marked, the kingdom was highly prosperous. He founded the city of Ummerapoora, on the Irawaddy, six miles above Ava, and established the seat of government there. In 1783, he added Arracan to his extensive dominions. In 1786, he began a war with Siam for the possession of Tavoy and Mergui, which had revolted at the instigation of that power. This war continued till 1793, when these provinces were annexed to the Burman empire.

This monarch, in the early part of his life, showed a religious turn of mind, and seemed to feel remorse for the murderous deeds which attended his elevation to the throne. In the second year of his reign, he built the costly temple called *Ayong-mye-lo-ka* at Sagaing, and bestowed upon it four hundred and forty slaves. He studied the *Bedagat*, or Buddhist Bible, associated much with the priests, built various religious structures, and commenced the stupendous pagoda at Mengoon, which, if completed, would equal in size some of the Egyptian pyramids. But the study of the Bedagat, and the conversation of the priests, gave him such a knowledge of the current superstitions of the day, as to entirely unsettle his religious belief. He built no more temples and gave no more gifts to religious establishments. The immense edifice at Mengoon was left unfinished, on the pretext that the Brahminical astrologers had predicted that his death would take place as soon as it should be completed. He proclaimed the priests to be utterly ignorant, idle, and luxurious, and finally issued an edict, expelling them all from their sumptuous abodes, and requiring them to live according to their neglected rules, or return to labor. For a long time, there was scarcely a priest to be seen in the Burman empire. Mendera-gyee lived to his eighty-first year, and died in a state of dotage, A. D. 1819.

He was succeeded by his grandson *Nun-Sun*, a name which signifies "he enjoys a palace." Mendera-gyee left several sons, whose claims to the throne preceded those of Nun-Sun; but the latter had been the favorite of his grandfather, and was formally adopted by him as heir during his life. The Burman empire had now become extensive and powerful, comprising Burmah Proper, Pegu, Tavoy, Tenasserim, Arracan, Munipore, Cachar, Assam, Jyntea, and part of Laos. The four last provinces were acquired during the reign of Nun-Sun. This monarch was married, in early life, to one of his cousins; but another of his wives, the daughter of an inferior officer, acquired great influence over him, and on his accession was publicly crowned queen. His plans for securing the succession show that he was aware that even the late king's will would not secure him from powerful opposition. His death was kept secret for some days, and the interval was employed in stationing soldiers in different parts of the city to prevent any insurrection. On the announcement of the demise of the king, the ceremony of burning his body took place in the palace yard. Several of the princes, suspected of disaffection to his cause, were put to death, and many others were deprived of their estates.

In 1821, the king determined to remove the seat of government from Ummerapoora to Ava. Several reasons induced him to make this change. A great fire had destroyed a considerable part of the former city, including the public buildings; the king wished for a more splendid palace than that of the old capital; and lastly, a vulture had lighted on the spire of his dwelling at Ummerapoora: this ill omen was perhaps the strongest of all the three motives for making the removal. For two years after the transfer of the court to Ava, the king resided in a temporary dwelling, superintending the erection of his new palace, which was double the size of the old one. In February, 1824, a grand festival was celebrated on the completion of the palace, and the king, attended by all his court, with great pomp and ceremony, took formal possession of his new residence.

Troubles, however, were in preparation for the "Lord of the Golden Palace," as this monarch styled himself. Only a few weeks after this festival, news arrived at Ava that the British had invaded the Burman dominions, and captured several important places. For a quarter of a century previous, there had existed difficulties between the Burman authorities and the British East India Company. Outlaws and political refugees from Burmah had settled in the Company's territories, on the north-western frontier of Burmah, from which they frequently made plundering incursions into the latter country. When they retreated across the boundary, the British refused to allow the Burman troops to pursue them. The Burmese authorities were provoked to take some decisive measures to repress these marauding expeditions; the quarrel quickly became aggravated, and the British declared war in 1824.

A British army immediately invaded Burmah, and captured the important town of Rangoon, in the delta of the Irawaddy. The court of Ava heard of this loss with surprise, but without alarm. The Burmese had not yet been taught the superiority of European courage and military skill. So confident were they of capturing the whole British army, that many of the court ladies made bargains with the officers of the Burmese forces for numbers of white slaves: the only fear was, that the British would retreat before their enemies could have time to catch them. The Burmese army, consisting of sixty thousand men, took the field in great spirits, and marched toward Rangoon. They were commanded by a general of high reputation, named *Bundoolah*. A battle of six days' duration took place, and ended in the defeat of the Burmese. The rainy season and the sickness of the British troops retarded military operations; but in the following year, the invaders captured the city of Prome. The Burmese collected another army of eighty thousand men, but were again defeated; and the British advanced to Yandabo, within forty-five miles of Ava. The king now made proposals for peace; and on the 24th of February, 1826, a treaty was signed, by which the provinces of Assam, Arracan, Yeh, Tavoy, and Tenasserim, were ceded to the British.

From this time, the Burman empire has remained in tranquillity, and improved in civilization and prosperity. No longer able to make war upon its neighbors, its frontiers were rendered secure and quiet. The inhabitants became better acquainted with foreigners, and abated much of their pride and arrogance. Beneficial innovations were less resisted than formerly; and though the forms of government remain unaltered, it is administered in a more liberal and rational spirit. The king having become subject to periodical fits of insanity, the chief power was exercised by the prince of Sallay, the queen's brother. This reign continued in tranquillity till 1837 when Nun-Sun died and was

succeeded by the *serawa*, or king's brother, who occupies the throne at the present day. He is an able and accomplished prince, remarkably free from national prejudices, and better acquainted with foreign nations than any other native of Burmah.

CHAPTER CCLXIX.

Population, Military Strength, Cities, Government, Laws, &c., of Burmah.

State Elephant of Burmah.

The Burman empire is about equal to France in extent of territory. Few countries have had their population so variously estimated. The old geographers stated it at thirty millions. More recent calculations have fixed it at eight millions, which include the Shyans and other tributaries. A census of the houses was taken some years since; they amounted to three hundred thousand. The military strength of the empire consists almost entirely of a species of feudal militia. All males of a certain age are enrolled, and may be called upon to serve in war, under the chiefs of their respective districts. There is no standing army, though a few men are hired by the month, in some principal places, to bear arms as a sort of guard. There is no military class, as among the Hindoos; but it is never difficult to muster an army, as each petty chief is obliged to raise his quota of troops by conscription. A Burmese army, however, is a mere rabble; destitute of martial spirit and of skilful officers. The soldiers march under the men who rule them in private life, and can seldom have any inducement to leave their homes. The common practice has been to pay the soldiers only by allowing them to plunder; but in the war with the British, they received regular wages and a large bounty. A Burmese army, on its march, ravages its own territory as well as that of the enemy. Their arms are mostly swords, lances, and crossbows, though firearms have been recently introduced. The Burman soldiers, though deficient in military discipline, are hardy and courageous. In the hour of battle, they throw off their turbans, and rush to the contest with dishevelled hair and fierce gesticulations.

The Burmese have a river-navy consisting of large war boats designed to act on the great rivers which form the main channels of communication between the different parts of Farther India. They are built of the solid trunk of the *teak*-tree, sometimes one hundred feet in length, though very narrow. Every town near a river is obliged to furnish a certain number of these boats, the whole number of which is thought to amount to five hundred. They carry from fifty to sixty rowers each, who are provided with swords and lances. There are also in each boat thirty musketeers, and in the bow a six pound or twelve pound cannon. Many of these boats are gilded within and without, including the oars. The state barges, in particular, are covered with ornamental carved work highly gilt.

Ava, the capital of Burmah, is a regularly built city, with wide, straight, and clean streets, crossing each other at right angles. Its walls are twenty feet high, and seven miles in circuit. A vast number of white and gilded spires, rising above the mass of houses, give the city an imposing appearance from without; but this dazzling exterior excites an expectation which is not realized within. The houses are of wood or bamboo, no way superior to those in other parts of the country. The religious edifices form the most prominent objects. The most remarkable of these are the *kyoungs*, or monasteries. These are very large, and sometimes consist of a number of buildings, each of the size of a common church, connected by galleries and surrounded by walls. The roofs have the royal and sacred peculiarity of successive stages one above the other. Almost every part is richly carved with figures in bass-relief, and covered with gold. The effect is very dazzling, but not being in harmony with our Western notions of good taste, conveys an idea rather of childishness than of sublimity. These buildings are seen in every part of the city, enclosed by fine brick walls and shady walks. Some of them contain five hundred inmates, consisting of priests and students. The pagodas of Ava are also very magnificent; some of them are above two hundred feet high. The royal palace is built entirely of wood. It comprises nearly a hundred buildings, of different sizes, and covers a space a quarter of a mile in extent. It abounds in lofty pillars covered with gold, and tall spires and steeples. Ava has many colossal statues of bell metal, marble, and stuccoed brick. The population is about one hundred thousand.

Ummerapoora, the former capital, is still a large city, though it suffered much from the ravages of a fire in 1823. The space within its walls is nearly desolate, but the suburbs are very populous. A large number of Chinese reside here, and carry on a considerable trade with their own country by means of caravans. Here is to be seen a huge bell, weighing three hundred thousand pounds, and some of the largest brass cannon in the world. The citadel is a mile square, and contains the royal palace. Ummerapoora is supposed to be equal to Ava in population.

Rangoon is the commercial emporium of Burmah, and is situated on one of the mouths of the Irawaddy in a level spot elevated but little above high tides. The houses are mere bamboo huts. The chief architectural ornament is the great temple of Shoo-da-gon, which stands on a hill near the city The custom-house

is the only edifice in Rangoon built of brick. The population is about thirty-five thousand. It is composed, in a great measure, of foreigners from all the countries of the East, who have been encouraged to settle here by the liberal policy of the Burmese government. The exchange exhibits a motley and confused assemblage of Mahometans, Persians, Armenians, and all the commercial nations of the East.

Scene in Rangoon — Temple of Shoodagon.

Pegu, the ancient capital of the kingdom of that name, was reduced, after the conquest, to complete desolation. Alompra razed every dwelling to the ground, and demolished the walls of the city, which from their fragments appear to have been thirty feet high and forty broad. The temples, however, were spared. For some time, his only object was to terrify the Peguans into submission by the most severe examples. His successor, preferring a milder policy, has adopted a conciliatory system. The scattered inhabitants of Pegu were invited to return, and rear again their fallen capital: new settlers were also encouraged by liberal grants. The provincial government was also removed to this place from Rangoon, but this attempt proved abortive; the merchants remained at the latter place, which possessed superior advantages for business, and the government was soon transferred back. Pegu had once a population of one hundred and fifty thousand. At present, it contains not above six thousand. The most remarkable object here is the Shoomadoo pagoda, which is the marvel of Burmese architecture, and is still in good preservation. It is four hundred feet in extent, and three hundred and sixty feet high.

Prome, formerly the residence of the Peguan kings, was once very populous, but is now reduced to four thousand inhabitants. It has a considerable trade in timber. Meyahoun, an ancient Peguan city, still possesses numerons convents ornamented with gilded spires. The neighborhood is so fertile, especially in rice, as to render it almost the granary of the kingdom. Of the ancient and magnificent city of Paghan, little remains except the temples. This city was founded A. D. 107, and many of its edifices now standing are a thousand years old. They are built of a very fine brick, in masonry of a massive character, and coated with a stucco of indestructible chunam.

The government of Burmah is pure despotism, in which no constitutional check on the authority of the monarch is recognized. Custom and convenience, indeed, require him to ask counsel of the nobles respecting important matters, but he is not bound to dopt it. The chief officers of the court form a council of state, but they are removable at the royal pleasure. The king often treats his nobles and ministers with contempt, and sometimes with violence, even driving them out of his presence with a drawn sword. The late monarch, on a certain occasion, for a very slight offence, ordered forty of the highest dignitaries of the court to be laid on their faces in the public street in front of his palace, and kept for hours in a broiling sun, with a beam extended across their bodies. The king, however, is seldom allowed to know much of passing events, and particularly of the delinquencies of great officers, who are ever ready to hush up accusations by a bribe. The king has many pompous titles, but that of *Shoo*, or "Golden," is the one most in esteem, and this must be applied to him on every occasion; as, "A sound has reached the golden ears," "A suppliant has arrived at the golden feet," "A smell has saluted the golden nose," &c. The monarch appears in public only on state occasions, surrounded by his nobles in a sitting posture.

No rank, title, or office, except that of the king, is hereditary. Promotion is open to all classes. The great lords hold certain portions of land, or fiefs, in virtue of which they are bound to the performance of military service. They occupy these only as grants from the crown, resumable at pleasure, and which are supposed to cease and require renewal at the accession of each monarch. In practice, however, it is not customary to remove them, except on signal grounds of displeasure. Next in rank to the royal family are the *woon-gyees*, or public ministers of state, who form a court or council sitting daily. Royal acts are issued, not in the king's name, but in that of this court. Causes of every kind are brought before it for decision. The offices of government descend in regular gradation down to the head of a hamlet, each exercising arbitrary sway over those beneath.

The legislative, executive, and judicial functions are not separated, but every officer enjoys a measure of power in each department. Hence arise innumerable abuses. Having no regular salary, every officer regards his office or district as his field of gain, and practises every art to make it profitable. Most of them

keep spies and retainers to discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape but by a present. Real criminals may almost always evade justice by a bribe, if it bear any proportion to the magnitude of the offence. Gangs of robbers frequently practise their trade by the connivance of a ruler who shares their gains.

The empire is divided into provinces of very unequal size; the provinces are divided into districts; these into townships; and these last into villages and hamlets. The written code of laws is derived principally from the Hindoo Institutes of Menu. It seems to have been received by the Burmese from Arracan, but at what period is not certain. Every monarch adds to it, or amends it, as he pleases. For all practical purposes, it is a dead letter, being seldom or never produced as an authority in courts. Officers, from the highest to the lowest, decide causes according to their own judgment, or rather according to their interest; and as a great part of their income is derived from lawsuits, they encourage litigation. Trial by ordeal is sometimes practised. The parties are made to walk into the river, and he who holds out the longest under water gains the cause. Sometimes it is done by trying which can hold the finger longest in hot water or melted lead. A very common mode of punishment is the stocks, which are used also as a torture, to extort confession or bribes. Capital punishment seldom occurs.

The following laws are curious, as throwing light on the character of the people. The wife and children of an absconding debtor are responsible for his debt; but a woman is not required to pay debts contracted by her husband during a former marriage. The property of insolvents must be divided equally, without any preference of creditors. When several persons are responsible for a debt, each one is responsible for the whole amount, so that the first one whom the creditor can seize must liquidate the same. Property proved to be lost in any town must be made good by a tax on the inhabitants, if the thief be not discovered. A man finding lost gold or silver, receives, on returning it, one sixth; if other property, one third.

The division of property is regulated on the following plan. The land is all regarded as belonging to the crown; but any one may occupy as much as he pleases, in any place not held by another. He has only to enclose and cultivate it, and it becomes his own. If the boundary be not maintained, or the enclosed space be left for several successive years unimproved, it reverts to the king, and may be taken up by any other. Of course there are no very large land-holders, as there can be no profit in occupying large unimproved estates. This system does not in any degree prevent the regular inheritance, sale, and renting of estates, which take place exactly as with us. The king himself often purchases lands, which are also leased and mortgaged.

CHAPTER CCLXX.

Manufactures, Commerce, Agriculture, Architecture, Amusements, Education, Language, Literature, Food, Dress, Manners, Customs, and Classes of the Burmese.

The manufactures of this country, though inferior to those of Hindostan, are yet by no means contemptible. Many trades are carried on skilfully, particularly in the large cities. Ship-building on an extensive scale, flourishes at Rangoon. The Burmese mercantile navy is large, owing to the want of roads on land, and the great facilities for inland navigation. The vessels built by the Burmese are of a very ingenious construction, and well adapted to the business of plying upon the rivers. They are totally unlike any thing in this country. Some of them are two hundred and fifty tons in burden. Good earthen ware is manufactured in several parts of the empire, and some of it is exported: it is said to be the best in India. Jewelry is manufactured extensively, though without much beauty or taste. The Burmese excel in the art of gilding. They lay on the leaf with much precision, and in a manner which excludes dampness more successfully than any European gilding. The assayers of the precious metals are very expert; and, as money goes by weight, and consequently is constantly required to be cut to pieces, the assayers are numerous. Cotton and silk goods are made in sufficient quantities to supply the country. Some of them are fine and beautiful, but, in general, they are coarse and strong, and always high-priced. The process of dyeing is well understood, and the colors are splendid and various, though, except in the case of silks, they do not resist the constant wetting and the bright sun, to which they are exposed in this country.

In casting bells, the Burmese excel all the other nations of India. These bells are very thick in proportion to their size, but of excellent tone. They are generally covered with inscriptions and figures, beautifully executed in relief. The great bell at Mengoon is twenty feet high, thirteen and a half feet in diameter, and nearly two feet thick. Iron ore is smelted in several parts of Burmah, and forged into implements at all the principal towns; the art of making steel, however, is unknown. The chief tool used for all purposes is called a *dah:* it is a sort of cleaver or large knife, and even answers for a sword in fighting. Two kinds of paper are manufactured by the Burmese, one for writing and the other for umbrellas. These latter have bamboo frames, and are lined with silk: they cost about a quarter of a dollar each. Gunpowder and fireworks may be numbered among the Burmese manufactures. Some of their rockets are said to contain thousands of pounds of powder. Cordage is made of *coire*, or cocoa-nut bark.

Burmah has considerable foreign commerce, but this is wholly carried on in foreign vessels: the natives make coasting voyages, but seldom venture far out at sea. The exports are teak-wood, cotton, ivory, wax cutch and stick lac, with a small quantity of lead copper, indigo, cotton, and tobacco. A caravan trade is carried on with China by means of ponies and mules. The imports from China are silk, velvet, tea paper, &c. There is no coined money of Burmah. Silver and lead pass for cash in fragments of all sizes. Gold is scarcely used as a circulating medium, being chiefly appropriated to jewelry and gilding temples. The common rate of interest, on good security, is two or three per centum a month. Not the slightest restriction is laid on merchants or traders from foreign nations. On the contrary, they are invited and encouraged to settle in the country, and generally become rich. They may go and come as they please, and settle in any part of the kingdom.

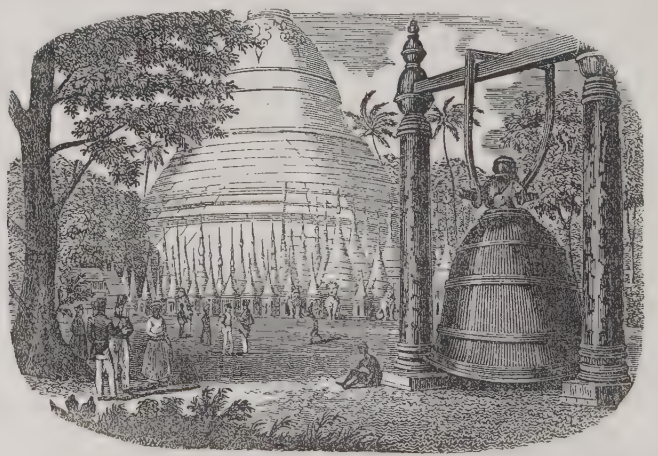
Agriculture is performed chiefly with the hoe and

mattock. In some places, a rude plough is used. Rice is the chief article of cultivation, and is superior to that of Bengal. Cotton is also extensively raised, and tobacco to some extent. Sugar cane is cultivated for domestic use, but no sugar is made from it. The peasantry do not reside in detached farms, but collect in villages for mutual defence against wild beasts and robbers.

The dwellings of the Burmese are generally of wood or bamboo frames, covered with mats and thatch. A comfortable house can be built in four hours, and will last three years. A man's rank is particularly regarded in the architecture of his house, and a deviation from the rule, in this respect, would be instantly marked and punished. This distinction lies principally in the several stages in the roof. The Burmese monarchs erect none of the public works which are common in other parts of Asia — neither bridges, caravanserais, tanks, nor wells ; but bestow all their treasure upon temples. These are generally of brick, stuccoed, painted, varnished, carved, and gilt in the most profuse and laborious manner. Some of them are truly noble, and an English traveller has pronounced the grand *kioum*, or monastery, of Ava the most magnificent structure in the universe. The *zayats* are a species of building which serve the purposes of town halls, temples, and lodging houses for travellers. Every village has its *zayat*, where the stranger may repose for many days. Near the great cities, these structures are beautiful and expensive.

The chief amusements of the Burmese are the drama, dancing, tumbling, music, athletic feats, chess, &c. The dramatic representations are quite respectable, and are always in the open air. Cock-fighting prevails to some extent. Football is common. The Burmese are fond of music, though few of them are skilful in it. They have the gong, drum, guitar, harp, and other instruments peculiar to themselves. They are entirely ignorant of whistling, and are astonished to hear a stranger " make music with his mouth."

All ranks are exceedingly fond of flowers, which they display great taste in arranging on public occasions. A lady in full dress has festoons of these around her hair. Well-dressed men wear them in the holes of their ears. Almost every one, male and female, chews *coon*, a substance compounded of areca nut, cutch, tobacco, quick-lime, and the leaf of betel pepper. This produces saliva, and colors the mouth red. Smoking tobacco is equally prevalent, and is begun by children almost as soon as they are weaned, and sometimes even before. The mother will take the cigar from her mouth, and put it into that of her sucking infant. Children of three years old may be seen tottering about smoking cigars. With this exception, temperance seems to be universal. The use of wine, spirits, opium, &c., is not only strictly forbidden both by religion and law, but is entirely against public opinion. Children are almost as reverent to parents as among the Chinese. They continue to be greatly controlled by them, even to middle life. The aged, when sick, are maintained with great care and tenderness. Old people are always treated with marked deference, and in all assemblies occupy the best seats among those of their own rank.



Great Temple of Shoomadoo, at Rangoon.

Buddhism is the religion of Burmah ; and it is in this country that the principles of this religion appear most fully and strikingly developed at the present day. The Burmese do not worship collectively, though crowds assemble at the temples, at the same time, on fixed days. Each one makes his offering and recites his prayers alone. No priests officiate, and no union of voices is attempted. On arriving at the pagoda, or image, the worshipper walks reverently to within a convenient distance, and, laying his offering on the ground, sits down behind it on his knees and heels. Then, placing the palms of his hands together, he raises them to his forehead, and leans forward till his head touches the ground. This is called the *sheeko*. He then utters his prayers in a low tone, occasionally bowing, and afterward carries forward his gift to the idol, or pagoda, striking one of the great bells which hang near. Old people and others, who cannot remember the forms of prayer, get a priest to write them a few sentences, which they carry before the pagoda, or idol, at the end of a stick, and fasten it in the ground. Strings of beads are used in praying, like Catholic rosaries. A worshipper frequently spends a whole day or night at the pagoda.

None but priests visit the places of worship without carrying some offering, though this is sometimes nothing more than a flower, or a few sprigs plucked from a bush. A tasteful nosegay is the common gift ; but those who can afford it carry, once a week, articles of food and raiment. The food is always cooked in the nicest manner, and delicately arranged in saucers made of fresh plantain leaves. There are four days

for public worship in every lunar month. The new and full moons are the principal Sabbaths. Business at these times is not suspended, for, though it is regarded as meritorious to observe these days, it is not held sinful to neglect them. The number of worshippers at the chief pagodas is always sufficient, on such days, to produce a large amount of offerings. The slaves of the pagodas take care of such as are useful, and divide the whole among themselves. On other days, the dogs and crows help themselves to the food, often attacking a gift the moment after it is set down by the worshipper, who allows them to devour it without the slightest molestation.

Priests are required to observe not only all the rules of morality binding on common people, but many more. They are bound to celibacy and chastity, and, if married before their initiation, the marriage is dissolved. They must not so much as touch a woman, or even a female infant, or any female animal. They must never sleep under the same roof, or travel in the same carriage or boat, with a woman, or touch any thing which a woman has worn. If a priest's mother fall into the water, or into a pit, he must not help her out, except no one else is nigh; and then he must only reach her a stick or a rope. They are not to recognize any relations, nor lend money, nor sing, nor dance, nor play upon musical instruments, nor stand in conspicuous places, nor wear shoes, nor any covering for the head, though they may shade themselves from the burning sun by a fan. They must not hold any secular office, nor interfere in the least with government. Seclusion, poverty, contemplation, and indifference to all worldly good or evil, are prescribed as their lot in life.

But this strictness of behavior, though required by the sacred books of the Burmese, is by no means exemplified in the conduct of the priests. They wear sandals, carry umbrellas, live luxuriously, and handle money. Although their religion requires them to dress in rags, they wear the finest silk and cotton dresses, preserving a shadow of obedience by having the cloth first cut into pieces, and then neatly sewed together. Their office may be called a sinecure. Few of them preach, and these but seldom, and only by special request, after which donations of clothing and other valuables are made to them. It is a rule that each priest must perambulate the streets every morning, till he receives boiled rice or other eatables enough for the day. They walk briskly, without looking to the right or left, stopping when any one comes out with a gift, which they deposit in an earthen pot, carried slung over the shoulder for this purpose. The number of priests is about one in thirty of the whole population. They are arranged into a regular hierarchy. The highest functionary is the *thar-thera-byng*, or archbishop. He lives at the capital, has jurisdiction over all priests, and appoints the president of every monastery. He stands high at court, and is considered as one of the great men of the empire. There are some priestesses, or nuns, though these are not authorized by the religious books. They are few in number, and are regarded with little veneration. Like the priests, they may return to common life whenever they please. Most of them are aged, though some are young; and these latter avow their object to be, a better chance for selecting a husband through the public nature of their office.

The Burmese are not all of the same opinion in religious matters. Sects have arisen among them, the chief of which is that of the Kolans, who are said to be numerous and increasing. Kolan was a reformer, who lived in the latter part of the eighteenth century, and taught the worship of wisdom. Many of the Burmese nobles are among his disciples. Until lately, the Kolans have been sharply persecuted. At present, the Burmese are very tolerant in religious matters. Foreigners of every description are allowed the full exercise of their own worship, but no subject of the empire is allowed to join a foreign religion under severe penalties.

The rudiments of education are widely diffused in Burmah, and most men — even common laborers — learn to read and write a little. Women of respectability, in general, can read, but comparatively few of those in humble life. The mass of the people are without books, and their reading is confined to the documents employed in the transaction of business. Literature is restricted, chiefly, to the priests. Books are generally written on palm leaves, with an iron style. The leaf is prepared with much care, and the better sort of books are bound in wooden covers, with gilt edges. Sometimes thin leaves of ivory are used instead of palm leaf, and sometimes sheet iron. For common books, a thick black paper is employed, which is written upon with a pencil of soapstone; but the writing may be rubbed off, and thus one book serves for many subjects. The number of books is not very large; yet all considerable persons possess a few. The royal library at Ava contains several thousand volumes, kept in large and elegant chests, assorted under different heads. The greater part of the Burmese literature is in verse, consisting of ballads, legends of Gaudama, histories of the kings, astronomy, geography, &c. The manner in which the Burmese have written their own history may be judged from the following specimen, which is the account of the war with the British in 1824 and 1825, inserted in the national annals by the royal historiographer: "In the years 1136 and 1137, the Kula Pyu, or white strangers of the west, fastened a quarrel upon the Lord of the Golden Palace. They landed at Rangoon, took that place and Prome, and were permitted to advance as far as Yandabo. The king, from motives of piety and regard to life, made no effort whatever to oppose them. The strangers had spent vast sums of money in their enterprise, and, by the time they had reached Yandabo, their resources were exhausted, and they were in great distress. They petitioned the king, who, in his clemency and generosity, sent them large sums of money to pay their expenses back, and ordered them out of the country."

The Burmese language is very unlike the other languages of the East. All pure Burman words are monosyllables, and there are no inflections to any parts of speech. The pronunciation is very difficult to foreigners. The sacred books are in the Pali, a dialect or corruption of the Sanscrit. This is studied by the priests.

The food of the Burmese is simple. Rice is, with them, the staff of life. It is often eaten without any condiment, but generally with curry and sauces of various kinds. Cocoa and sesamum oil are much used in cookery. All sorts of vegetables are eaten by the Burmese, who are by no means scrupulous in their diet. Dead carcasses are eagerly devoured. The religion of the country forbids the taking of life; yet

few have any scruple in fishing or shooting game. Thousands of the natives are fishermen by profession. In eating, the Burmese take food with their fingers. They have but two meals a day, and drink only water.

The dress of the men in the lower classes is a cotton cloth called a *pesso*, which passes over the shoulder and round the hip, covering, in a graceful manner, nearly the whole body. The higher classes wear the same garment of silk, and there is scarcely any one who has not a silk dress for gala days. A jacket with sleeves, generally of white muslin, but sometimes of broadcloth or velvet, is added by the higher classes. All wear a turban of muslin or a cotton handkerchief. Sandals of wood or leather are worn on the feet. The whole aspect of a Burman's dress is neat, decorous, and graceful. Women wear a skirt of cotton or silk, lined with muslin. Those of superior condition add a gauze or muslin jacket, with long sleeves. Both sexes wear ornaments in the ears, and allow the hair to grow very long. The custom of blacking the teeth is almost universal. When asked the reason for this, a Burman replies, "What! should we have white teeth, like a dog or a monkey!"

The Burmese, according to the popular notion of social distinctions, are divided into eight classes; 1 The royal family; 2. Great officers; 3. Priests; 4 Rich men; 5. Laborers; 6. Slaves; 7. Lepers; 8 Executioners. Each of these classes also comprises different degrees of respectability; but there is no hereditary caste, except the lepers and the slaves of the pagodas. All except slaves and outcasts may aspire to the highest offices, which are frequently filled by persons of low origin. The executioners are reprieved felons, who are dead in law. They are marked by a tattooed circle on the cheek, and often by the name of the crime tattooed upon the breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

CHAPTER CCLXXI.

544 B. C. to A. D. 1793.

SIAM. — *Origin of the Siamese — Wars with the Burmese and Peguans — Administration of Constantine Phalcon — Establishment of the Present Dynasty — Population, &c., of the Kingdom.*

THE kingdom of Siam lies round the gulf of that name, which divides the territory of Farther India into two peninsulas. It is bounded north by the wild region inhabited by the Shyans, east by Laos and Cambodia, south by the Gulf of Siam, and west by the Burmese territories. The face of the country resembles that of Burmah. The name of *Siam* was given to the country by the Malays. The natives of Siam call themselves *Tai*, or "Freemen." Siam is called by the Burmese *Yudia*.

This country is supposed, by some writers, to have been known to the Romans under the name of *Sinæ*, which was applied to an Eastern territory by the geographers Ptolemy and Cosmas. The native histories of Siam are free from the fables and extravagance which deform the Burmese annals. The chronological era of this country goes back to the pretended disappearance of the god *Sommona Codom*, who appears to be identical with the Gaudama of Thibet and the Burmese. This era is fixed at 544 B. C. The first king of Siam began his reign in the thirteen hundredth year of this era, or A. D. 756. Wars with Pegu, and internal revolutions and usurpations, appear to be the only events with which the early history of Siam is filled. The first distinct notice of this kingdom by European writers is an account of an overland expedition made by a Siamese army against Malacca, in 1502. According to some authorities, Siam was subject to Burmah from 1567 to 1596. According to others, the king of Pegu, in 1568, made war upon Siam, on account of two white elephants which the Siamese refused to deliver to him. Another motive assigned for this war is a design to reconquer the territories on the Bay of Bengal, which had been wrested from the Peguans by the Siamese. This war seems to have ended in the subjugation of Siam by the Peguans.

The first English ship visited Siam in 1602, at which time Ayuthia was the capital of the kingdom. In 1621, a body of Franciscans and Dominicans established themselves in the country, for the purpose of preaching the Catholic religion. In 1683, a Greek of Cephalonia, named Constantine Phalcon, was taken into favor by the king of Siam, and made prime minister. He introduced a respect for European customs, and opened a trade with France. Had his life been prolonged, he might have effected many improvements in the country. But his ambition caused a great jealousy among the grandees of the court, who seized the occasion of an illness of the king to put Phalcon to death. This catastrophe defeated all the plans which had been projected for opening the commerce of Siam to foreign nations. The treaty with France was immediately broken off. Some Englishmen afterward settled at Mergui; but their misconduct soon excited the hostility of the natives, who put them to death in a general massacre. For more than half a century from this time, the country was distracted by civil wars and contests for the throne. About the year 1750, Alompra, the victorious founder of the Burman empire, seized Mergui, Tavoy, and Martaban, and overran the whole valley of the Meinam. During this war, some of the principal Siamese in this quarter removed to Chantabon, a province on the east side of the Gulf of Siam, and thus escaped the presence and exactions of the Burmese armies. Among these was *Pye-yatak*, the son of a wealthy Chinese by a Siamese wife, who gathered a band of adherents, attacked the Burmese, and at length drove them from the country, and assumed the throne. For the purpose of promoting commerce, he removed the seat of government from Ayuthia to Bankok. After a successful reign, he was deposed and put to death by a body of conspirators, who placed on the throne another dynasty, which still rules over Siam. The Burmese made some attempts to reconquer the country, but without success, and a truce was concluded between the two nations in 1793. Since that time, the Siamese have been free from war, and their territory has been augmented by the acquisition of the provinces of Keda, Patani, Ligore, Bata-bang, and most of the Malay peninsula. The kingdom is now larger and more prosperous than it has been at any former period.

The population of Siam is about three millions. Of these, eight hundred thousand are Shyans, one hundred and ninety-five thousand, Malays, and four hundred and fifty thousand, Chinese, leaving the num-

ber of pure Siamese about a million and a half. Bankok, on the Meinam, a little above its mouth, is the capital. It covers a considerable island in the river, and extends along both shores for several miles. It may be regarded almost as a city floating in the water. The houses are little more than large wooden boxes, very neat, and thatched with palm leaves. They extend in rows, eight or ten feet from the bank, to which they are fastened by long bamboos. They are divided into several apartments, the most central of which is assigned to the household gods. In front of many is raised a platform, on which are spread articles for sale, forming a sort of floating bazaar. These habitations, though diminutive, are said to be tolerably comfortable, and can, of course, be moved easily from one place to another. Each house has a boat belonging to it, which is almost the only vehicle used for moving through the city. The habit of continual rowing gives to the arms of men and women a disproportionate size. These floating mansions are inhabited mostly by Chinese, who monopolize almost every department of trade and industry in Bankok.

Bankok affords a very novel spectacle to a stranger. Innumerable boats of every size are seen moving about the river. The larger sort are at once boat, dwelling-house, and shop: the smaller are scarcely bigger than so many coffins. Hucksters and retailers of every kind ply about with their goods exhibited for sale. Canals and ditches extend in all directions, and reach almost every house. The river is at once the highway, the canal, the exchange, the market, and the pleasure ground. A general good nature seems to prevail, which prevents all confusion and danger. No one resents occasional jostlings and concussions. Small boats always give place to larger. The paddles, held perpendicularly, occupy very little space, and all ply with great dexterity. If a man or woman be knocked overboard, there is a laugh on both sides, and no one is alarmed. If a small boat is upset, the boatmen hold it edgewise, and, with a sudden toss, throw it into the air: it comes down empty, and they get in and proceed as if nothing had happened. Even children of five years old paddle about alone, in boats not much larger than themselves, with the gunwale hardly two inches above the water. A case of drowning seldom happens.

The shores are covered with palaces and gilded temples, and with the habitations of the grandees raised by posts above the ground, which is so swampy as to render walking hardly possible. The temples of Bankok are called *wats*. One of these comprises a spacious grove, with a variety of structures for worship, and the dwellings of the priests. The pagodas do not differ from those of Burmah. There are above a hundred wats in Bankok. The population of the city is about one hundred thousand, more than half of whom are Chinese. The city has no mayor or chief magistrate, and little police of any kind. Each great man exercises supreme power over his slaves, which often amount to several thousand. The foreigners have each their head man, before whom causes are tried. There is little litigation among the Siamese. No one dares carry a complaint before a ruler without a bribe, and most persons choose rather to suffer indignities and injuries than to complain. Gaming prevails to a frightful extent, especially among the Chinese.

The government of Siam does not differ materially from that of Burmah. There is no standing army, but every able-bodied man is liable at any time to be called into the field by the order of his chief. The Siamese make good brass cannon, some of them very large. At Bankok something of a navy is maintained, consisting of war junks, galleys, &c., built on the Cochin Chinese model, and mounting heavy guns; but the Siamese are very poor sailors. Most of the commerce is carried on in foreign vessels, principally Chinese junks. More than two hundred of the latter visit Bankok in a year; some of them are of above a thousand tons' burden. Numerous prows and small junks carry on a coasting trade. The total of the export from Bankok is not less than five millions of dollars a year. The chief articles are sugar, sapan wood, tin, timber, rice, lac, gamboge, benzoin, pepper, and cotton. In agriculture, manufactures, &c., Siam is similar to Burmah. Sugar is made only by the Chinese, who also produce most of the other staple articles of Siam. To these emigrants, in fact, the kingdom owes almost every thing in the shape of civilization, not only in commerce, manufactures, and industry, but also in domestic habits.

The style of building in the better class of structures partakes strongly of the Chinese. The same may be said of the architectural ornaments, though these have incongruous additions of Portuguese, Siamese, and Peguan artists. Most of the palaces, temples, and other large buildings, are of brick, stuccoed and wrought into mosaics with China and Liverpool cups, plates, and dishes of all sizes, broken and whole, set in forms of flowers, animals, &c. All the doors and windows in these buildings taper from the bottom to the top, in the Egyptian fashion.

The religion of Siam is Buddhism. Their system of education does not differ from that of the Burmese, though they may be said to be a degree lower in civilization than the latter people. Slavery exists to a great extent among them. Many chiefs have thousands of slaves. In war, the chief objects are prisoners and plunder. Some conquered districts have been almost depopulated to bring the inhabitants to Siam. Around Bankok are whole villages of Peguans and others taken in war. The native annals state that in one of the wars with the Shyans, they took one hundred and twenty thousand captives. The slave trade is constantly carried on along the Burman frontier, by wild tribes, who find a ready market for any Burmese whom they may catch. Persons are daily sold into hopeless slavery by their creditors: when they are once sold, they have no means of paying the debt but by getting a new master humane enough to release them after a short term of slavery. Men are allowed to sell their wives, parents, and children, at pleasure; and they often sell themselves.

In personal appearance, the Siamese are very ugly. The national characteristics seem to be a broad and flat face, long and square lower jaw, large mouth, thick lips, small nose, broad and low forehead, and prominent cheek-bones. The back part of the jaw projects as if it were swollen. They are short in stature, the average height of the men not exceeding five feet two inches. The dress of both sexes is alike, consisting of a cloth wrapped round the hips, and so arranged as at a distance to resemble trousers. It is generally of printed cotton. Young women sometimes wear a narrow kerchief or scarf, crossed on the breast. Unlike most other Asiatics, the Siamese reject ornaments in the nose and ears, though they are fond of bracelets necklaces, and finger-rings. Turbans are not worn

but in the sun a light palm-leaf hat is set upon the head by an elastic bamboo frame, which holds it up several inches, and permits the air to pass between. Play-acting, cock-fighting, and kite-flying are the prominent amusements. In the two latter, princes and priests, both old and young, engage with delight. They have also a small pugnacious species of fish, the fighting of which is a very admired pastime.

In their general character, the Siamese are said to be crafty, mean, ignorant, conceited, slothful, servile, rapacious, and cruel. No one blushes at being detected in a fraud or a falsehood, and few seem superior to a bribe. They are cowardly, and shrink from an air of resolution in a foreigner. But they have also some good qualities. They are exceedingly fond of their offspring, and cherish reverence to parents almost equal to that of the Chinese. They are temperate and gentle. Women are not reduced below their proper level; for though custom forbids them to rank above men in some things, yet in others they are allowed an influence greater than they possess with us. They are always their husbands' cash-keepers; they do most of the buying and selling, and are not compelled to perform so much laborious drudgery as in most countries of Europe.

CHAPTER CCLXXII.

A. D. 1500 to 1600.

PEGU. — *The Peguan Kings — The War of the Idol — Adventures of the Portuguese Pereyra — Subjugation of Pegu by the Burmese.*

THE ancient kingdom of Pegu comprised the territory at the mouth of the Irawaddy, and between that river and the Salwen. It was bounded north by Arracan and Burmah, east by Siam, south by the sea, and west by Arracan. All this country is level and fertile, abounding with elephants, buffaloes, and other wild animals. It has also immense forests of teak, which furnish very valuable supplies of timber for ship-building.

Pegu seems to have been governed by its own kings from the earliest period to which its historical records extend; and at one time its inhabitants were considerably advanced beyond their neighbors in the arts of civilization; but of the early history of this country we have very few particulars. A close friendship appears to have existed for a long time between Pegu and Siam, the inhabitants of which carried on a brisk trade with each other till the sixteenth century, when this amity was interrupted by a very trifling incident. A Peguan trading vessel, bound homeward from the city of Siam, anchored one evening in the river near a small temple, and the crew, going on shore, saw a handsomely carved idol, which so pleased their fancy, that, finding the priests of the temple negligent, they stole it, and carried it to Pegu. This act caused a great excitement and irritation among the people in the neighborhood of the temple, who petitioned the king of Siam for redress. There happened a dearth of provisions that year, and this was imputed to the impiety of the Peguans. Under the influence of this superstitious feeling, the king of Siam sent an embassy to Pegu, requesting the restitution of the idol, whose absence had caused such a calamity to his kingdom.

This being refused, a war immediately broke out between the two nations. Pegu was almost completely overrun by the Siamese armies; and the king, in his distress, resolved to call to his assistance the Portuguese, who had recently found their way into that part of India, and whose name began to be formidable in all the maritime countries in that quarter. Encouraged by the offers held out to them, about a thousand Portuguese entered into the service of Pegu, and by the terror of their firearms and their superior courage and discipline, easily expelled the Siamese from the country they had invaded. The king of Pegu rewarded the Portuguese for their services, and made their commander, Pereyra, general-in-chief of his forces.

The Portuguese in this manner obtained great influence in Pegu, and soon began to display such haughty insolence of demeanor as to excite the hatred of the people. Pereyra, however, continued in favor at court, and had his elephants of state, with a guard of his own countrymen to attend him. There was a rich Peguan, named Mangabosa, whose daughter was about to be married to a nobleman, by whom she was ardently beloved. On the wedding day, Pereyra happened to be passing on his elephant of state from the royal palace, near the house of Mangabosa, and hearing the sound of music, inquired the cause. Learning that a marriage was about to take place, he entered the house, and desired to see the bride. The father, considering himself honored by such a notice, sent for his daughter and her bridemaids, and when she made her appearance at the door, he ordered her to draw from her finger a valuable ring and present it to the general. Struck by her beauty, that officer seized her by the hand, and dragging her forcibly toward him, exclaimed, "God forbid that so fair a maid should fall into any hands but mine!" The old man, overcome with terror, fell on his knees, and besought the ravisher's mercy, but was answered only by a threat that he should be put to death. The bridegroom and his relations arriving opportunely at this moment, the old man was rescued, and a bloody contest took place between them and the attendants of the Portuguese. The lover, his father, and seven of his kinsmen, were killed, and the distracted bride was carried off by her ravisher to his palace, where she abandoned herself to despair, and finally committed suicide by hanging herself with her girdle.

The grief of her aged father knew no bounds nor abatement. For the space of four years, he never crossed his threshold without being clothed in a tattered garment of matting, and begging alms of his own slaves — an Eastern method of displaying the intensity of sorrow. The king, however, was not moved by these pathetic appeals to his sense of justice, but continued to protect and favor the ravisher. At length this monarch died, and as soon as his successor had taken possession of the throne, Mangabosa rushed out of his house, and seizing in his arms an idol sacred to the afflicted, took his stand on the threshold of the great temple, and harangued the people on his wrongs and sufferings. The multitude, inspired by pity and generous indignation, rushed to the royal palace, and demanded justice. The king, wishing to conciliate the people at the commencement of his reign, ordered his guard to seize the guilty officer, and deliver him into the hands of the multitude. He was accordingly arrested in the street, and dragged to the stairs of the market place, where he prayed fervently, as a Christian

to Heaven; but the injured father, still holding his idol, called out for vengeance. Pereyra was thrown down the stairs, and fell into the hands of the infuriated mob, who, after heaping him with insults, fastened him to the foot of an elephant, and caused him to be dragged by the animal through the streets till he expired. Their rage was next vented on the remaining Portuguese in the city, all of whom were massacred, except three, who, being accidentally in the suburbs, were enabled to make their escape in a small boat to Malacca.

Pegu and Siam were both excessively weakened by this "war of the idol," which was protracted through a long course of years. At length their mutual weakness forced them to suspend hostilities till about the middle of the seventeenth century, when the Siamese again invaded Pegu, and conquered several provinces. The king of Pegu, being unable to expel the invaders, formed an alliance with the king of Burmah, who sent an army and assisted the Peguans to drive the Siamese beyond their borders. The Burmese king, however, took a treacherous advantage of the weakness of the ally who had sought his protection. He caused the king of Pegu to be assassinated, and his army to be disbanded; after which he found no difficulty in annexing the whole kingdom of Pegu to his dominions. The remainder of the Peguan history will be found incorporated with that of Burmah.

CHAPTER CCLXXIII.

A. D. 1350 to 1802.

Cochin China, or Anam — Tonquin — Cambodia — Laos.

The Empire of Cochin China comprises *Cochin China Proper*, *Tonquin*, and *Cambodia* — all occupying the eastern coast of Farther India. Cochin China Proper is bounded on the north by Tonquin, on the east by the Indian Ocean, on the south by Tsiampa, and on the west by Laos and Cambodia, being about four hundred miles in length from north to south, and one hundred in breadth. Its common name of *Cochin China*, is not known to the natives, but was introduced by the Portuguese, to distinguish it from Cochin, on the coast of Malabar. Its native appellation is *Dang-trong*. It is sometimes called by geographers the kingdom of Anam; this is a popular name, signifying the *south country*. Almost all the coast is composed of steep cliffs, which, from their rugged forms, and the sharp pinnacles in which they terminate, appear to consist of granite. The great rivers which traverse the country, though they descend from fertile and smiling valleys of the most romantic aspect, are hemmed in by mountains of the same peaked and rugged character as those which border the coast. These rivers are as broad as those of Siam, but their valleys do not include so great an extent of fertile land.

Cochin China formed, in ancient times, one state with Tonquin; but by an insurrection, headed by the governor of Cochin China, the latter was made independent. The successful leader of this enterprise assumed the crown, and transmitted it to his descendants, who gradually subdued the adjoining province of Cambodia. Pursuing the ordinary career of Oriental despots, the kings of Cochin China gave themselves up to indolence and luxury, and allowed their favorites to oppress the people. This produced rebellion, which threw every thing into confusion. Three brothers named *Tay-son*, distinguished themselves amid these scenes of turbulence, and at length seized the government. One of them conquered Tonquin, and held it till his death, in 1792, when it was divided among his sons. The dethroned king of Tonquin took refuge in Siam, and endeavored to raise a party in his support in the southern portion of the kingdom. In the course of these revolutions, Cochin China became reunited to Tonquin, and remains so at the present day.

The first six kings of Cochin China were greatly beloved by the people, whom they governed in a mild and patriarchal style, looking upon them as their children, and by their own example, prompting them to habits of simplicity, industry, and frugality. But the subsequent discovery of gold and silver mines, and the easy and frequent communication which their commerce had opened with the Chinese, were the means of introducing luxury and effeminacy. The favorable circumstances of a mild government, a fertile soil, and a coast well adapted to maritime operations, rendered this kingdom one of the most powerful in Eastern Asia. Previous to the middle of the eighteenth century, it had reached the highest degree of improvement in commerce, agriculture, the industry of the inhabitants, and most of the materials of national prosperity.

Hué, the capital of Cochin China, stands on a river flowing into the Bay of Turon, about ten miles from its mouth. It consists of a large quadrangle, like an immense castle, and forms one of the most complete and remarkable military structures in Asia. It is about a mile and a half square, with a wall thirty feet high, cased with brick. It is built in the European style, with great regularity, having bastions, a glacis two hundred feet broad, and a ditch. Twelve hundred cannon are mounted on the walls, and a garrison of forty thousand men would be required to defend the place. The erection of these walls gave employment to one hundred thousand men. The scenery on the river in the neighborhood of Hué is described as among the most beautiful and interesting in Asia. The fertile valley of this stream is covered with groves of cocoanut trees, fields of the banana and sugar cane, separated by picturesque hedges of bamboo and the prospect is bounded by lofty mountains in the distance.

The Cochin Chinese have a strong resemblance to the inhabitants of the great Chinese empire. Their dress consists of silk gowns or vests of various colors, one upon another. Both sexes carry fans, and never uncover their heads by way of salutation. They are, in general, strong and active, and more courteous in their manners than the Burmese or Siamese. They are also better soldiers, and have a more perfect command of their passions. They are liberal and charitable; yet they will ask for any thing that pleases them, and take denial as an affront. Their language has some resemblance to the Chinese; the religion is Buddhism; and the government is of the same despotic character as that of Burmah and Siam.

Tonquin lies north of Cochin China. It is the largest and most fertile and valuable of all the three kingdoms subject to the Cochin Chinese monarch, producing rice, cotton, and silk in great abundance. Its mountains contain gold, silver, and iron. It was formerly

a part of the Chinese empire ; but about the middle of the fourteenth century, a famous robber, named *Din*, grew so formidable by the large body of adherents which he maintained under his command, that he was enabled to throw off the Chinese authority, and make Tonquin an independent state. He became king of the country, and founded a dynasty. The government preserved all those forms of patriarchal despotism characteristic of the Asiatic nations. Rank, honors and wealth were monopolized by the mandarins, literary and military. The dynasty of Le governed, for several hundred years, with all the wisdom and benignity that seem compatible with despotism. During this period, Cochin China and Tonquin formed one state.

At length, a revolution took place, which essentially changed the form of the government. Two generals,

Idol Worship in Tonquin.

one for each kingdom, exercised almost unlimited power in their several territories. The general of Cochin China threw off his allegiance, and made himself king of this country. The Tonquinese general, prompted by the success of this rebellion, seized the revenues of the kingdom ; but being less desirous of the title of sovereign than of the real power and authority, he left the king in possession of the external splendor of a monarch, on condition that he should retain the absolute command of the army, with the greater part of the public revenues, and that his descendants should succeed to the same honors and possessions. By virtue of this agreement, there were two kings at the head of the government of Tonquin — the *boua*, who wore the crown, and claimed the honors of royalty, and the *shoua*, or hereditary prime minister and commander-in-chief, who possessed all the kingly power. The boua was kept as a sort of prisoner of state in his own palace, where he diverted himself with his wives, and in giving audience to his subjects. The foreign ambassadors also paid their respects to him, though the administration of affairs was left entirely in the hands of the shoua.

About the middle of the eighteenth century, Tonquin became disturbed with civil wars ; and these gave the boua an opportunity for resuming the sovereign power. Having effected this, he next renewed his claims to the revolted province of Cochin China, where a body of usurpers had overthrown the ancient dynasty of N'guyen. The Tonquinese monarch attempted to interfere in the affairs of this country, but with so little success as to provoke an invasion of his own dominions. One of the usurpers, who headed this enterprise, dethroned the king of Tonquin, and established himself in the sovereignty, retaining also that of the greater part of Cochin China. The rightful heir of the latter kingdom, however, named *Caung Shung*, succeeded, by great perseverance, in reconquering his own dominions, and, pursuing the usurper, into the heart of Tonquin, also made himself master of that country in 1802. Caung Shung became in this manner the sovereign of all the eastern part of Farther India. A French missionary, called *Bishop Adran*, became his prime minister, and under his administration the country was greatly improved. He established a manufactory of saltpetre, made roads and canals, offered bounties for the cultivation of silk, caused large tracts of land to be cleared for raising sugar cane, opened mines of iron, erected smelting furnaces, cannon founderies, and established naval arsenals, equipped a large navy of gun-boats and galleys, and translated into the language of the country a code of European military tactics for the use of the army. Under his direction, a reform was effected in the system of jurisprudence. He established public schools, and compelled parents to send their children to be instructed at the age of four years. He also established commercial regulations, built bridges, caused buoys and sea-marks to be laid down on all the dangerous parts of the coast, and surveys to be made of the bays and harbors. Could this system of public improvement have been continued for any considerable space of time, the character of the nation might have been essentially changed for the better. But scarcely had the country begun to feel the effects of Adran's administration, when his sudden death blasted every prospect. Most of the wholesome laws and institutions which he had established expired with him. Recently, very little information has reached us from this country.

The character of Tonquin is more decidedly Chinese than that of either of the other kingdoms of Farther India. The largest city is Kesho, which is said to contain one

hundred thousand inhabitants; but we have no accurate description of this place. There are but few other cities. The villages consist of thirty or forty houses each: they are scattered very thick over the country, and are always surrounded by groves. In the flat and level districts, these are surrounded by banks of earth to keep out the inundations of the wet season. Some trade is carried on between this country and China, and attempts have been made by the English and Dutch to open a commercial intercourse here, but with little success, on account of the arbitrary exactions of the mandarins. The exports from Tonquin consist of cheap silks, lackered ware, and gold. The inhabitants manufacture silk and cotton goods, muskets, porcelain, paper, varnished furniture, &c. They have some literature, particularly in works of eloquence; and the written records of their history go back six hundred years. They have less refinement in manners than the Chinese, but a greater degree of moral vigor. They are described as hospitable, faithful in friendship, and entertaining great respect for civil justice; yet they are accused of vanity, fickleness, dissimulation, and revenge. Buddhism is the religion of the mass, who worship idols, hung in wicker baskets upon trees.

Cambodia is bounded north by Laos, east by Cochin China Proper, south by the China Sea, and west by Siam. It is about four hundred miles in length, and two hundred in breadth. The western part is mountainous and wild, but the centre is a fertile valley watered by the River Cambodia, which overflows its banks in midsummer. The country is very productive in rice and other grain, fruit, sapan wood, and other woods, and gamboge, a yellow gum used as a medicine and pigment.

This country seems to have been independent of the neighboring nations for a great length of time, although its sovereign occasionally conciliated the friendship of the Chinese emperors by a present or a tribute. About the year 1716, the king of Siam threatened to invade Cambodia, on which the Cambodians of the frontier laid waste their country for a hundred and fifty miles in extent, and retreated to the capital for safety. They then applied to the king of Cochin China for protection, which he promised, on condition that Cambodia should be united to his dominions. This was agreed to, and an army of fifteen thousand men took the field against the Siamese, while a fleet of three thousand galleys sailed to invade their country. The Siamese forces were double in number to these, but in their march through the country which had been wasted by the Cambodians, they were so distressed by the want of provisions and the sickness occasioned by it, that they lost half their men, and were compelled to retreat. Their fleet at first met with some success. The Cambodian town of Ponteamas was taken and burnt, with much valuable property, including two hundred tons of elephants' teeth. But before the Siamese galleys could return, they were attacked by the Cochin Chinese, and the most of them captured or destroyed. This put an end to the war, and Cambodia was united to Cochin China.

About the beginning of the present century, the Siamese made a second attempt, similar to the former. Hostilities continued for some time with Cochin China, and at length it was agreed to settle the dispute by dividing the contested territory. Accordingly, in 1809, Cambodia was partitioned between Cochin China and Siam, and remains thus divided at the present day.

Sai-gon, the capital of Cambodia, belongs to Cochin China. It is situated near the mouth of the River Dornai. It is a large and flourishing city, containing the naval arsenal built under the direction of Bishop Adran. The markets are plentifully supplied with native produce and that of the neighboring countries. The population is estimated at one hundred and eighty thousand. Sai-gon is the outport of the whole valley of the Dornai, and carries on a considerable trade in ship-building. Cambodia, the ancient capital, stands on the river of that name, and was formerly a flourishing place; but it is now much decayed.

The Cambodians are ingenious, and have manufactures of several sorts of cottons, muslins, calicoes, dimities, &c. They also weave carpets and a coarse stuff for common wear, similar to Scotch plaid. Some indigo is raised in the country for exportation.

Laos, or the Shan Country, is bounded north by Assam, east by China, south by Siam and Cambodia, and west by Burmah. It is about nine hundred miles in extent from north to south, and four hundred from east to west. It is very little known, being separated from the surrounding states by lofty mountains and thick forests. The natives have always shown great jealousy of foreigners. They are called *Shyans*, or *Shans*, by the Burmese, and *Lao*, or *Lo*, by the Chinese; they give themselves the name of *Tie*. This nation seems to be the parent stock of the Assamese and Siamese; the names of *Assam* and *Siam* are only corruptions of *Shyan*.

The inhabitants of this country are divided into a variety of tribes, and their language has a corresponding number of dialects. According to the accounts of the missionaries who have visited some of them, they are considerably inferior in civilization to their neighbors, yet are acquainted with agriculture and some other useful arts. The country can hardly be said to have a history, though it is supposed to have formed, in ancient times, a powerful and independent state. Occasionally the people have been reduced and overrun by their neighbors; yet the greater part of them continue to maintain a virtual independence. They seem to have avoided, in a great degree, those internal feuds and wars which have so often reduced barbarous nations to a state of weakness and poverty. Some of the tribes practise demon worship, but the greater number have embraced Buddhism. The largest of the Shan towns is Zemmai, on the River Meinam. The Shan manufactures are said to surpass those of the Burmese. The dress is very similar to that of the Chinese. The government is a monarchy, the king being assisted by four counsellors. The laws are derived from the institutes of Menu. Some books are written in the Shan language, which has a character similar to that of the Burmese.

CHAPTER CCLXXIV.

A. D. 1100 to 1840.

Malacca. — *Origin of the Malays — Tradition at Celebes — Emigration of the Malays from Sumatra — Character of the Nation — City of Malacca.*

The peninsula of Malacca, or Malaya, forms the most southern point of the continent of Asia. It lies on the west of the Gulf of Siam, and extends from the twelfth degree of northern latitude almost to the equator. It is

traversed throughout by a chain of lofty mountains, and is covered to a great extent with forests and marshes. This peninsula is supposed by some geographers to be the Golden Chersonesus of the ancients, and the Ophir of Solomon. The level lands are extremely fertile, producing the finest fruits, grains, and vegetables, without artificial culture. Rice is the chief object of agriculture with the natives. The parts known to Europeans furnish cinnamon, pepper, gums, aloes, and sandal wood. The forests are arrayed in perennial verdure, and the air is impregnated with the odor of innumerable flowers, which succeed one another without an interval.

Malays.

The inhabitants of this peninsula are Malays — a race, of whom the original country is not known. The evidence seems to be in favor of the adjoining island of Sumatra, where there are traditions of an emigration to the continent about the middle of the twelfth century. In the Island of Celebes, there is a tradition to the following effect: A celebrated chief of that island, about six or seven hundred years ago, sailed on an exploring and trading voyage to the west. In the course of this expedition, he put into a river of Sumatra, where a large number of his followers deserted in a body, and, penetrating into the interior, formed a settlement called *Menankabo*. They intermarried with the natives, became in some degree civilized, gradually formed a new race, and rose to dominion. Most of them had been slaves obtained from the Molucca Islands, and employed as woodcutters and drudges on board the fleet of the chief of Celebes. Hence they were called *Ma-lays*, from *mala*, to bring, and *aya*, wood. To this day, the people of Celebes look with contempt on the Malays, and are in the habit of relating this story in proof of the low origin of that nation. A general similarity between the Malaya and the Molucca race has often been remarked; and it is notorious, that the Malay language is spoken with more purity in the Molucca Islands than in the Malayan peninsula.

The Malays of Sumatra extended their conquests and colonies, till the whole island yielded them feudal homage. In the thirteenth century, they crossed the strait and invaded Malacca, the native inhabitants of which seem to have been a species of negroes, nearly resembling those of Africa. These were driven into the woods and mountains, and the invaders founded the cities of Malacca and Singapore, about the yea. 1300. Gradually extending their dominions and colonies, they transferred the chief seat of their power to the new territory.

The Portuguese, who arrived in this quarter in the early part of the sixteenth century, found Malacca a rich and flourishing city. Their avarice could not resist so strong a temptation, and a Portuguese armament, under Alfonso de Alboquerque, attacked and captured it in 1511, though the inhabitants made a brave resistance. The plunder was valued at nearly a million and a half of dollars. The conquerors put the king or reigning prince to death, which so exasperated the Siamese and other neighboring nations, that they made war upon the Portuguese, and recaptured Malacca by storm. It was, however, again taken by the latter people, and remained in their possession till the middle of the seventeenth century, when the Dutch, supported by the king of Johore — a territory at the southern extremity of the peninsula — made themselves masters of the city. After repeated vicissitudes of fortune, Malacca was transferred by treaty to Great Britain, in 1824.

This peninsula is the only considerable country wholly occupied by the Malay race. It is now divided into the kingdoms of Queda, Perak, Salengore, Johore, Pahang, Tringano, Calantan, Patani, and Ligore. There are also states in the interior less known, and several wild tribes, without specific districts or locations. Of these hardly any thing is known. Some of them are negroes, much below the Malays in civilization, and apparently but little above the apes and baboons of the forests. These tribes do not even construct dwellings, but lodge in the trees and clefts of the mountains.

The Malays are every where Mahometans. Wherever they have established themselves, they have exhibited a strong spirit of proselytism. Commercial and piratical in their character, they have seldom formed settlements far from coasts and harbors, so that their language does not prevail among interior tribes, either on the peninsula or in the islands of the Indian Archipelago. They claim some authority over these tribes, and take precedence of them by superiority of civilization; but the language, manners, and government of the inferior races remain unchanged.

A general character can hardly be assigned to a people scattered over so many countries, and intermingled every where with indigenous tribes. They have generally been described as distinguished for fraud and treachery. This opinion has doubtless been derived from mariners; for, till recently, very few others knew much about them, and the piratical tribes alone have brought themselves into general notice. Disregard of human life, revenge, idleness, and piracy, may perhaps be considered as common to the Malays. The universal practice of going armed makes the thought of murder familiar to them. The right of private revenge is generally admitted, even by the chiefs, and the taking of life may be atoned for by a small sum of money. Their treachery has perhaps been exaggerated. Their religion teaches them to use fraud and violence toward infidels. But there is full reason to believe, that, in intercourse with each other domestic and private virtues prevail to as great an extent as among other Eastern nations of the same rank in civilization. They are much given to the per

nicious use of opium, and their pirates often stimulate and madden themselves with this drug previously to attacking a vessel. Opium-takers are sometimes attacked with a frenzy similar to what is called with us *delirium tremens*. In such a case, a Malay rushes about with his drawn weapon, stabbing every one whom he encounters. This is called *running a-muck*, from the Malay word *amok*, to kill.

As to piracy, it is deemed not only a pure and chivalrous occupation, but religiously meritorious. It is carried on by prince, people, and priest, and is prompted both by pride and the spirit of rapacity. In the arts of peace, the Malays are greatly inferior to their neighbors of Java, Cochin China, and Siam. None of them can be called quite civilized, and some are truly savage. The feudal system prevails every where; the chiefs claim the time and services of the people at any occasion and for any purpose, warlike or peaceful. In no part of the East is slavery more common than among the Malays. Not only do princes sell their vassals, but parents sell their children, and creditors their debtors. The slave trade is kept up with great activity both by sea and land.

The Malays use the Arabic letters in writing, but they have hardly any thing in the shape of literature. Their language is very easy to learn. It has no sounds difficult for a European to pronounce; its construction is simple, and its words are few. There is no change made in the parts of speech to express number, person, gender, mood, or time; and the same word is often used as a noun, adjective, verb, and adverb. Consequently, enough is soon learnt for the common purposes of conversation.

The city of Malacca is now greatly declined from its ancient splendor. An old castle and a church in ruins occupy the most prominent spots, and silence reigns throughout its streets. Even the Chinese residents seem to have forgotten their usual activity and enterprise. An English garrison is maintained here; but the commerce of the place has dwindled almost to nothing: some tin and pepper are exported. The population is about five thousand.

View of Singapore.

The islands which lie along the coast of Farther India are numerous, and some of them, as Java, Borneo, Sumatra, &c., are of great extent and importance. But these are classed, in modern geography, under a fifth division of the globe, called *Oceanica;* and we shall follow this arrangement in our history. But the Island of *Singapore* is so immediately connected with the main land, that it is proper to describe it here.

It lies at the southern extremity of the peninsula of Malacca, and is separated from the main land only by a narrow strait. This territory and the neighborhood belonged to the sultan of Johore, who, in 1703, offered the Island of Singapore as a present to Captain Hamilton, an Englishman; but he declined it, as it could be of no use to a private person. At that time, the island contained only a miserable village, inhabited by a few fishermen and pirates, although, some centuries previous, a flourishing Malay city existed here. In 1819, the English, at the suggestion of Sir Stamford Raffles, the governor of Java, formed a settlement here. The next year, it was declared a free port; and in 1825, the sovereignty of the island was confirmed to Great Britain by the sultan of Johore, and by the Dutch, who held claims upon it. It has now become a considerable mart of trade, and is one of the places at which the British steam packets touch on their voyage between China and the Red Sea.

This island is about twenty-seven miles long, and less than half as broad. Much of it has not been explored by the English, and is probably uninhabited. Twenty or thirty other small islands lie adjacent to it, and are included in its government; but they are mostly without inhabitants. The town of Singapore is on the south side of the island, and the direct track of vessels sailing between China and the West lies through the harbor, which is capacious and safe. The town is tolerably well built, and the population of the island is about thirty thousand. Of these, nearly one half are Chinese, one quarter Malays, and the remainder a mixed population of the various Eastern races, with about one hundred and fifty English. The exports are sago, cutch, and agar-agar, a species of sea-weed of which the Chinese make sweetmeats. Singapore

lies almost directly under the equator, yet the climate is salubrious and comparatively mild.

Pulo Penang, or Prince of Wales's Island, on the western coast of Malacca, is also held by the British. This island was in a wild state, completely covered with forests, in 1786, when the English East India Company purchased it from the king of Queda, and formed a settlement upon it, with a view to the refreshment of their China ships. In 1805, it was made a separate colony, subordinate to the government of Calcutta. It soon acquired considerable importance as a commercial emporium for the produce of all the neighboring districts, though recently it has been supplanted by Singapore, both as a mart of trade, and a place of refreshment. Georgetown, the capital of the island, is a well-built place, and has a market abundantly supplied with provisions.

Asiatic Russia: Siberia.

CHAPTER CCLXXV.

Extent — Siberia — Physical Aspect — Native Tribes — Russian Divisions — People — Commerce — History.

Asiatic Russia stretches from the Sea of Azof to Behring's Straits, a distance equal to seventy degrees of equatorial longitude, or four thousand eight hundred and sixty-five English miles. This extensive territory, east of the Ural Mountains, bears the general name of *Siberia.*

In its physical aspect, this may be described as a vast and nearly level slope, resting on the Altai and Yablonnoy Mountains on the south, and spreading into a frozen morass toward the north, where its snowy wastes are limited by the Frozen Ocean. On the east, it is washed by Behring's Straits and the Pacific; the chain of the Ural Mountains bounds it on the west. This plain is more or less flooded by the noble rivers of Obi, Yenisei, and Lena, whose widely spreading streams are so situated with regard to each other, that they afford, with a few portages, an almost continuous line of boating from one end of Siberia to the other.

The greater part of Siberia is subject to the gloom of a ten months' winter. During the other two months, the phenomena of spring, summer, and autumn succeed each other with startling rapidity. The snows suddenly dissolve, and pass off in freshets, about the 20th of June; in a fortnight, vegetation is in full leaf and bloom, the air is redolent of the perfume of flowers, and filled with the melody of birds; in another fortnight, the fruits are ripening, and the harvesting of the crop must be hurried, lest it be spoiled by the snows of winter, which return about the 20th of August.

The native tribes of Asiatic Russia are the following: —

The *Cossacks.* — These occupy both sides of the Sea of Azof and the River Don, and south to the Kuban; in number three hundred thousand. They are descendants of the Turks and Tartars of antiquity. They live in villages of a few hundred houses, and support themselves by fishing and cattle-breeding: latterly, many of them have been organized into military colonies of agriculturists. Instead of taxes, each Cossack is accounted a soldier, and is bound to maintain two horses, but receives pay only in time of war. A further notice is given of these people in our history of Russia.

The *Tartars of Southern Tobolsk.* — These consist of about one hundred thousand persons, divided into some dozen remnants of tribes, descendants of the aborigines of the country, mingled with ancient Turks and the Mongols of the Tartar empire founded by a grandson of Zingis, A. D. 1242: the ruins of his capital are still visible near Tobolsk. As we have elsewhere stated, the empire endured for three centuries. The present Tartars are robust, vigorous, cleanly, and abstemious. Some are of the Greek faith, and some are Mahometans; they are villagers, agriculturists, fishermen, and nomads. Those of the banks of the Tura are the most civilized of all the Siberian Tartars.

The *Booriats*, or *Buriates*, about Lake Baikal. — We have elsewhere remarked that these are genuine Mongols. They number some hundred thousand souls. They resemble the Kalmucks. Corpulency is common; they have little hair, and sometimes no beard; they are feeble, and of a pale and yellow complexion. Sorcerers, or shamans, are their priests and doctors.

The *Tungouses.* — The aborigines of these people have been described in a former chapter. The present race are of a good form, middling size, and agile. Their countenances are less flat than those of the Kalmucks: they have small and lively eyes, well proportioned nose, thin beard, black hair, and an agreeable expression. They are brave and robust; good archers, and excellent horsemen. Their senses are wonderfully acute, and their memory, for the natural objects they meet with in their wanderings, is truly

Ostiaks.

wonderful. It is said that they will minutely describe these through a journey of a hundred miles, so as to

point out the road. Like our Indians, they follow game by the slight marks, or "trail," left by the steps upon the moss, grass, or leaves. Polygamy is allowed among them. Their religion is mingled fetishism and Shamanism; and their language has eight or ten dialects. The Tungouses pitch their movable dwellings over a third part of Siberia, from the Yenisei to the Sea of Okhotsk.

The *Ostiaks* and other Finnish tribes. — These live upon the Obi. The Ostiaks, that is, "strangers," are one of the most numerous tribes of Siberia. They number thirty thousand males. Their hair is reddish, or light yellow; they wear a tight dress of furs, and are generally fishermen, but hunt in winter. They live in cabins of wood, pyramidal in summer and square in winter; the rich have flocks of reindeer. They are excessively dirty and disgusting in appearance and manner of living, and, like some of the Indians of the United States, pay a reverence to the bear almost amounting to worship. After killing one of these animals, they celebrate his memory by a festival of expiation, and by singing songs to his ghost.

Samoide Man and Woman.

The *Samoides.* — Originally these people dwelt on the Upper Yenisei, where some remnants of them are still found; but have now moved down toward the mouth of that river, and are scattered over a wide extent of country, covered with heath and morass, from the longitude of 42° in Europe, to 117°, near the Lena — a space of more than two thousand miles in length, and two hundred and seventy to five hundred and fifty in breadth; yet they are said to number not more than twenty thousand. They are four to five feet high, squat, short-legged, with a large, flat head, flat nose, projecting jaws, wide mouth, large ears, scanty beard, small black and angular eyes, an olive complexion, and black and bristly hair. They are as dirty as the Ostiaks, but better clothed. They worship a stick or a stone, and have jugglers for priests, who can excite themselves at will to a really terrific state of raving and howling frenzy. The women are unhappy and despised: they bear children from the age of eleven to the age of thirty.

The *Yakoutes.* — These live east of the Samoides, and are thought to be degenerate Tartars who have taken refuge in these inhospitable arctic regions to escape the tyranny of the Mongols. They number less than a hundred thousand souls. They are very dirty, wear long hair, and short and open dresses. They are said to pound their dried fish in mortars made of frozen cow-dung. The *Yookaghires*, mountaineers near the sources of the Indigirka and Kowyma, number five hundred baptized families, who live by hunting and the produce of the reindeer. The *Koriaks* number two thousand, and live by their reindeer or the chase.

Tchuktchi Man and Woman.

The *Tchuktchi.* — This tribe, which has nothing Asiatic in its form or appearance, occupies to the very extremity of Asia. It consists of about a thousand families, who are generally found encamped on the banks of rivers. They are able slingers, and brave and expert whalers. Their tents are square, and are constructed of four poles supporting a roof of reindeer-skins. In the middle is a stove. They sleep on skins laid over branches of trees upon the snow. Lances and arrows are stuck in the snow in front of the tent, to be at hand in repelling the attacks of the Koriaks; for neither the snows of the arctic, nor the heats of the torrid zone, can quell the instinct of war in the breast of the savage.

Kamtschadales.

The *Kamtschadales.* — This race, who once spread over the entire peninsula of Kamtschatka, to which it

gave name, is now fast verging to extinction. They are short, with large heads, long and flat countenances, small eyes, small lips, and little hair. They wear cotton shirts, wide deer-skin pantaloons, leather boots, and fur caps. The women have fine skins, very small hands and feet, and not unpleasing forms. In summer, they go into the woods to gather herbs, and give way to a libertine frenzy which reminds one of the ancient female bacchanals. The Kamtschadales are drawn in carriages, by dogs resembling those used by shepherds: their diet is chiefly fish: some of their cabins are subterraneous.

Kamtschadale House, under Ground.

Under the Russian government, Siberia is divided into nine districts, viz., the district of Kamtschatka, being the peninsula of that name; the country of Tchuktchi, north of it; the district of Okhotsk, including the shores of that sea, and a belt one hundred miles wide along the shore; the province of Yakoutsk, a large territory, having Manchooria south, extending on the south-west to the Vitim River, separating it from Irkutsk; Yeniseisk government, including nearly all the basin of that mighty river, and its tributaries; Irkutsk government, surrounding Lake Baikal, with Mongolia on the south; the government of Tomsk, on the Upper Obi; the province of Omsk, between Tobolsk and the Kirghis steppe; and lastly, Tobolsk, the seat of the governor of Siberia, occupying the basin of the Obi, below the Ket.

The Russians, Cossacks, and other colonists from Europe dwell chiefly in the towns and military stations of Siberia. Some are descendants of soldiers who were employed in the conquest of the country; others are criminals and exiles, banished thither. Beside these immigrants, there are adventurers, deserters from among the peasantry, and ruined merchants, who have sought here the means of repairing their shattered fortunes. These different classes of colonists, from several nations, burying themselves in a vast desert, have joined to their original grossness that which is generated by a savage climate. But if ignorance, indolence, and drunkenness, often encroach on their happiness, we find them praised by travellers for their generous hospitality, their frank gayety, and the good order which prevails among them.

Peter the Great, not a century and a half ago, considered the Siberians to be so savage, that he conceived it impossible to inflict a worse punishment on his enemies, the Swedes, than to send them to Siberia. The consequence was, that these honorable exiles introduced into that country the customs and the arts of Europe, civilizing the native races, while ameliorating their own condition. In 1713, these Swedes founded the first school at Tobolsk: here were taught German, Latin, French, geography, geometry, and drawing. A century afterwards, a famous German dramatist saw his own plays acted here, on a public theatre — an indication of Siberian progress and cultivation.

The governors and military officers have introduced the manners of St. Petersburg, with the Russian vanity and ostentation. Elegant carriages are seen rolling along the streets of Irkutsk — the second town for size in Siberia — and a thriving, pleasant place. But refinement has had no opportunity of extending to the small towns, and the villages scattered in the solitudes of boundless forests. Some of the farmers, rich in flocks, scarcely know the use of money, and lead a life altogether patriarchal. The hunters, ranging the deserts, are transformed into a sort of savages. The frozen ground serves them for a bed; they quench their thirst with the berries of the thickets; they even drink the blood of animals immediately after they are shot.

The Cossack, who, at Tobolsk or Irkutsk, finds himself blent with the common populace, becomes a sort of monarch when sent among the Samoides or the Yookaghires, to collect the taxes, and to maintain the social order of the country. He has a cottage for his palace, and a corporal's staff for a sceptre; the delicacies of his table consist in salmon, the flesh of reindeer, and the heads of bears. Some Cossack families established in the towns have obtained the rank of patrician nobles. Fifty years ago, the whole number of Europeans established in the country, including the descendants of Europeans, did not amount to more than half a million.

The religion of Siberia is of all shades, from Christianity and Mahometanism to the grossest forms of

idolatry. Here originated the worship which — blending Fetishism with Buddhism — has subjugated the minds of the Indo-Tartars.

There is a religion, which seems to have originated in Siberia, called *Shamanism*. It is founded on three leading principles — the self-existence of matter, a spiritual world, and the general restitution of all things. Its professors believe that, between men and gods are the spirits of the air, who direct all sublunary affairs. They admit the existence of one supreme beneficent Being, who commits the government of the universe to inferior divinities. They also admit one chief infernal deity, with his subaltern agents. Some think this belief an offshoot of Buddhism; others, that it is the elder belief of the two; still others deem it a union of fetishism with a corrupt Nestorian Christianity. The rites are sacrifices and prayers; the priests are a mixture of conjurer, physician, and sorcerer.

Shaman Sorcerers.

Commerce is chiefly carried on by itinerant merchants, who go from town to town, and from market to market. Stated fairs are held at the chief towns, and here the furs of the north are exchanged for the silks and teas of the south, and the cottons and woollens of the west. The nomadic nations of Tartary trade with the towns of the southern frontier; the trade with China is carried on, as already noticed, at Kiakta; that of the Pacific at Okhotsk. Irkutsk is the common centre of all this commerce, from the north, east, west, and south. The *entrepôt* of the European trade is at Tobolsk, a town of more than twenty thousand people; and hither come trading caravans of Kalmucks and Bucharians. The mines of Siberia, extensively distributed along the Altai and elsewhere, are very productive, especially those of gold, which is found in lumps and in grains. The government works some of the mines; some are farmed out to those who operate with slaves or other laborers. Sometimes private individuals are allowed to collect what they can, on paying a certain percentage to government; sometimes the enterprise of the gold-hunter is left entirely free, as in our newly-acquired California. The mines of Nertchinsk are most dreaded by the exile to Siberia: these are on the Onon, a branch of the Amoor, in the far East. A thousand or two exiles are sometimes employed here, all dressed alike, and driven to their work together; and there is no escape.

The history of Siberia is a short one. Some of its southern tribes, as is seen in our history of Tartary, either became powerful, and, invading the south, formed an empire under a milder and richer climate, or being weakened, were driven north, through the insatiable lust of conquest in some neighboring horde. Zingis, or the Mongols, his successors, is said to have extended his power even to the Samoides: a descendant of his — Scheiban — conquered Western Siberia in 1242.

In 1563, Ivan Vasiliowitch claimed Siberia as part of the empire of the czars. In 1580, Yermak, the Cossack, at the head of some countrymen, began a career of conquest which ended in giving to Russia the immense addition to her empire which now renders her the first of the nations in extent of territory.

Yermak was a man of extraordinary ability, a fugitive Cossack of the Don, chief of a troop of banditti that infested the shores of the Caspian Sea. Overpowered by the czar of Muscovy, he fled to Orel, then a new Russian settlement. The knowledge he gained here of the condition of the Tartar kingdom of Sibir, induced him to attempt its conquest. After one fruitless endeavor, he accomplished his purpose in a second expedition. In this he was assisted by Strogonoff, a Russian merchant, who had already opened a fur trade with Siberia. Yermak led on five thousand adventurers, inured to hardship, and reckless of danger, into whom he had inspired his own enterprising and heroic spirit, and who placed implicit confidence in their leader.

After many successful skirmishes, they at last mastered the Tartar fortress of Sibir itself. Here Yermak received the homage of the numerous petty princes; but he found his position precarious and unsafe. His forces had been reduced to five hundred men, and insurrections were repeatedly breaking forth. He now solicited the assistance of the czar of Muscovy — John Basilowitz II. — sending him an embassy with a present of the most costly furs, and promising to surrender all his conquests to him, on condition of receiving succor, and a pardon for past offences. Five hundred Russians were sent him; but they were all cut to pieces, and Yermak himself was drowned in an attempt to escape from a lost battle. The czars, however, appreciating the importance of these conquests, put forth more energetic efforts, and succeeded, not only in recovering the realm of Sibir, but, in the course of a century, the whole of Siberia was added to their dominion. On the banks of the Amoor, the conquerors came in contact with the power of China, which here checked their progress. In 1689, the boundary between the Russian and Chinese possessions was fixed by treaty, and the regulations of a commerce between the two empires were established.

Tobolsk was built in 1587; the Tartars had ceased to resist the power of Russia in 1598; Tomsk was built in 1604, Yeniseisk in 1618; the Lena was navigated by Russian vessels to the ocean, and the shores of the Arctic Sea explored, in 1636; in 1648—1658, Irkutsk, Yakutsk, and Nertchinsk were built; in 1695 to 1706, Kamtschatka was explored; and finally, in 1727, Behring, a Dane, sailed round the extreme eastern coast of Asia, through the straits which bear his name, doubling the easternmost point of Siberia, and proving the separation of the continents of Asia and North America.

CHAPTER CCLXXVI.

GENERAL VIEW OF ASIA. — *Origin of Language — Government, Arts, Science, Religion — Past Condition of Asia — Its Future Prospects.*

IT appears from the most authentic information, that arts and civilization had their origin in Asia. The Chinese, the Hindoos, the Assyrians, Babylonians, and Egyptians derived from the neighborhood of the mountains of Central Asia certain permanent principles, which served as the foundation of their political and religious systems. But the process by which mankind advanced in the acquisition of knowledge, is not recorded. Some traditions begin with a golden age of innocence and happiness; others, with a state of original barbarism and wild disorder. The belief in the former seems to have been the popular sentiment of mankind. Plato says that the Greeks derived all their knowledge of divine things from the ancients, who, he adds, "were wiser and lived nearer to the gods than we." The Hindoos and Egyptians begin their history with dynasties of gods and heroes, who assumed the human form, and became the progenitors of mankind.

Yet many of the ancient philosophers and poets have represented the first inhabitants of the earth as utterly rude and barbarous.

"Wild as the beasts, their wandering lives they led;
No swain robust had turned, with guiding hand,
The crooked plough; no iron delved the land;
What earth spontaneous gave, the sun and shower
Matured, sufficed them for the passing hour.
'Midst oaks whose nestling moss bestrowed the ground,
Nourished they lay, their feasts with acorns crowned.
Nor fire to them its uses had revealed,
Nor did the skins of beasts a vesture yield:
With uncouth limbs they crouched in mountain cave,
Or groves and woodland glens a shelter gave."

It is probable, indeed, even if we suppose a primeval state of knowledge and refinement, that mankind afterward descended to barbarism, from which they gradually arose, through the impulse of their wants, to a full development of their faculties. The present knowledge of the world is doubtless the result of experience, observation, and study, excepting, perhaps, some fragments, which have floated down from the earliest ages. Whether language was an immediate gift of the Deity, or a gradual invention of man, is a question that has exercised the ingenuity of many acute philologists. The Scripture account seems to represent it as an endowment conferred by the Creator upon our first parents; but this original language was doubtless meagre in its vocabulary, and afterward became enlarged through the faculty of speech, which is the peculiar gift of man.

As society began in Asia, we must look to that quarter of the world for the origin of government. The process of its formation appears very simple. A man is born under the roof of his parents, and there he naturally remains. The ties which unite husband and wife, parents and children, formed the family or domestic society. The relation of master and servant had its origin when society was in this state.

The weak, not being able to assert their rights, or procure the means of subsistence, must have soon resolved to claim the protection of the strong. Those families that happened to live in the same neighborhood, would, after quarrelling for a time, at last agree to live in harmony together. Certain rules would be established among them, rather as customs than laws. The union of these families did not form a state, but only a civil society. These small societies must soon have perceived that their customs and observances required to be fixed, and to be invested with the character of laws. Men of superior natural capacity became the lawgivers of these hamlets or villages. As soon as the various relations in which men stood to each other were settled by laws, political society commenced.

But this was a society without established government, and soon became a prey to the evils of anarchy The experience of these evils taught men that physical force is indispensably requisite to support the laws, which of themselves have a force purely moral. A government is thus established under some form or other, — either monarchical, aristocratical, or republican. At first it rests upon force, compelling obedience by penalties — as fines, imprisonment, chastisement, or death. As society advances, habit and reflection add their force, and constitute the strongest support of the laws, and that power by which they are administered.

Certain feelings or principles of religion seem to have been impressed by the Creator upon the heart of man, so as to form, every where, a part of his moral constitution. These universal sentiments or ideas, according as they have been developed and represented in various manners and with different degrees of purity, in different countries and ages, have been the foundation of all religious doctrines and systems of belief, excepting only those which had their origin in early revelation or in after ages, have been derived from the Sacred Scriptures. But many circumstances contributed to give early traditions a fabulous turn. Those which were created in passing down through successive centuries, were multiplied, and received various changes in their shape, aim, and application. India appears to have been the source of the leading mythologies of the world. Not only Brahminism and Buddhism commenced here, but it would seem that the Egyptian religion was also derived from India; an passing to the Greeks, and afterward to the Romans became the mythology of the ancient civilized world. Many of the leading divinities of the Greeks were also among the prominent gods of the Egyptians, Ethiopians, and Hindoos.

The manner in which the ancient mythologies were propagated, is explained by considering that they rested upon the belief of many gods; so that the adoption of new divinities was not merely compatible with the creeds of men, but seemed in some measure commended by them. Thus the Greeks had no difficulty in adopting any new god they became acquainted with; and, doubtless, it was the same with the Egyptians, for it is to be observed, that in such a system the worship of Jupiter does not exclude that of Ammon. Christianity is exclusive: it admits no other gods but one. It is the same with Mahometanism. The ancient mythology was more like modern liberalism, which receives all religions as of equal authority.

The arts and sciences must also have had their origin in Asia. The mechanic arts appeared first; their object being to satisfy the wants of life and the conveniences of the social state. Tools of stone seem to have preceded those of metal. Axes, ploughshares hammers, mallets, wedges, were first made of flint: copper was next employed; and it appears, at the time

of the Trojan war, to have been employed for the same purposes for which iron is used now. The latter metal, upon which so many arts depend for their progress and perfection, was not in general use till a subsequent period. The arts of imitation, as sculpture, painting, music, arise only when society had passed from a rude to a refined state. Letters are a still later invention. Commerce began at an early period: for about seventeen hundred years B. C. we hear of the descendants of Ishmael "coming from Gilead, bearing spices, balm, and myrrh, going to carry it down into Egypt." The land trade of Asia has been extensive from a very remote period, and appears to have been always carried on in much the same way as at present. The internal commerce of Ethiopia and Egypt was also very great, and connected with that of Asia by caravans, as it is now. The Arabians appear to have been the first people who made long voyages by water — a circumstance explained by their country being washed on three sides by the sea. The Phœnicians followed the Arabians, and the Greeks and Egyptians succeeded the Phœnicians.

It is thus that the other quarters of the world are indebted to Asia, not only for their population, but the germs of all those ideas and principles which lie at the foundation of society. Yet it is to be remarked that Asia, thus the parent of mankind, has been greatly surpassed in civilization by its offspring. While other portions of the world have been rapidly advancing in art, knowledge, and science, Asia remains almost stationary. We have already alluded to that sameness of character which belongs alike to the physical and moral aspects of society in this quarter of the globe. Its history, also, seems to present, from age to age, a succession of the same or similar events. All this is doubtless the result of physical circumstances. Siberia is an immense plain, chilled by a freezing atmosphere, dooming it to perpetual sterility. The great central plateau of Asia, having, at once, a fertile soil and a bracing atmosphere, affording no facilities for commerce, but inviting the people to agriculture and pasturage, becomes the prolific nursery of fierce, restless, and energetic nomads. These, as, from time to time, the population has become excessive, have broken from their original seats, overwhelming, with their irresistible masses, the rich, warm countries of the south, or, passing on from point to point, have peopled other portions of Asia, with America on the east and Europe on the west. Hindostan, China, and Arabia, are countries whose soil, climate, and position in relation to other lands, are marked and peculiar, calculated to insure a constant repetition of the same ideas, the same pursuits, the same habits of thought and action. This unchangeableness of physical condition, which no industry can essentially change or modify, is supposed to render the vagrant Samoide invariably disposed to be a fisherman, the Tartar a pastoral nomad, the Chinese an indefatigable cultivator of the soil, and the Arab of the desert a roving robber. This uniformity of national character has been perpetuated by systems of religion and laws, jealously designed to prevent change, and therefore to exclude the progress of society.

But if such has been the history of Asia for the past, there is reason to believe that a change is not remote. Indeed, within the present century, great and significant changes have actually taken place in Asia. If we direct our attention to the west, we shall see that the Turkish power, which has been the impassable wall between Europe and Asia, seems gradually wasting away. Not long since, its territories were estimated at nearly one million of square miles; now they can hardly be rated above half a million. It has lost its possessions in Africa; Greece has been separated from its provinces in Europe; and Russia has taken portions of its Asiatic provinces. Of those which remain, some are independent in all but name, while the rest are divided by race and history, leaving only religion as the principle of cohesion and of fidelity to the government. The territory of Turkey has, therefore, been reduced one half within the last fifty years, while its moral and political power, in view of the relative strength and intelligence of European nations, is reduced in an equal degree. It is clear that if it were to become the policy of any leading nation of Europe to crush the Ottoman empire, its fate would be inevitably sealed; and even if no such catastrophe should happen, the influence of intercourse with Christendom, which is already visible in Turkey, must, ere long, as effectually subdue the barbarism of the people, as if they were to pass under the yoke of foreign conquest.

On the north, the entire continent is in possession of Russia; the great peninsula of the south is subject to Britain; and these two powers, advancing in their ambitious designs, have almost met, face to face, within the limits of the ancient empire of Persia. Neither of these energetic nations is likely to recede; on the contrary, their conquests will probably be indefinitely extended. On the east of Asia, a momentous change has recently taken place; the brazen gates of Chinese exclusion have been rudely broken open by the Samson of the sea, and "the beginning of the end" seems already shadowed forth to the view.

Thus, on all sides, the moral and religious barriers opposed to Asiatic civilization are giving way. Already one third of its territory is in possession of the two leading European nations; and from the extension of our own frontiers to the Pacific — thus bringing us within five thousand miles of Asia — a new element is added upon which to found calculations of improvement. It has often been remarked, that the course of intellectual illumination among nations has been like that of the sun, carrying its light over the world from east to west. The poet, following this idea, and alluding to America, has said,

"Westward the star of empire takes its way," &c.

In view of recent events, we may go beyond this prophetic suggestion, and while we see our country reflecting back upon Europe the civilization it borrowed there, we may soon behold it following the course of nature and of history, and completing the cycle by carrying civilization to Asia — destined to result in its regeneration. However we may distrust the philanthropy of the British and the Russians in their Asiatic conquests, we cannot but hope that good institutions will be planted by their means; but we believe a still more potent and beneficent influence will be felt in that quarter of the globe through America. Many persons living will doubtless see the population of our country tripled; then there will be weekly lines of our steamers across the Pacific, carrying our manufactures, and our institutions, civil, political, and religious, into the Chinese empire, Japan, and Farther India. These events, which seem inevitable, are but the threshold of that mighty future which seems to be dawning upon us!

AFRICA
Scale of Miles
200 400 600 800
Lon. East from Washington
37 67 77 87 117 127 137 147
20 Lon. West
30 Lon. East. 40 from Greenwich
60 70
Tropic of Cancer
Tropic of Capricorn
Equator
Latitude of Cape St. Roque
Latitude of Bahia or St. Salvador
Latitude of Rio Janeiro
SAHARA OR GREAT DESERT
ARABIA DESERTA
ARABIA FELIX
ETHIOPIA
UNEXPLORED REGION
UNEXPLORED
GULF of GUINEA
SENEGAMBIA
SOUDAN
GUINEA
ABYSSINIA
NUBIA
FEZZAN
ATLANTIC OCEAN
INDIAN OCEAN
Str. of Gibraltar
Isthmus of Suez
Red Sea
Persian Gulf
Mountains of the Moon
Cape of Good Hope
Canary Is.
Madeira Is.
Azore Is.
C. Verde Is.
St. Helena
Ascension I.
I. of St. Paul
Seychelle Is.
Comoro Is.
Socotra I.
Guardafui
Madagascar
Mauritius
Bourbon I.
St. Denis
Port Louis
Port Dauphin
St. Mary
Almirante Is.
Amiro
Ethiopian East C.
Archipelago
Mozambique Channel
Agulhas
Cape Town
Cape Colony
Hottentots
Bosjuans
Kaffraria
Caffraria
Snow Mts.
Mts. of Kong
Mts. of Babelmandel
Mts. of Abyssinia
Mts. of the Moon
Desert of Sahara
Great Desert
Niger R.
Senegal R.
Gambia R.
Congo R.
Zambeze R.
Orange R.
Gaboon R.
Nile R.
Tigris
Euphrates
Red Sea
Persian Gulf
Gulf of Guinea
Gulf of Aden
Gulf of Arabia
Gulf of Persia
Gulf of Cambay
Gulf of Bengal
Gulf of Siam
Gulf of Tonquin
Gulf of Siam
Gulf of Tonquin
Gulf of Siam
Gulf of Tonquin

CHAPTER CCLXXVII.

Introduction—Geographical Sketch—Climate—Vegetation—Mountains—Rivers—Political Divisions.

This portion of the globe may be considered as a vast peninsula, attached to Asia by the Isthmus of Suez. Its general form is triangular; its greatest length, from north to south, is 5,000 miles; its greatest width, 4,500. Its whole extent is 11,000 square miles; its population about 60,000,000.

In its geography and history, Africa is marked with striking contrasts. Some portions of it were among the first to be explored and occupied by man, while others long remained untraversed, and some continue to the present day to be designated on the map as unknown regions. In the early ages, it was the seat and centre of learning and science, while the mass of its inhabitants have ever been shrouded in intellectual and moral darkness. Africa presents the most remarkable contrasts of fertility and desolation—the valley of the Nile, and the mighty wastes of Sahara. In its zoology, it not only affords the ostrich, the lion, the tiger, the elephant, and the rhinoceros—animals common to the adjacent regions of Asia—but the giraffe and the hippopotamus, which are peculiar to this quarter of the globe. In surveying its civil and social condition, we see the negroes, a weak and harmless race, made the prey of the Arab, the most despotic and remorseless of the human family. The lion, the leopard, and the panther, feasting upon the vast herds of antelopes that graze over the central wastes of Africa, afford a striking analogy to the state of human society—the weak, the timid, and the defenceless being made, without mercy or scruple, the prey of the daring and the strong.

In some parts excessively parched, in others marshy or flooded, the surface of Africa presents strange irregularities. The vast plains, which occupy the greater part of its extent, are covered with sand and gravel, with a mixture of sea-shells, and seem like the basins of seas that have evaporated and left them dry. Such is the famous Desert of Sahara, where the sands, moving like the surges of the ocean, are said to have swallowed up entire tribes. Amid the deserts, there are springs, which burst forth and create spots of verdure, called Oases. Surrounded by the level sands, these seem like islands in the sea. They are fancifully described by an ancient writer, as marking the desert as the spots of the leopard mark the skin of that animal. Other plains in this country, of a marshy nature, and filled with stagnant lakes, emit effluvia the most destructive to human life, or breed disgusting reptiles and formidable animals of large size.

The mountains of Africa are more distinguished for their breadth than their height. The chain of Mount Atlas, on the north, running through the Barbary States, extends nearly across the continent. This chain divides the country, which lies between the Desert of Sahara and the Mediterranean Sea, into two nearly equal portions. That portion which lies to the north of these mountains, from fifty to two hundred miles in width, is exceedingly fertile, and forms the cultivated part of the Barbary States. Between the mountains and the desert on the south, the country is dry and sandy, but is said to produce dates in such abundance as to be called "the Country of Dates," in the language of the inhabitants. That part of this range of mountains which forms the eastern boundary of Morocco, is by far the highest, and reaches an elevation of more than thirteen thousand feet, and, though in the latitude of Georgia, the peaks are covered with perpetual snow. This range of mountains, inhabited principally by the Berbers, is intersected by deep, but fertile valleys, filled with villages and gardens, and in winter, when New England is buried in snow, these are clothed with the most beautiful verdure. The rivers, which flow from these mountains, though small, are numerous. The following table shows the height of the principal mountains of Africa:

	Height in Feet.
Atlas, Morocco	12,800
——, Algiers	8,900

The Chimpansé.

The African Lion.

The Panther.

	Height in Feet.
Abyssinian	14,700
I. of Bourbon	12,500
Cape of Good Hope	10,200
Teneriffe	11,900
Cape Verd	7,900
Madagascar	11,500
Mauritius, Peter Botte's	3,764

The Nile, historically the most noted river in Africa, has never been explored to its sources. The Niger is supposed to have the longest course, but a part of this is not ascertained. To settle the doubts in regard to this river has been the object of various expeditions, and in these a number of travellers have sacrificed their lives.

Besides the Niger and the Nile, the other principal rivers of Africa, are the Senegal, Gambia, Grande, Congo or Zaire, Coanza, Orange, all of which flow into the Atlantic, and the Kiska, Sofala, and Cuama, which flow into the Indian Ocean. One of the peculiar characteristics of the rivers of Africa is the periodical swellings, by which they overflow the countries through which they pass, and particularly those round their mouths. These risings regularly take place every season, and are remarkable for the great body of water which they bring down, and the quantity of mud they deposit. The rainy season commences in April and continues till September. The heavens, before heated like a flame, now seem transformed into fountains of water: the copious floods which they pour down, collect on the level table-lands of the interior, where they form immense sheets of water, or temporary lakes: these lakes soon overflow, and suddenly send down into the rivers, previously much swollen, an enormous volume of water, impregnated with the soft earth over which it has for some time stagnated.

The mineral riches of Africa are but little known, but they are supposed to be important. Gold-dust is found in many of the rivers; diamonds have recently been gathered in Algeria. Salt is found in the continent and some of the islands. Iron, copper, silver, lead, and tin, and probably coal, are among its products.

The character of high fertility has long been attached to a large portion of the Barbary States: it is equally certain that in some other parts of Africa vegetation displays great vigor and magnificence.

In the north, the cereal grains and fruits of warm climates abound. The borders of the desert and the oases yield the date-palm, affording the chief sustenance of the inhabitants there. The sandy deserts of the north and the dry plains of the south produce only prickly grasses, and saline and succulent plants, which feed rather upon dews than upon the moisture of the soil. The tropical regions abound with forests of the finest timber trees, many of which are of gigantic dimensions.

The cotton-tree, the baobab—the fruit of which yields a grateful drink—the chandelier-tree, and the oil, sago, and other palms, are the characteristic productions of this tropical section. The cassava, yam, and ground-nut are the farinaceous plants, which here supply the place of the cereal grasses of temperate climates; the dourrha, from which the Africans make an intoxicating drink called *booza*, is the grain most extensively cultivated; the papaw, the tamarind, the cream-tree,

the water-vine, &c., are among the useful trees, yielding articles of food. The acacias and the sandarach-tree yield the valuable gums of commerce.

The animal products of Africa are remarkable. The species of apes, baboons, and monkeys are numerous. The chimpansé resembles man more than even the orang-outang of the Oceanic islands, having a much greater facility of standing and walking upright, and of using the hands.

The lion of Africa is the noblest animal of his race, the Asiatic lions being much inferior in size and strength. He approaches his prey slyly, like others of the feline tribe, never attacking openly, and when within a proper distance, pounces upon the victim with a tremendous leap. The leopard is fierce, powerful, and active, but inferior in size and strength to the tiger of Asia. The panther is found over a great part of Africa, and does not materially differ from the leopard. The tiger cat is a smaller animal of the same family.

The genus of hyenas is almost exclusively confined to Africa: the striped hyena is found in the north, and the spotted hyena in the south; and there is an animal called the *hyena dog* also found in the southern section. These creatures are ravenous and fierce; they are nocturnal in their habits, and live chiefly upon carrion and offals.

Elephants are numerous; they are a distinct species, and, as far as is known, smaller than the Asiatic elephant. The natives have not domesticated them; but they hunt them for their teeth. The food of the elephant is fruits, and the roots, leaves, and branches of trees. He is dangerous only when attacked. The hippopotamus, or river horse, is found in most of the rivers and lakes from the Nile to the Orange River; it dwells mostly in the water, from which it never goes far, but seems to derive its food chiefly from the land, browsing on the nearest shrubs, and feeding on the reeds of the marshes. The negroes and Hottentots take it in pits. The teeth furnish ivory, and the hides are made into whips and shields.

The rhinoceros of Africa has two horns, and the skin is not disposed in folds like the Asiatic species. The horns are esteemed by the natives for their supposed medicinal virtues. Its chief food is reeds and shrubs.

The zebra, the dow, and the quagga are distinct species of the horse kind. They are remarkable for the beauty of their markings, being regularly striped from the tip of the nose to the end of the tail. They are timid and swift, and if taken young may be tamed.

The antelopes of Africa are numerous, comprising no less than sixty species peculiar to it. Of these the gnu is the most remarkable; it partakes, in its formation, of the horse, the ox, the stag, and the antelope, having the shoulders, body, and mane of the first, the head of the second, and the tail and feet of the stag. It possesses in an eminent degree strength, swiftness, a keen scent, and a quick sight.

The camelopard, or giraffe, is peculiar to Africa. It is remarkable for the great length of its fore legs and neck, which renders it the tallest of

The Hyena.

The Hippopotamus.

The two-horned Rhinoceros.

The Zebra.

The Antelope.

The Egyptian Vulture.

animals; the hind legs are much shorter, and the gait, though rapid, is awkward. It is extremely timid and inoffensive, and feeds upon the leaves of trees.

The hunting of the larger animals in Central and Southern Africa, has of late years furnished us with numerous sketches of adventure, quite equal to the legends of Hercules and Theseus. Mr. Cummings, an Englishman, spent several months here, in attacking giraffes, hippopotami, lions, and other enormous quadrupeds, and has filled a volume with details of most thrilling incidents. M. Gerard, a Frenchman from Algieria, a few years since penetrated into these wild regions, and devoted himself exclusively to attacks upon lions. His adventures have also been published, and the daring sportsman has now acquired, throughout Europe and America, the title of the *Lion-killer*.

As before remarked, birds are less restricted to particular regions than quadrupeds. Nevertheless, Africa boasts some peculiar species. The ostrich, the largest of birds, is spread over a wide surface; it is common in Africa, and is occasionally found in some parts of Asia. The negroes pursue it for its flesh as well as its feathers. It runs with great speed, but is unable to rise upon the wing. It dwells in the remote, solitary deserts, where there is no water, and little but the coarsest vegetation. Various large species of vultures are known here, and appear to be designed by Providence to devour all animal substances that might putrefy in the intense heat of the climate, and thus spread pestilence over the land. Parrots and many other birds of gay plumage, abound.

The crocodile inhabits the large rivers of the tropical regions, and the enormous python, a serpent of thirty feet in length, lurks in the fens and morasses. The dipsas, asp, and cerastes, or horned viper, are the principal venomous serpents. Of the insect tribes, the locust has from time immemorial been the scourge of this continent; scorpions, scarcely less to be dreaded than noxious serpents, are numerous, and the zebub, or fly, one of the instruments employed to punish the Egyptians of old, is still the plague of the low and cultivated districts.

An attempt has been made to classify the people of Africa according to their languages, but our ignorance of the latter renders this a vain and useless endeavor. In general it may be said, that the Arabs and Moors, descendants of Asiatic tribes, occupy Northern and a portion of Eastern Africa. The Berbers, inhabiting the mountainous regions between Barbary and the great desert of Sahara, and thence distributed over other parts, appear to be an ancient and indigenous people. The Negroes are spread over Central Africa, and at the south the Hottentots and Caffres are the dominant native tribes.

Whatever of history belongs to Africa, is derived from Asiatic and European races, who have either settled or made conquests here. The history of Egypt goes back to the very cradle of mankind, and both Greece and Rome have left traces of their annals in this quarter of the globe. But the negroes—the race that seems to claim Africa as its peculiar birthright—have neither a written language nor a history. In all ages they have been used by other nations for domestic servitude. In physical constitution they differ strikingly from other races: in disposition they are generally mild, harmless, and indolent, and hence have submitted, without resistance, to the burthens laid upon them. Even in their own country

they are made the prey of despotic chiefs, either of their own or other races. Thus they have, for the most part, continued from age to age, without any well organized governments, without books, without, indeed the first elements of civilization. Their religion is Mahometanism, mixed with fetichism, and is often attended with the most revolting and cruel rites. As we become more acquainted with Central Africa, we seem to find better and more hopeful examples of nations and tribes, which have made some advances in the arts of life and society. It seems probable, from all the knowledge we possess, that the degradation of Africa has arisen rather from the wrongs inflicted upon it by other nations, than from any inherent incapacity for civilization.

Moors.

Arabs of Africa.

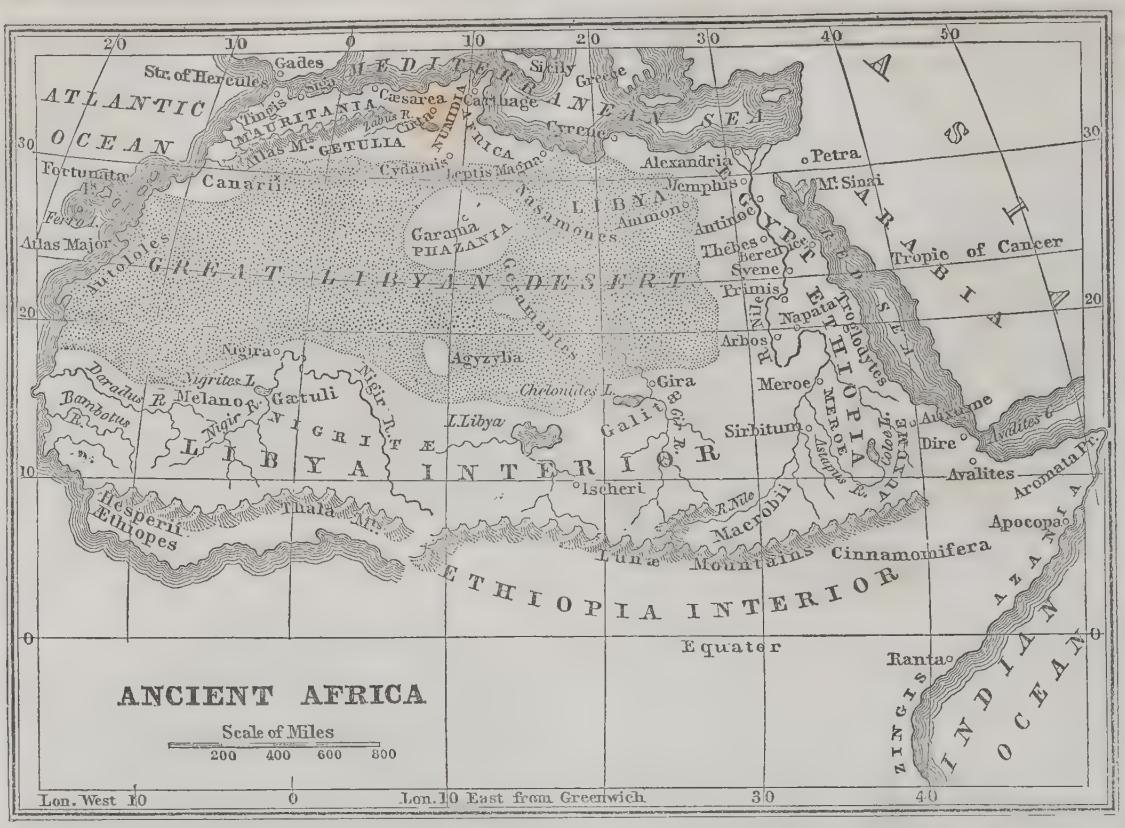
Negroes.

The following table exhibits the divisions of Africa, as presented in modern geography.

Names.	*Extent.*	*Population.*
NORTHERN AFRICA.		
Egypt,	200,000	2,000,000
Nubia,	375,000	———
Abyssinia,	350,000	4,000,000
Tripoli and Barca,	270,000	600,000
Tunis,	52,000	1,800,000
Algiers,	500,000	2,000,000
Morocco,	175,000	6,000,000
Great Desert,	2,500,000	———
WESTERN AFRICA.		
Senegambia,	———	———
Sierra Leone,	———	42,000
Liberia,	———	25,000
Guinea,	———	———
Cimbebas,	———	———
CENTRAL AFRICA.		
Soudan, &c.,	———	———
Ethiopia,	———	———
SOUTHERN AFRICA.		
Country of Hottentots,	———	———
Boshuanas,	———	———
Cape Colony,	———	———
Caffraria,	———	———
EASTERN AFRICA.		
Mozambique,	———	———
Zanguebar,	———	———
Country of the Soumalies,	———	———
ISLANDS.		
Atlantic Ocean.		
Azores,	———	250,000
Madeiras,	200	100,000
Canaries,	3,256	234,000
Cape Verd,	1,700	50,000
St. Helena,	50	3,525
Ascension,	48	———
Indian Ocean.		
Madagascar,	200,000	300,000
Socotra,	1,000	5,000
Mauritius,	150	100,000
Seychelles,	———	———
Bourbon,	50	100,000

We propose to follow this arrangement in giving the history of these several countries. The chief cities of Africa, are as follows:

Names.	*Population.*
Cairo, Egypt,	330,000
Alexandria,	30,000
Damietta,	30,000
Morocco,	80,000
Algiers,	70,000
Fez,	100,000
Tunis,	120,000
Timbuctoo,	12,000
Gondar,	40,000
Cape Town,	20,000



CHAPTER CCLXXVIII.

Ancient Geography of Africa — Historical Outline.

Such is a view of the present state of Africa. In looking at its geography, as known to the ancients, we find that they had very inadequate and erroneous notions respecting it. They were acquainted with only the northern and eastern coast, and deemed it less extensive than Europe. The term *Africa* is derived from the Romans, who first restricted it to the region occupied by Carthage; but it was finally extended to the whole peninsula.

The Atlas were the principal African mountains known in ancient times. They were the occasion of many fanciful and fabulous ideas. It was imagined that the heavens rested upon their tops as pillars; and Atlas was personated as a gigantic Titan, who was condemned by Jupiter to sustain the vault of the skies on his shoulders. The Nile was deemed the largest river in the world.

The chief ancient divisions of Africa are as follows:

Ancient Names.	*Modern Names.*
Egypt,	Egypt.
Ethiopia,	Nubia and Abyssinia.
Ethiopia Interior,	Ethiopia.
Libya,	Barca.
Africa Proper,	Tunis.
Numidia,	Algiers, in part.
City of Carthage,	Carthage in ruins, near Tunis.
Mauritania,	Fez, Mauritania, and part of Algiers.
Getulia,	Bled el Jerid.
Phazania,	Fezzan.

The progress of discovery in Africa has been slow and difficult, owing to its vast deserts, and the want of bays and rivers giving access to its interior. Egypt having been discovered by Asiatic adventurers, was in defiance of the clearest geographical outlines, long considered as a part of Asia. Even in the time of Strabo, the Nile was generally viewed as the boundary of the two continents; nor is it till the era of Ptolemy, that we find the natural limits properly fixed at the Red Sea and the Isthmus of Suez.

As the discoveries proceeded along the regions of Western Africa, objects presented themselves which acted powerfully on the exalted and poetical imagination of the ancients. They were particularly struck by those oases, or verdant islands, which reared their bosoms amid the sandy desert. Hence, perhaps, were drawn those brilliant pictures of the Hesperian Gardens, the Fortunate Islands, the Islands of the Blest, which are painted in such glowing colors, and form the gayest part of ancient mythology. There arises involuntarily, in the heart of man, a longing after forms of being, fairer and happier than any presented by the world before him — bright scenes, which he seeks and never finds in the circle of real existence. But imagination easily creates them in that dim boundary which separates the known from the unknown world. In the first discoverers of any such region, novelty usually produces an exalted state of the imagination and passions, under the influence of which every object is painted in higher colors than those of nature. Nor does the illusion cease, when a more complete examination proves, that, in the regions to which they are assigned, no such beings or objects exist. The human heart clings tenaciously to its fond chimeras; it quickly transfers them to the yet unknown region beyond, and, when driven thence, discovers still another, more remote, in which they can take refuge. Thus we find these fairy regions retreating before the

progress of discovery, yet finding still, in the farthest advance which ancient knowledge ever made, some remoter extremity to which they could fly.

The first position of the Hesperian Gardens appears to have been at the western extremity of Libya, then the farthest boundary upon that side of ancient geographical knowledge. The spectacle which it often presented — that of a circuit of blooming verdure amid the desert — was calculated to make a powerful impression on Grecian fancy, and to suggest the idea of a terrestrial paradise. As the first oasis became frequented, it was soon stripped of its fabled beauty; another place was found for it; and every traveller, as he discovered a new portion of that fertile and beautiful coast, fondly imagined that he had at length arrived at the long sought-for Islands of the Blest. At length, when the continent had been explored in vain, they were transferred to the ocean beyond, which the original idea of islands rendered an easy step. The Canaries, having never been passed, nor even explored, continued long to be called the *Fortunate Islands*, not from any peculiar felicity of soil and climate which they actually possessed, but merely because distance and imperfect knowledge left full scope to poetical fancy. Hence we find Horace painting their felicity in the most glowing colors, and viewing them as a refuge, still left for mortals, from that troubled and imperfect enjoyment which they were doomed to experience in every other portion of the globe.

The extent of the unknown territory of Africa, the peculiar aspect of man and nature in that region, and the uncertainty as to its form and termination, drew toward it, in a particular degree, the attention of the ancient world. All the expeditions of discovery on record, with scarcely any exceptions save those of Nearchus and Pythias, had Africa for their object. They were undertaken with an anxious wish, first, to explore the extent of its two unknown coasts on the Mediterranean and the Red Sea, and next, to penetrate into the depth of that mysterious world in the interior, which, guarded by the most awful barriers of nature, enclosed, as with a wall, the fine and fertile regions of Northern Africa. At a very early period, extraordinary efforts appear to have been made to effect the circumnavigation of Africa. The first attempt is that recorded by Herodotus, as having been undertaken by order of Necho, king of Egypt, and of which we have already given an account.

The memory of this voyage probably gave rise to another, which is also recorded by Herodotus. Sataspes, a Persian nobleman, having committed an act of violence, was condemned by Xerxes to be crucified. One of his friends persuaded the monarch to commute the sentence into that of a voyage round Africa, which was represented as a still severer punishment. Sataspes, accordingly, having procured a vessel and mariners in the ports of Egypt, departed on his formidable expedition. He passed the Pillars of Hercules, and sailed along the coast for several days, proceeding, probably, as far as the desert. The view of those frightful and desolate shores, and of the immense ocean which dashed against them, might well intimidate a navigator bred in the luxurious indolence of a Persian court. He was seized with a panic, and turned back. Xerxes ordered him to be put to death, but he made his escape to the Island of Samos.

The next attempt was made by a private individual, Eudoxus, a native of Cyzicus, who prosecuted his first voyage of discovery under the patronage of Ptolemy Euergetes. He explored a part of the eastern coast of Africa, and carried on some trade with the natives. A desire to circumnavigate the whole continent seems here to have seized him, and to have become his ruling passion. He found, on this coast, part of a wreck, which was said to have come from the west, and which consisted merely of the point of a prow, on which a horse was carved. This, being carried to Alexandria, and shown to some natives of Cadiz, was pronounced by them to be very similar to those attached to a particular sort of fishing vessels which frequented the coast of Mauritania; and they added, that some of these vessels had actually gone to the west, and never returned. All doubt of the possibility of accomplishing his purpose now seemed to be at an end, and Eudoxus thought only of carrying this grand undertaking into effect. Conceiving himself slighted by Cleopatra, who had now succeeded Euergetes, he determined no longer to rely on the patronage of courts, but repaired to Cadiz, then a great commercial city, where the prospect of a new and unobstructed route to India could not fail to excite the highest interest.

On his way from Alexandria, he touched at Marseilles and a number of other ports, where he publicly announced his intention, and invited all who were animated by a spirit of enterprise to take a share in its execution. He accordingly succeeded in fitting out an expedition on a large scale. He had three vessels, on board of which were embarked, not only provisions and merchandise, but medical men, persons skilled in various arts, and even a large band of musicians. His crew consisted chiefly of volunteers, who, being doubtless full of extravagant hopes, were not likely to submit to regular discipline, or to endure cheerfully the hardships of such a voyage. They soon became fatigued with the navigation in the open sea, and insisted on keeping nearer to the coast. Eudoxus was obliged to comply; but soon an event happened which that experienced navigator had foreseen. The ships ran upon a shoal, and could not be got off. The cargo and part of the timber from them were carried to the shore, and from their materials a small vessel was constructed, with which Eudoxus continued his voyage. He speedily came to nations speaking, as he fancied, the same language with those he had seen on the eastern coast; but he found his vessel too small to proceed any further. He therefore returned and equipped a new expedition, but of the result of it, the ancient writers have given us no account.

The Carthaginians fitted out an expedition, with a view, partly, to plant colonies on the African coast, and partly to make discoveries. This armament was commanded by Hanno, and consisted of sixty large vessels, on board of which were thirty thousand persons of both sexes. The narration begins at the passage of the Straits of Gibraltar, or the Pillars of Hercules. After sailing two days along the African shore, they came to the city of Thymiaterium, situated in the middle of an extensive plain. In two days more, they came to a cape, shaded with trees, called Solocis, or the promontory of Libya, on which they erected a temple to Neptune. They sailed round a bay thickly bordered with plantations of reeds, where numerous elephants and other wild animals were feeding. Beyond this they found, successively, four cities. Their next course was to the great River Lixus, flowing from Libya and lofty mountains in the interior, which

abounded with wild beasts, and were inhabited by a race of inhospitable Ethiopians, who lived in caves, and surpassed even the wild animals in swiftness. Sailing three days further along a desert coast, they came to a small island situated in a deep bay, where they founded a colony, and gave it the name of Cerne. They now entered another bay, and, passing along a great extent of coast, found many islands and rivers with great numbers of crocodiles and hippopotami. Farther south, a remarkable phenomenon arrested their attention: during the day a profound silence reigned along the shore, and the land was covered with a thick forest; but when night came on, the shore blazed with fire, and echoed with tumultuous shouts and the sound of cymbals, trumpets, and other musical instruments.

The Carthaginians, struck with terror, dared not land, but made all sail along these shores, and came to another region, which filled them with no less astonishment. The continent appeared to be all in a blaze; torrents of fire rushed into the sea; and when they attempted to land, the soil was too hot for the foot to tread upon. One object, in particular, surprised them, appearing at night to be a huge fire mingling with the stars; but in the daytime it proved to be a mountain of prodigious height, to which they gave the name of the *Chariot of the Gods*. After continuing their voyage three days longer, they lost sight of these fiery torrents, and entered another bay, where, on an island, they found inhabitants covered all over with shaggy hair, like satyrs. To these monsters they gave the name of *Gorillæ*. The males evaded all pursuit, as they climbed precipices, and threw stones at their pursuers; but three females were caught, and their skins were carried to Carthage. Here the narrative closes, by saying that the further progress of the expedition was arrested by the want of provisions.

No voyage of discovery has afforded more ample room than this for the speculations of learned geographers. Many of the circumstances in the narrative, which at first wore a marvellous aspect, have been found to correspond with the observations of modern travellers. The fires and nocturnal music represent the habits prevalent in all the negro countries — repose during the heat of the day, and music and dancing prolonged through the night. The flames, which seemed to sweep over an expanse of territory, might be occasioned by the practice, equally general, of setting fire, at a certain season of the year, to the grass and shrubs; and the Gorillæ were evidently that remarkable species of ape to which we give the name of *chimpansé*. Much difference of opinion prevails as to the extent of the coast traversed; some writers contending that the voyage did not extend south of the limits of Morocco, and others that it reached beyond Sierra Leone.

It does not appear that the Greeks and Romans ever navigated much along the western coast of Africa. The trade in this quarter was carried on chiefly by the Phœnicians. Ivory was so abundant that the natives made it into cups, and ornaments for themselves and their horses. The Phœnicians carried thither Athenian cloths, Egyptian unguents, and various domestic utensils. It was generally believed that the coast turned off to the east, from a point just beyond the limit of the Carthaginian discoveries, in a direct line toward Egypt, and that Africa thus formed a peninsula, of which the greatest length was from east to west. Curiosity and commerce also attracted the attention of the ancients toward the eastern coast of Africa. As early as the time of Solomon, voyages were made down the Red Sea to regions farther south; but whether the Ophir of the sacred Scriptures was in Africa, Arabia, or India, cannot be determined. All knowledge of these voyages became lost, and in the time of Alexander, navigation did not extend in that quarter beyond Cape Guardafui.

The circumnavigation of Africa — except, perhaps, in a single instance, already noticed — was reserved for a modern date. The Portuguese, who took the lead in maritime discovery during the fifteenth century, spent sixty years in voyaging along the African coast, before they reached the Cape of Good Hope. Bartholomew Diaz discovered this cape in the year 1486. The violent storms which he encountered here caused him to bestow upon it the name of the *Cape of Tempests;* but King John of Portugal, elated with the prospect of a passage to India, which this discovery, as he justly deemed, secured to his nation, gave it the name which it has ever since borne. His preparations for the discovery of India were interrupted by his death. But his earnest desires and great designs were inherited by his successor, Emanuel; and on the 8th of July, 1497, Vasco de Gama sailed from Lisbon on a voyage to India. The preparations for this expedition, which are described with minuteness by the Portuguese historians, show how important the undertaking was deemed by all the nation. The day before sailing, Gama and his crew went to a chapel on the sea-shore, about four miles from Lisbon, and devoted themselves to religious services, in which they spent the whole of the following night. On arriving at the shore, where they were to embark, they found it covered with the population of Lisbon. Long processions of priests, dressed in robes, sung anthems and offered up invocations for the success of the enterprise. The multitude caught the fire of devotion, and joined aloud in the prayers. The relatives and friends of the mariners shed tears. Gama himself wept at parting. But he hurried from the affecting scene, and hastened on board his vessel. The sails were hoisted, the fleet of three ships departed; but the people lingered till they were quite out of sight. Such was the interest felt in this expedition, deemed so daring and dangerous. We can only add here, that, leaving the Cape de Verd Islands on the 28th of July, after many adventures, this navigator discovered the Cape of Good Hope on the 20th of November, and, doubling that promontory, steered westward into the Indian Ocean.

Thus the outline of Africa was explored; but the vast regions of the interior were still unknown. The sources of the Nile, the origin and course of the Niger the situation of a vast interior capital, called *Timbuctoo*, were still subjects involved in mystery; nor was it till after several adventurous travellers, in modern times, such as Bruce, Park, Laing, Adams, Denham Clapperton, Landers, and Cailliée, had penetrated these regions, that the actual truth was known. And even now, as before intimated, a very considerable portion of Africa is marked on the map as "unexplored regions." The tract called *Ethiopia*, and crossed by the equator, is nearly equal to Europe in extent, but no traveller here has ever returned to describe it.

Egypt.

CHAPTER CCLXXIX.

Introduction — Physical Geography.

Egypt is a country in the north-eastern part of Africa, and is bounded as follows: on the north by the Mediterranean Sea, on the east by Asia and the Red Sea, on the south by Nubia, and on the west by the Great Desert of Sahara. It is about six hundred miles long, and three hundred broad, having an area of one hundred and eighty-six thousand square miles, with a population of two million five hundred thousand.

By looking at the map of Africa, it will be seen that Egypt lies between the Great Desert and the Red Sea. In the mountains of Abyssinia the great River Nile has its rise; and such is its copious supply of water, that it sustains its current through a course of twenty-four hundred miles, where it enters the sea. As it annually overflows its banks, depositing considerable quantities of fertilizing mud, its valley, which but for this river had been a mere continuation of the Great Desert, is one of the most fruitful portions of the globe. So obvious is this, that an ancient writer, often quoted, says that "Egypt is the gift of the Nile."

The situation of Egypt in respect to other countries is remarkable. By way of the Mediterranean, it is accessible to the countries which surround that celebrated sea. Across the Isthmus of Suez, its caravans pass into Arabia and the countries of the East. Through the Red Sea, it has communication with the Indies. By means of caravans, it is connected with the interior of Africa and the states of Barbary.

The common division of Egypt is into three parts. 1. *Lower Egypt*, or Bahireh, comprises that part lying near the mouths of the Nile, which enters the sea by seven channels. This tract, called the *Delta*, from the resemblance it bears to the Greek letter of that name is the most fertile portion of Egypt. Here are the great seaports of Alexandria, Rosetta, and Damietta. 2. *Middle Egypt*, or Vostani, consists of a narrow, but fertile valley, through which the Nile flows in a single stream. In this quarter are Cairo, the capital, the pyramids, and Fayoum. 3. *Upper Egypt*, or Said the ancient Thebaid, extends from Middle Egypt north to the Cataracts of the Nile. Here the Nile

The Pyramid in Lake Mœris, at Fayoum.

bordered by hills, flows through a narrow valley, containing no great towns or cities, but the most remarkable of the ancient ruins and monuments.

Though the territory of Egypt averages three hundred miles in width, only a small part of this consists of fertile land. The cultivated tract, which is broad in Lower Egypt, tapers to a point at Cairo, ninety miles from the sea. Above this, the fertile valley is only three or four miles wide. To the north, in Nubia, the country passes into wild and desolate wastes. On the west, the territory is a barren desert, with some fertile oases. The country to the east, bordered by the Red Sea, is a desolate region of sand, traversed by stony ridges. Ranges of mountains, or lofty hills, extend on both sides of the Nile, nearly its whole length. The desert stretches out to the east and west of these ranges.

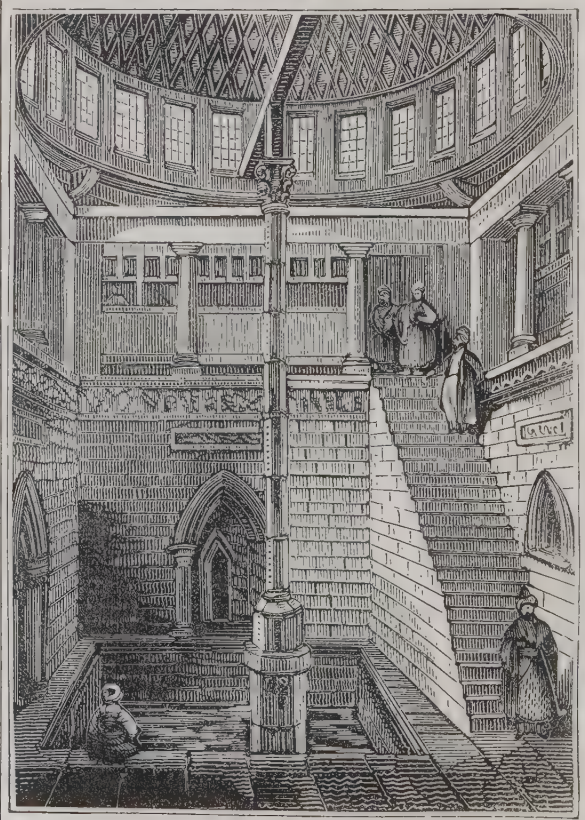
Egypt has a number of lakes, many of which are only adapted to the purposes of irrigation. The Natron Lakes are a series of small basins, in the northwestern part of the country, which deposit common salt and soda. Lake Mareotis has been converted into a salt lagoon by the irruption of the sea. Lake Mœris is supposed by some, though without sufficient reason, to be a natural basin. Herodotus represents it as an artificial work, named after the engineer who constructed it. It is said two pyramids were erected in it, each with a colossal figure on the summit. These have disappeared, and the waters of the lake are chiefly dried up. Whether natural or artificial, this was used, in connection with other similar works, for irrigating the country.

Irrigation has always been an important method of aiding agriculture in Egypt. Immense canals and embankments were constructed by the ancient monarchs for this purpose; and it is said that six thousand canals, for the purpose of distributing the waters of the Nile over the land, exist at the present day. So essential are they to the prosperity of the country, that even the imbecile rulers of modern times have always sustained them.

The climate of Egypt is marked with striking phenomena. If a traveller visits this country in the hot season — about May or June — he will see only a vast plain, enclosed by naked, whitish hills or mountains, and sprinkled with a few trees and withered herbs. About the middle of June, the swelling of the Nile begins, and, by September, the valley is inundated, seeming like a vast lake, upon which are seen date-trees, figs, acacias, willows, tamarisks, &c. In December, the waters gradually retire, and vegetation appears in succession, as the spots of earth become dry. Upon the damp and muddy soil, splendid vegetation springs up, which costs nothing but casting the seed into the soil. The season of planting is from February to March. The grain crops are ripe in April; in May, the hot season has returned, and the verdure is speedily withered. The heat, for five months, is intense, and the *khamseen*, or hot wind of the desert, sometimes compels the inhabitants to shut themselves up in their houses, to escape its deadly effects. The sky is almost always clear. Light showers sometimes fall in Lower Egypt, but in Upper Egypt rain is almost unknown. Hasselquist speaks of seeing trees in Egypt six hundred years old, upon which six ounces of water have never fallen!

The Nile, being the chief fountain of life and enjoyment in Egypt, is regarded with great interest. In

ancient times, it was an object of adoration. When the river is at its proper height, — a matter determined



Nilometer, at Cairo.

by consulting an instrument called the *Nilometer*, — the inhabitants celebrate a kind of jubilee, with high

festivity. The banks or mounds which confine it are cut by the pacha, attended by his grandees; and, after this ceremony, the water is led into what they call the *khalij*, or grand canal, which runs through Cairo, whence it is distributed into cuts for supplying the fields and gardens. This being done, and the waters beginning to retire, such is the fertility of the soil, that the labor of the husbandman is next to nothing. He throws his wheat and barley into the ground in October and May. He turns his cattle out to graze in November. Though the country looks desolate during the dry season, yet nothing can be more charming than the prospect which the face of the country presents, when the season of verdure returns. Then the vegetation of the temperate and the tropical climes may be seen on every hand. Corn, vegetables, &c., are abundant, while oranges and lemons perfume the air. Dates, grapes, and figs, are produced in the utmost profusion. The palm-trees, which afford the means of making wine, are blooming and abundant. The culture of pulse, melons, sugar canes, and other plants which require moisture, is aided by small but regular cuts from cisterns and reservoirs. March and April are the harvest months, and they produce three crops; one of lettuces and cucumbers,—the latter being the ordinary food of the inhabitants,—one of corn, and one of melons. Onions are extensively cultivated, and so fine is their flavor, that a naturalist, visiting this country, says, "No wonder the Israelites should have quitted Egypt with regret, saying, 'We remember the fruit we did eat there, the cucumbers and the melons, the leeks and the garlics.'" The ancient Egyptians indeed worshipped the onion,* and "shed tears at the scent of a deified leek." The Egyptian animals are very prolific; most of the quadrupeds producing two at a time, and the sheep four lambs in a year. Among the vegetable productions of Egypt should be mentioned the papyrus, of which the ancients made their paper, though their mode of preparing it is now unknown, and the lotus, a kind of water-lily, held sacred by the ancient Egyptians, abounding in the Nile, after the inundation. The pith of the papyrus is said to be a nourishing food. The trees are the sycamore, acacia, willow, &c.

The Egyptian mode of hatching chickens in ovens is very curious, and has been practised

Lizard.

Crocodile

Onions.

* It appears that onions have a history worthy of notice. By the Greeks this root was held in abhorrence; while the Roman soldiers and laborers almost lived upon it. In the south of Europe, the love of onions was formerly not confined to the lower classes, but extended even to the court; it is, however, related of Alfonso, king of Castile, who had a great aversion to that savory vegetable, that, in the year 1368, he instituted an order of knighthood, by the laws of which it was enacted that those knights who had eaten garlic or onion should not appear at court or have any communication with their brethren, for the space of one month. So great a quantity of onions was cultivated at the Alibi, in France, that the tithe of them produced to the archbishop an annual revenue of one thousand crowns.

in Europe with success. Not less extraordinary and ingenious is the manner of raising and managing bees in that country. When the verdure and flowers fail in one part of Egypt, the proprietors of bees put

Papyrus.

their hives on board of large boats, each marking his own hive. The boatman proceeds with them gently up the river, and stops with them wherever he perceives flowery meadows. The bees swarm from their cells at break of day, and collect honey, returning several times loaded with what they have obtained, and, in the evening, reënter their hives, without ever mistaking their abode. Cotton is raised in great abundance. It is sown in April, and the land is irrigated, to promote its growth. The neighborhood of the river is preferred for its cultivation. The plough is generally used.

The remarkable animals of Egypt are the crocodile, ichneumon, serpents of various kinds, including the deadly asp, and many species of lizards. Vultures and storks are common, and held in esteem for the services they perform in removing decaying flesh, which might infect the atmosphere. Partridges, quails, and bustards are found in the deserts: the ibis, worshipped in ancient times, is still to be seen in the marshes. The lion, hyena, and antelope are found in the desert, and the hippopotamus is met with in the Nile.

The domestic animals are not numerous. Cows oxen, and buffaloes are trained to the plough: a few horses are in the possession of the rich. In Egypt, as in Syria, the ass is in general use: it is said there are forty thousand in Cairo alone. Camels are employed for caravan travel. The bordering deserts contain the lion, hyena, and antelope.

The Pyramids, Sphinx, &c., restored.

CHAPTER CCLXXX.

Ancient and Modern Cities — Antiquities — Ancient Geography of Egypt.

There is no kingdom more distinguished in history than ancient Egypt, and none whose name excites more awful and solemn ideas. The dim records of her remote annals are coeval with the origin of social union and the arts which improve and embellish human life. Yet her early dynasties are involved in obscurity, and, but for the astonishing documents which serve to attest their truth, we might treat them as the inventions of the poet and the fabulist. Some description of these wonderful vestiges seems a proper introduction to the history of ancient Egypt, and, as they cannot be separated from the places they occupy, we shall give our account of them in connection with a brief sketch of the principal modern towns and cities of Egypt, — thus combining the ancient with the modern geography.

It is necessary to state here that the history of Egypt embraces three very distinct periods. The *first* extends from the foundation of the monarchy by Menes, four thousand years ago, to the conquest of the country by Alexander, 332 B. C. This is properly the period within which the *ancient history* of Egypt falls; the period at which Egypt attained its greatest extent, and reached its highest splendor and prosperity. It was in this period that the city of Thebes, the palaces of Luxor and Karnac, the pyramids, Lake Mœris, and other mighty monuments, whose vestiges remain to excite the astonishment of the beholder, were constructed. It was during this period that Abraham visited the country, and found it a rich, populous, and flourishing empire; it was during this period that Joseph, and Jacob, and Moses dwelt in

Egypt; the period in which the Hebrews, finding their situation intolerable, fled to the wilderness. It was the period when the tombs and catacombs — those solemn and mysterious receptacles of the dead, which have excited the deepest interest in modern times — were constructed, and whose sculptures and paintings have thrown such a flood of light upon the manners and customs of the Egyptians who lived three or four thousand years ago.

Architecture of Ancient Egypt in the First Period of its History.

This first period of Egyptian history presents the nation as distinct and peculiar in its religion, its architecture, its government, laws, and modes of life. In modern times, some analogies have been traced between the arts of Egypt and those of Assyria and India; but it is still evident that here, amid a peculiar people, an original, and, at the same time, refined civilization was developed in the very dawn of history.

The conquest of Alexander, in 332 B. C., made a great change in Egypt. The capital was transferred to the new city of Alexandria, which was built in the Greek style. Ptolemy, a Greek, became master of the country in 321; and, for nearly seven hundred years, — that is, down to the conquest of the Saracens, A. D. 625, — the country was subject to Greek and Roman rulers. This space between Alexander's conquest and that of the Saracens forms the *second period* of Egyptian history, during which its ancient civilization passed away, and was partially superseded by the manners and customs of the conquerors.

The *third period* extends from the Saracen conquest to the present time, during which, being subjected to Mahometan government, the people have become assimilated, in religion, laws, government, manners, and customs, to other Mahometan countries. The traveller in Egypt, at the present day, will find distinct traces of these three periods of history: the ruins along the Nile are solemn and affecting memorials of the first; the ruins of Alexandria are witnesses to the second; the Saracenic architecture of Cairo — the mosques and monuments of other cities — the turban and the harem, every where — are significant of the last.

The general divisions of ancient Egypt compared nearly with those of modern times. The north was called *Lower Egypt;* the middle, *Heptanomis;* and the south, or Upper Egypt, the *Thebaid.* The whole comprised fifty-three *nomes*, or provinces. Its population, now only two millions and a half, is supposed to have been formerly seven or eight millions. How such a population could be sustained by a country whose productive territory did not equal that of the state of New York, might seem a question of difficult solution,

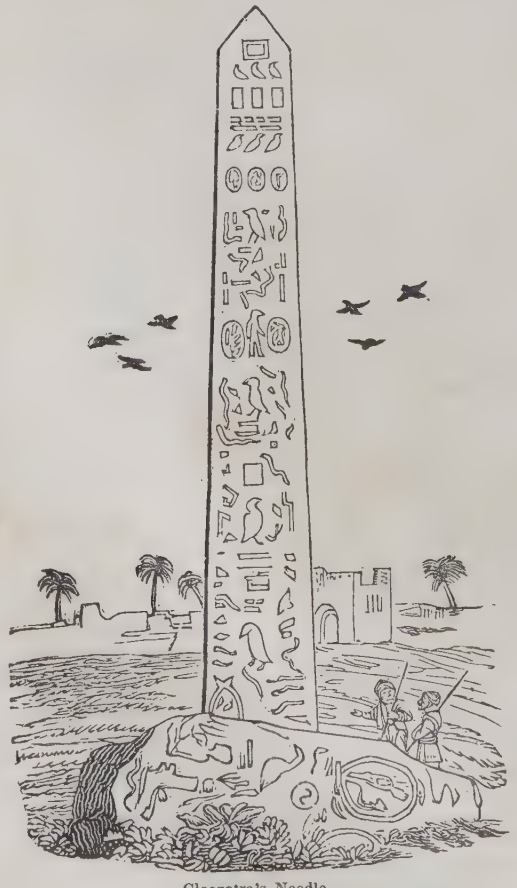
Alexandria. — Architecture of the Second Period of Egyptian History.

did we not know that the long valley of the Nile is one of the most fertile spots on the globe. The Romans considered Egypt as the granary of the empire.

We begin our description with the Delta. The modern city of Alexandria is near Lake Mareotis. It is the chief port of Egypt, and the mart of that commerce which is carried on with Europe. Here merchants of nearly all countries may be seen; but the aspect of the streets is very dirty and gloomy. The population is about thirty thousand Near by are the ruins of the older city, which was founded by Alexander, and, being the capital of the Ptolemies, was one of the most splendid places in the world. Its population was said to be over half a million. The trade was immense, and nothing could exceed the splendor of its edifices, which were built in the Greek style. The ruins of the city abundantly sustain its ancient fame. Amid palm-trees and nopals, frequented by owls, bats, and jackals, are to be seen whole acres covered with broken walls, roofs fallen down, battlements decayed, columns, friezes, and architraves in

Mosque of Sultan Hassan, Cairo. — Architecture of the Third Period of Egyptian History.

ruins, with innumerable tombs and catacombs — the desolate abodes of the dead. Amid the general ruin, are two objects of great celebrity — Pompey's Pillar,



Cleopatra's Needle.

ninety-five feet high, and Cleopatra's Needle, fifty-eight feet high. This last is an obelisk of a single piece of granite, covered with hieroglyphics. Near Alexandria, there was an ancient *pharos*, or lighthouse, five hundred feet high; but it has totally disappeared. About fifty miles north-east of Alexandria was Sais, once the capital of Egypt, and also the birth and burial place of the Ptolemies.

In sight of Alexandria is the Bay of Aboukir, celebrated for the sea battle between the French and English, in 1798, in which the former were totally defeated. To the east is the modern city of Rosetta, and still farther east is Damietta, both places of some trade and importance. In this region was the city of Pelusium, formerly considered the key of Egypt; and near by, bordering upon Arabia, was the "land of Goshen," inhabited by the Israelites. In this quarter was Heropolis, the residence of the Hyksos, or shepherd kings. A little to the north, on the Red Sea, is the modern town of Suez, with some trade and a good harbor. This was anciently connected with the eastern branch of the Nile by a canal; but it is now filled up.

Omitting places of less note, we come to Middle Egypt. The first object of interest is *Cairo*, the present capital, lying on the east side of the Nile. It is place of great antiquity, being built on the ruins of city named *Babylon*, so called as being the residence of some Babylonish captives brought hither by the conqueror, Sesostris. The present city was founded by the Fatimite khalifs, A. D. 973. Saladin surrounded it with strong walls and superb gates. It became the capital, and soon eclipsed Alexandria which from this time declined. All over Africa and the East, Cairo is considered a superb city, and its splendors are celebrated in poetry. To a European it is dull and gloomy. Its streets are unpaved, winding and dark — no windows looking into them. The houses are of two stories. There are lawns, large and green, which become lakes during the inundations, and afterwards are covered with brilliant verdure. The finest building is the mosque of Sultan Hassan. This city is the greatest thoroughfare in the world, it being

View of Cairo and the Valley of the Nile, from the East: Pyramids of Ghizeh and Libyan Mountains in the Distance.

the focal point of the caravans which conduct the trade between Upper Egypt and the Mediterranean and Arabia. The streets are often thronged with such multitudes of camels, asses, and dogs, as to render it difficult to pass. Slaves are imported here in great numbers, and sold like cattle in the open market. The extent of Cairo is seven miles; it covers as much ground as Paris; its population is three hundred thousand. It is the largest city in Africa.

Near to Cairo are some of the most interesting an

Belzoni, the Traveller and Antiquarian, in Egypt.

tiquities in Egypt. A few miles to the north-east are the vestiges of Heliopolis, the Or or Bethshemesh of Scripture, famous for its temple of the sun. A little to the north of Cairo, and on the east side of the river, are the ruins of Memphis, the capital of Egypt in the time of Moses. The glory of Thebes had even then

departed, Memphis having superseded it. It flourished for ages, but was captured and plundered by the Persian king Cambyses about 529 B. C., since which it has gradually disappeared, excepting its ruins.

Opposite to Cairo is the village of Ghizeh; and here, scattered along the western bank of the Nile, are the pyramids — those stupendous works which seem to rival in magnitude the operations of nature. There are about sixty in number, extending along a slope to the river, for sixty miles. The largest are those of Cheops and Cephrenes. The first is six hundred and ninety-three feet square at its base, and five hundred feet high. It was built about four thousand years ago, and while machinery was but little known. It is said to have occupied a hundred thousand men for twenty years. It has been penetrated, and is found to have several long galleries, leading to two chambers, in one of which is a sarcophagus, now empty. The second pyramid is but four hundred feet high. This was opened by Belzoni, who found, in a chamber forty-six by sixteen feet, a sarcophagus containing only the bones of a bull! It is supposed that the pyramids were built as sepulchres for the kings, though there can be little doubt that some religious ideas were associated with their erection. Some authors have imagined them to have been only the central parts of temples, flanked with gigantic columns.

Though the mind is affected by these mighty monuments of antiquity, — carrying us back for forty centuries, — they must still be regarded as testimonials of a vain pomp and selfish arrogance on the part of the builders, who lavished the revenues of the empire upon works designed only to perpetuate their name. They remain as a standing proof of the fatuity of human pride. As works of art, they are entitled to no high commendation; and we are only astonished at their magnitude. As to the amount of labor required for their construction, they are even inferior to many modern structures. The pavements of London, for instance, the work of a single city, and exciting no sentiment of wonder, contain a larger mass of stones than the pyramid of Cheops.

Sphinx.

About six hundred feet from this is the Cyclopean image of the Sphinx, representing a human head, with the body of a lion. All but the head and neck are now covered with sand; the whole figure is sixty feet high, and one hundred and twenty-five feet long.

Omitting many other objects of interest, we must notice Fayoum, lying south-west of Cairo some fifty miles, and twenty-five miles from the Nile. By means of an artificial cut through the Libyan chain of mountains, the waters of the Nile are let into this territory converting what was once a desert into one of the most fertile parts of Egypt. After traversing the territory in numberless canals, irrigating and fertilizing the land, the water forms the present Lake of Fayoum, thirty miles long and four or five wide. This is identified with the ancient Mœris, already mentioned. It is supposed to be only the bed of the former one which was spoken of by the ancients as like a sea, being one hundred and sixty miles square! It served as a sluice to let off the waters of the Nile, when its inundations were superabundant, and retained a supply when the water was deficient. In the lake were two pyramids, and near it was a labyrinth, containing three thousand rooms, one half above, and one half below the ground. These monuments have disappeared, leaving only uncertain vestiges behind them.

The chief place in this region is Medinet el Fayoum, which is a fine town, with four thousand inhabitants, a part of whom are Christians. It is situated upon the "canal of Joseph," and is chiefly built of the ruins of the ancient Arsinoe, or Crocodilopolis. The walls of Medinet show costly and highly-wrought columns, and various sculptures, roughly mortared together with other stones.

As we ascend the Nile from Cairo, numerous towns and villages are seen skirting the river on both sides Hitherto the antiquities of Egypt astonish us rather by their magnitude; as we reach Minieh, we begin to meet with those which combine grandeur with display of skill and art. On the eastern side of the Nile, the rocky faces of the hills are pierced with numerous tombs, which have been sealed up for ages, and when opened to modern inspection, have been found to have their sides decorated with paintings, still preserving their brilliant colors, and exhibiting the manners and customs of the Egyptians, in all the pursuits of life. These and other similar remains are among the most interesting antiquities of Egypt; and we shall hereafter give a more particular account of them in delineating the religion and civilization of the ancient Egyptians.

Two miles above Minieh, are the ruins of Antinoe, a city founded by the Roman emperor Adrian, and exhibiting the relics of theatres, porticoes, arches, and columns, all in the Greek style, and contrasting strongly with the ruins of obelisks, tombs, and gigantic temples of the ancient Egyptians in this region. On the opposite side of the river, in this quarter, vast plains are strown with mingled ruins of Egyptian, Greek, and Roman architecture.

We now come to Central Egypt. Siout is a large town on the east side of the Nile, with two hundred thousand inhabitants. The valley of the river, which is very narrow above and below, is here twelve miles wide, the river itself being but seven hundred and fifty feet in width. Here the caravans for Nubia and Darfur take their departure. The rocky faces of the mountains here exhibit multitudes of excavated tombs, richly decorated within with sculpture and paintings; some of these were occupied by Christian fanatics, who here began the system of seclusion which resulted in the foundation of monachism.

As we ascend the river from Siout, the most stupendous views begin to meet the eye. At Achmin, a neat town of ten thousand inhabitants, half of whom are Christians, the ruins of two great temples are seen Still northward, on the west side of the river, are the ruins of Tentyra, or Dendera, which are the finest in

Egypt. The portico of the temple is inconceivably grand and beautiful. Its length is two hundred and sixty-five feet, and its height sixty. It is entirely

Dendera.

covered with mystic, varied, and fantastic sculptures, hieroglyphics, groups, figures of deities, sacred animals, processions of soldiers — in short, the manners and mythology of Egypt embodied. The workmanship is elaborate and highly finished. The interior of the portico is equally beautiful. The roof contained a sculptured representation of the twelve signs of the zodiac, which has been taken down, and is now in the Museum at Paris. This is twelve feet long, eight feet wide, and three feet thick.

It is impossible even to name all the curiosities of this wonderful region. A few miles to the north of Dendera, the view opens upon a scene to which the world presents nothing parallel — an extensive plain, covered almost throughout its whole extent with the most amazing ruins. This is the site of Thebes — the city of the hundred gates, that mighty capital, the foundation of which is unknown in history, and belongs only to the dim ages of traditionary poetry, whose report would have been denounced as wholly fabulous, had not such mighty monuments proved that it fell short of the reality. This work of the first age of the world almost eclipses, as to grandeur, all that art and power have since produced. At first, the observer sees only a confusion of portals, obelisks, and columns, all of gigantic size, towering above the palm-trees. Gradually, he is able to distinguish, on the eastern or Arabian side of the ruins, the palaces of Karnac and Luxor; on the western or Libyan side, the Memnonium, and the tombs cut in the mountain behind.

Ruins of Temple of Karnac

Karnac * surpasses in grandeur every other structure in Thebes and in the world. The French engineers on horseback were an hour and a half in performing its circuit, which, they therefore conceive, cannot be less than three miles. On the north-east entrance the Egyptians appear to have lavished all their magnificence. The approach is by a long avenue of sphinxes, the largest of any in Egypt, leading to a succession of portals with colossal statues in front. Most points of view present only the image of a general overthrow, rendering it difficult to distinguish Karnac as a series of regular edifices. Across these vast ruins appear only fragments of architecture, trunks of broken columns, mutilated colossal statues, obelisks, some fallen, others majestically erect; immense halls, whose roofs are supported by a forest of columns, portals, and propylæa, surpassing in magnitude all similar structures. From the west, this chaos assumes an orderly appearance; and the almost endless series of portals, gates, and halls appear ranged in regular succession and harmonizing with each other. When the plan is thoroughly understood, its regularity appears wonderful; and the highest admiration is excited by the arrangement and symmetry of all the parts of this vast edifice.

Not only the general extent, but all the particular features, of this extraordinary structure are distinguished by a magnitude elsewhere unparalleled. There are two obelisks of sixty-nine, and one of ninety-one, feet high: this, the loftiest of any in Egypt, is adorned

* The ruins of Thebes are distributed over four miserable villages — Karnac, Luxor, Gournei, and Medinet Abu.

with sculptures of perfect execution. The principal nall is three hundred and eighteen feet long, and one hundred and fifty-nine broad, having the roof still supported by one hundred and thirty-four columns. These are about seventy feet high, and eleven feet in diameter; and a long avenue of others have all, except one, fallen down entire, and lie on the ground, still

Ruins of the Memnonium.

ranged in their primitive order. All the sculptures are adorned with colors, which, though they ought, it should seem, to have most experienced the ravages of time, still shine with the brightest lustre. Of the large sphinxes, fifty are still remaining, and there are traces which show that the whole avenue once contained six hundred. The palace itself is entered with great difficulty, and its interior, being dark and filled with rubbish, presents few objects to attract the attention; but on reaching the roof, the spectator enjoys a distinct and most magnificent view of the whole range of surrounding ruins.

All who have visited this scene describe the impression made by it as almost superior to that caused by any other earthly object. According to Denon, the whole French army, on coming in sight of it, stood still, struck, as it were, with an electric shock. The scene, according to Jollois and Devilliers, appears to be rather the produce of an imagination surrounding itself with images of fantastic grandeur, than any thing belonging to real existence. Belzoni, in particular, declares that the most sublime ideas which can be formed from the most magnificent specimens of our present architecture, would give a very inadequate picture of these ruins. It appeared to him that he was entering a city of departed giants. He seemed alone in the midst of all that was most sacred in the world. The forest of enormous columns, adorned all round with beautiful figures and various ornaments; the high portals seen at a distance from the openings to this vast labyrinth of edifices; the various groups of ruins in the other temples — these, altogether, had such an effect upon his mind, as to separate him in imagination from the rest of mortals. For some time, he seemed unconscious whether he was on terrestrial ground, or on some other planet.

If Karnac is unrivalled in the grandeur and extent of its remains, the temple of Luxor, as a single and beautiful object, seems superior to any thing else in Egypt. The view from the river is peculiarly beautiful, where, across the verdant islands with which it is studded, appears a white plain covered with palm-trees, over which these colossal masses throw their shadows; while behind, the Arabian mountain chain forms the boundary of the landscape. The approach is through the modern village of Luxor, whose crowded and miserable huts form a strange contrast with these monuments of ancient splendor. At length, the portico appears, by the sides of which are seen the two most beautiful obelisks in the world. The interior of the palace is equally grand. It presents to the view upwards of

Ruins of the Temple of Luxor.

two hundred columns of different dimensions, many of them ten feet in diameter, and for the most part in an entire state. But nothing is more remarkable in this edifice, than the profusion of sculptures with which the obelisks, the walls, and all the apartments, are covered. These, indeed, are favorite ornaments on all the Egyptian edifices, and remarkably frequent in the palace of Karnac; but they occur here in unexampled profusion, and executed with as much care and delicacy as if they had been the work of the most skilful seal-engraver. They appear to represent the history and triumphs of an ancient Egyptian sovereign, probably the founder of the edifice. One compartment, in particular, exhibits a great battle, in which the Egyptians, armed with bows and arrows, gain a complete victory over their Asiatic enemies, armed with the spear and javelin. The forms of pursuit and retreat, the attitudes of the victors, the wounded, and the dying, are so varied and striking, that it is supposed this and a similar representation at Karnac may have furnished Homer with materials for many of the varied descriptions with which his narrative is filled. In another compartment, the conqueror is represented as seated on his throne, while the captive monarch is fastened to a car, and the chiefs are treated with all that studied and ruthless cruelty which the ancient laws of war were supposed to authorize.

The western or Libyan side of the Nile presents monuments of the grandeur of Thebes, which, though not of the same stupendous magnitude, are, perhaps, equally interesting. Among these are two statues still standing, but mutilated to such a degree that it is impossible to judge of the merits of the sculpture. One of them, from the numerous inscriptions, appears evidently to have been the vocal statue of Memnon, celebrated by the ancients as emitting a musical sound at sunrise, or when struck at particular times of the day. The noise resembled the snapping of strings upon a musical instrument. No modern visitor, however, has been able to elicit more than the usual sound made by percussion upon granite; and there seems no doubt that the musical tones were

produced by some artful contrivance of the Egyptian priests

Memnonian Statues.

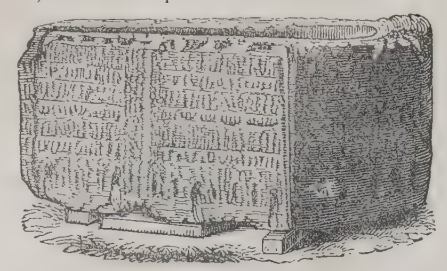
The tombs of Thebes remain to be noticed. The rocks behind conceal in their excavated bosom monuments, less vast, indeed, than those now described, but of a still more striking and peculiar character. In all the Oriental countries, peculiar honors are paid to the dead; but no nation appears to have equalled the Egyptians in monumental works. Wherever the remains of a city have been investigated, the mountains behind have been found excavated into sculptured tombs; and those of Thebes, as might be expected, surpass all the others in number, extent, and splendor. The Libyan chain, which presents, for about six miles, a perpendicular height of three or four hundred feet of limestone rock, appeared peculiarly suited for such elaborate sepulchres. These subterranean works of the Egyptians almost rival the monuments which they raised on the surface of the earth. Entrance galleries lead to large apartments, in which are placed the sarcophagi, and which are profusely decorated with that species of colored sculpture with which they lavishly ornamented their walls. The deceased lies surrounded with representations of all the objects which formed his pride and occupation while living. A complete picture is thus exhibited of the domestic life of the ancient Egyptians; and many of the customs there indicated have been transmitted unaltered, and are still characteristic of the nation. Festivals, agricultural operations, commercial transactions, hunts, bull-fights, fishing and fowling scenes, vineyards, ornamented grounds, form the varied subjects of these representations. The chambers and passages adjoining contain numerous mummies, in that wonderful state of preservation which the Egyptians had the art of securing to the mortal remains of their ancestors. They are found wrapped up in successive folds of linen or cotton cloth, impregnated with bitumen, and so skilfully applied, as to preserve almost unaltered the form of the features, and of the minutest parts of the body. Many of them contain, wrapped in their folds, papyri covered with hieroglyphical writing—an object of eager research to the European antiquary.

Belzoni gives a very lively description of the difficulties attending this search. "A vast quantity of dust rises, so fine that it enters the throat and nostrils, and chokes the nose and mouth to such a degree, that it requires great power of lungs to resist it and the strong effluvia of the mummies. You must creep through narrow passages, sometimes not more than a foot wide, after which you come to a more commodious place, perhaps high enough to sit. But what a place of rest! surrounded by bodies, by heaps of mummies, in all directions. After the exertion of entering into such a place, through a passage of fifty, one hundred, three hundred, or perhaps six hundred yards, I sought a resting-place, found one, and contrived to sit; but when my weight bore on the body of an Egyptian, it crushed it like a band-box. I naturally had recourse to my hands to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again."

These monuments of private individuals, however, are far surpassed by the tombs of the kings. At a small but highly-finished temple, called *El Ebek*, a narrow gorge or ravine leads by a winding track into the heart of the Libyan mountains. At the end of two miles, a narrow chasm between rocks opens into "the valley of the tombs"—a gloomy solitude, presenting the arid and desolate aspect of the most frightful desert. High mountains, with rocky summits, bound the horizon on all sides, and allow only part of the sky to appear. The heat reflected by them is so violent, that, in 1799, it killed two of Dessaix's escort; and there would be no possibility of enduring it, but for the shelter which the tombs afford. In this awful solitude, the ancient Egyptians sought to seclude from every human eye the magnificent monuments of the kings of Thebes. Avarice and curiosity, however, have triumphed over every precaution. All had been done to secure the entrance. The huge mass of stone which bars it, opens, when penetrated, into a narrow and intricate passage, closed by successive gate after gate. At length, entrance is found into a spacious chamber, in the middle of which is the sarcophagus commonly empty, while the walls are adorned with painted sculpture, in the highest style of Egyptian magnificence. The subjects are of a different character from those found on the walls of the temples. They frequently consist of funeral processions, religious mysteries, sacred animals; a globe, the emblem of eternity; and Osiris judging the dead. The eye, however, is often shocked by the representation of a number of victims newly beheaded, and streaming with blood, while others are led to share the same fate. This seems too strongly to suggest the savage mode of honoring the royal funeral by sacrificing over it a number of captives. The high preservation of these paintings is the more remarkable, as they are in general executed, not on the solid rock, which is here too hard to be susceptible of such ornaments, but on a soft plaster or stucco, which, however, has preserved them unaltered during several thousand years.

At the time when Belzoni began his operations, ten of these tombs had been opened, and were accessible. That enterprising traveller succeeded in opening several; but there was one, of which the entrance had been so carefully concealed, that it long defied his efforts. At length, he found a stone similar to that which had formed the opening into the second pyramid, and which he was able to penetrate. After making his way through accumulated obstacles, he arrived at a sepulchral chamber, similarly adorned with the others, but far surpassing all the rest in magnificence. In the centre was a sarcophagus nine feet five inches long, and three feet five inches wide, composed apparently of alabaster,

though it has since been found to be aragonite. This remarkable sarcophagus, erroneously called *Alexander's Tomb*, was, by the exertions of Belzoni, transported to England, and is now placed in the Museum at London.



Alexander's Tomb.

We have space only to mention a few more of the curiosities of this wonderful region. Several miles north of the ruins of Thebes are those of Edfou, celebrated for their grandeur. Beyond this the valley is so narrow that the rocks overhang the river. Here are the sandstone quarries, from which the Egyptians obtained the greater part of the enormous mass of materials for their buildings. Essouan, the celebrated Syene of the ancients, is at the northern extremity of this dreary gorge. Here the river encloses the beautiful island of Elephantine, termed the *Isle of Flowers*, surrounded by scenes of desolation. This spot exhibits a verdure and fertility equal to Cashmere. The island contains two temples of small dimensions.

Three miles higher up the river are the Cataracts of the Nile, which, however, present only a rapid current dashing between rocks. In the height of the river, the roar may be heard three miles. Here is the boundary of Upper Egypt. A few miles north, and at the very gates of Ethiopia, is the island of Philæ, exhibiting monuments equal to the grandest found along the banks of the Nile, below. There are no less than eight different temples, built at various periods. Beyond is Nubia, whose architectural wonders we shall soon have occasion to notice.

CHAPTER CCLXXXI.

History of Ancient Egypt from the earliest Period to the Arrival of Alexander of Macedon, 332 B. C. — Mythological Period — The thirty-one Dynasties — Cambyses — Ochus — Alexander — Origin of the Egyptians — Their Civilization.

The early history of this wonderful country remained for a long time shrouded in obscurity, and the researches of the antiquarians have not entirely succeeded in tracing out the records of its earlier ages. Two hundred and fifty years before the Christian era, Manetho, an Egyptian priest, by order of Ptolemy Philadelphus, then sovereign of Egypt, wrote a history of his country. This was in the Greek language, and was translated from the sacred archives composed by the priests, and which were kept in the temples, under their supervision. Had this history been preserved entire, it would have thrown much light on the subject; but the few fragments which remain are extremely useful for reference and comparison, when taken in connection with other records and monumental inscriptions. The first sovereign of the country, to whom a name can be given, and to whose reign a date can be fixed, was *Menes*, who lived, according to different authorities, from 2700 to 2000 B. C. Any inquiry into the history of the country previous to this can be little else than speculation, unsupported by evidence. The traditions of the country speak of gods and heroes having exercised the government during a period of little less than eighteen thousand years: confused records of mythological beings of gigantic stature, and superhuman endowments are all that reward the industry of the investigator in this region of inquiry. Taking the reign of Menes as a starting-point, however, the history becomes more intelligible, and with the aid of Manetho's list of dynasties, and the late discoveries of Champollion, something like a chronological series may be made out.

Menes seems to have been well worthy of the consideration and respect paid to his memory by successive generations. Belonging to the military caste, he turned the attention of his subjects to the art of war and their arms were successfully employed against external enemies. He established a civil government in place of the theocracy which previously prevailed. He founded the city of Memphis, altering the course of the Nile for the convenience of the new city. He built a temple, which was celebrated during all subsequent eras of Egyptian history. Encouraged by him, the luxuries and refinements which had hitherto been confined to temples and places connected with the worship of the gods, were introduced among men, and exerted a happy influence in softening their manners, and in turning their attention to the amenities of life. The reigns of the kings who succeeded him * were not marked by any great event till we come to that of *Suphis*, and his brother, or brothers, in the fourth dynasty, to whom the great pyramid is attributed by many chronologists, and who are supposed to be the *Cheops* and *Cephrenes* of Herodotus. In the sixth dynasty, it is related that *Queen Nitocris*, of florid complexion and flaxen hair, succeeded to her brother, who died by assassination. To avenge his death, she invited to a banquet set out in a dark, subterraneous hall, all the persons whom she supposed to have been privy to the death of her brother: while in the midst of feasting and revelry, she introduced the river amongst them by a secret canal, in whose waters they were drowned. She then suffocated herself in an apartment filled with ashes. Dynasty after dynasty succeeded, and prince after prince passed to his grave, leaving no record behind him. Of one it is said that he was devoured by a crocodile, and of another that he was carried off by a hippopotamus; and there history leaves them. During the reign of one of the kings of the sixteenth dynasty, supposed to be *Osirtesin* by some, Abraham visited Egypt on account of a famine, and the Scripture account of this circumstance represents Egypt as being extremely fertile, and its production of grain abundant.

The seventeenth dynasty of Manetho was derived from a foreign source, and consists of the rule, during a period of about two hundred and fifty years, of the Hyksos, or Shepherd Kings. *Timaos*, the last king of the sixteenth dynasty, was overthrown by them, and

* We deem it unnecessary to encumber our pages with a list of Manetho's dynasties, and of the numerous sovereigns who composed them. In many cases, nothing is given but the bare names, without any record of the events which occurred during the various reigns.

they then took almost unresisted possession of the country. They burnt the cities, overthrew the temples, reduced many of the women and children to slavery, and finally, out of their own number, gave a king to Egypt. This monarch was named *Salathis*. He instituted a government of his own, laid the whole country under tribute, fortified its weak parts, and placed garrisons on the unprotected frontiers. Many different opinions have been held respecting the origin of these invaders. By some, they are supposed to have been Jews; by others, Assyrians; while Champollion, inferring from their physical characteristics, that they belonged to the white race, inclines to the opinion that they were Scythians.* Timaos lost his life in endeavoring to resist them, and his successors of the old dynasty, held a precarious kind of sovereignty in Upper Egypt—Memphis, Middle and Lower Egypt, acknowledging the sway of the Hyksos.

It was probably during the reign of *Apophis*, one of the kings of this line, that Joseph appeared in Egypt. From the degraded position of slave in the house of the king, he rose to be prime minister, and saved many nations from famine. It was here that Joseph interpreted the dreams of the butler and baker, and even of the king himself. Still later, Jacob visited the country, and his family settled and multiplied in Lower Egypt.† Towards the close of the line of the Shepherd Kings, the legitimate Pharaohs in the north were engaged in continual wars with the usurpers in the south. From this circumstance, the advances made by the people of Upper Egypt in the art of war, coupled with the probable stimulus with which they were inspired by the wealth drawn into the coffers of the Hyksos by the administration of Joseph, is to be in a great measure attributed the unanimity with which, it appears, they rose against the Shepherds, drove them from the country, and regained the sceptre from which they had been for so many generations excluded. The eighteenth dynasty succeeded, and according to the Greek writers, and, from the appearance of the monuments, was the most celebrated of all the generations of kings that ever sat upon the throne of Egypt.

The first king of this line was *Amounopt*. One of his first acts was to make a treaty with the Shepherds, who had now established themselves on the borders of the empire. By this treaty, the Shepherds, with their wives and children, in number about two hundred and fifty thousand, were to depart from the confines of Egypt, and remove into Syria. Amounopt then restored the ancient laws and religion, and reformed abuses throughout the kingdom. He appears to have extended his sway into Ethiopia, Nubia, and Asia. He had three wives, one of whom was called *born of the moon*, and another, *the offered to the moon*. *Thothmes III.*, the fifth sovereign of this dynasty, has left behind him innumerable evidences of the brilliancy of his reign. Wonders of architecture and wealth, erected during his administration, are scattered throughout Egypt, and even Nubia. Under another of these kings was erected the celebrated vocal statue of Memnon, from which it was said that musical sounds issued at sunrise and sunset, and even from the pedestal, when the statue was dethroned.

The reign of *Rameses III.*, (the Great,) or *Sesostris*, a king of the eighteenth dynasty, follows soon after, and is fixed by Manetho's list, as well as by comparisons of various monuments, at 1565—1499 B. C. He appears to have aimed at universal sovereignty, and indeed very nearly succeeded in conquering almost the whole known world. He subdued the nations of Ethiopia, and imposed upon them an annual tribute of ebony, ivory, and gold. He built a fleet of three hundred ships on the Red Sea; he took all the islands on the eastern coast of Egypt, and passed through the Straits of Babelmandel to India. His army traversed Asia to the Ganges, and afterwards entered Europe, and penetrated into Thrace. Every where he went, he left sculptured records of his conquests, and monuments, commemorating his victories, were erected in the neighborhood of the places where they occurred. On his return, he adorned Thebes and Memphis with temples and palaces far surpassing those built by any earlier king. According to some chronologists, it was during the forty-third year of the reign of Sesostris that the Hebrews, the descendants of Jacob, left the country, under the guidance of Moses, and that a passage was opened for them through the Red Sea, in whose returning waves were ingulfed the horses and chariots of Pharaoh, who attempted to pursue them. Of this episode in the history of Egypt we have given a full account in the history of the Jews.

Nothing of striking importance occurs in Egyptian history till the accession of the twenty-sixth dynasty. It seems that, at the expiration of the reign of the third of this line, twelve kings were chosen, among whom were divided the different districts of Egypt. It had been declared to them by an oracle that whoever should offer, in the temple of Vulcan, a libation from a brazen vessel, should be sole sovereign of Egypt. Upon a certain occasion, when the twelve kings were paying sacrifices, the chief priest gave them eleven, instead of twelve, golden cups, from which to pour their libations. *Psammeticus*, the last of them, took off his brazen helmet, and offered sacrifice from it. He was immediately deprived of his regal power, and confined to the marshy part of the country. While under confinement, however, he sent to consult the oracle of Latona. He was told that the sea would produce brazen men to avenge his cause. Soon after, a violent tempest threw an expedition of Ionians and Carians upon the coast, all of whom were clad in brazen armor. With their assistance, and that of his Egyptian adherents, he attacked his eleven colleagues, and made himself master of the whole country, 663 B. C. A change was now introduced into the Egyptian policy, commerce and intercourse with distant countries were encouraged, foreigners were induced to settle in Egypt, their languages taught to the young, and a spirit of amity and friendly relationship toward nations previously out of the pale of Egyptian intercourse was cherished and encouraged. "It is from this period," says Herodotus, "that we (the Greeks) have been able to learn exactly, by the aid of interpreters, the history of Egypt during the reign of Psammeticus and his successors; for the Greeks are the first foreigners who, speaking a language different from that of the Egyptians, have freely inhabited it."

The dynasty founded by Psammeticus, and which lasted about a hundred and fifty years, occupied the throne during a bright era in Egyptian civilization. Previous to this king, the Egyptians had no knowledge

* See history of Independent Tartary, p. 381.

† The word *Pharaoh* which is used in the Bible account of these occurrences, and elsewhere, is not, as was by some supposed, the proper name of the individual monarch, but a prefix, a title, and means simply *the king*.

of navigation, the boats which they possessed being rude and clumsy, and fit only for river service. The priests had inculcated the doctrine of seclusion and separation as a nation from the rest of the world, and the people were averse to maritime expeditions, from superstitious prejudice. The Phœnicians were then the sea-carriers of Egypt. But, after the revolution effected in their ideas by intercourse with foreigners, their rigidity in this respect relaxed; and, under *Apries*, one of the successors of Psammeticus, we hear of the Egyptian fleets coping with those of Tyre. His son Nechoh — the Pharaoh Nechoh of the Scriptures — fitted out fleets in the Red Sea and in the Mediterranean, and sent them, with Phœnician pilots, on a voyage of discovery. It is related that they sailed round Africa, thus discovering its peninsular form. Two thousand years after, in 1486, Bartholomew Diaz discovered the Cape of Good Hope. Nechoh also began the canal that joined the east branch of the Nile with the Red Sea. Apries, his grandson, is supposed to be the Pharaoh Hophra of the Scriptures, and his career affords remarkable instances of the fulfilment of prophecies.

It was during the reign of Amasis, the successor of Apries, (529 B. C.,) that Cambyses, son of Cyrus the Great, and king of Persia, determined to attack Egypt. He had some cause of ill feeling against Apries, which history does not very clearly explain. Before his arrival in the country, however, Apries had died, and his son *Psammenitus* had ascended the throne. He made great preparations for defence, and the battle which followed was long and fiercely fought: victory for a long time seemed doubtful; but the Egyptians finally gave way. Cambyses took the city of Memphis, then the capital, and put many of its inhabitants to the sword. Psammenitus and his son, and two thousand Egyptian youths, were forced to walk in the triumphal march of the conqueror. Psammenitus himself was pardoned, but was afterward killed, having been detected in a conspiracy against Cambyses.

The Persian line of Egyptian kings which now succeeded — *Cambyses* and seven successors — forms the twenty-seventh dynasty, including a period of about one hundred and twenty years, (529 to 404,) and during which time Egypt remained a Persian province. Cambyses had no love for the fine arts, and took special pains to show the contempt he entertained for the religion of the country. He put the sacred bull Apis to death with a blow of his dagger, and ordered the priests to be scourged; he shattered the head of the vocal Memnon, declaring that it was a mere priestly imposition, and mutilated and destroyed the finest temples and monuments. The Egyptians, however, were not quiet under the Persian sway. Several attempts were made by the nobles to recover the sovereignty, and the country was continually in a ferment from excitements of this nature. It was during this period that Herodotus visited Egypt, where he was powerfully struck by the advanced social state of the people, though they were in servitude and humiliation. In 404, a revolt on a large scale took place, which the confusion consequent on the death of Xerxes in Persia, only served to increase: vast armies on both sides were called out, but the Egyptians were finally victorious; the country was freed from the Persian yoke, and the usurpers were driven from its borders. The slaughter was such as occurred only in ancient times and in Oriental countries. *Amyrtæus*, who had placed himself at the head of the outbreak, succeeded to the throne, and his reign alone forms Manetho's twenty-eighth dynasty. He was succeeded by the twenty-ninth dynasty, the kings of which defended the country against the repeated attacks of the Persians, with the assistance of Greek auxiliaries, under Agesilaus.

In the year 340 B. C., *Artaxerxes Ochus*, king of Persia, invaded Egypt with a large army, defeated *Nectanebo*, then its sovereign and a prince of the thirtieth dynasty, and, driving him into Ethiopia, took possession of the kingdom. Thus Egypt fell a second time under Persian sway. Ochus seemed intent on exceeding the cruelties committed by Cambyses. The sacred bull, whose predecessor Cambyses had killed Ochus caused to be roasted whole, and served up at a banquet, at which he and his friends partook. Causeless murders, injustice, irreligion, and persecution, seemed to be his chief delight, and all Egypt groaned under his rod. He reigned but two years after his conquest, when he was poisoned by his general, Bagoas: his body was thrown to the cats, and sabre handles were made of his bones. He, with his two successors, forms the thirty-first dynasty of Manetho. With the coming of Alexander of Macedon in 332 B. C., ceases what may be strictly called the ancient history of the Egyptians, alluded to in a previous chapter.

Though the sketch we have given here is necessarily brief, and, in some respects, obscure, yet it may well be imagined that the origin of the Egyptian nation and the source of its civilization are regarded as topics of the deepest interest. The ancient fathers of the church held the opinion that Noah, according to divine appointment, made a formal division of the world between his sons. This is confirmed by an Armenian tradition, which assigns to HAM *the region of the blacks* — Idumea, Nigritia, Egypt, Nubia, Ethiopia Scindia, and India, including the Hindoos; to SHEM *the region of the tawny race* — Palestine, Syria, Assyria, Samaria, Shinar, Babylon, Persia, and Arabia; to JAPHET, *the region of the ruddy race* — Greece, Spain, France, and the country of the Sclavonians, Bulgarians, Turks, and Armenians. These notions may be considered as embodying the observations of the ancients as to the early distribution of mankind; and modern inquirers have come to nearly the same result. The principal difference is, that the Hindoos are regarded by later authorities as the descendants of Shem, rather than of Ham.

Without entering into this bewildering subject, we may adopt the general belief that the people who founded the Egyptian nation were the immediate descendants of Ham. It is not improbable that the modern Copts of Egypt, regarded as the representatives of the ancient Egyptian race, may resemble their remote ancestors; but, in a country so often overrun by other nations, for so many ages subject to foreign conquerors, for so long a period of time receiving emigrants from every quarter of Europe, Asia, and Africa, and to such an extent as actually to have lost its language, its history, and its civilization, — it is not to be expected that we shall find the exact type of the original race. That the ancient Egyptians were not negroes, nor a mixture of the negro race with any other, is clearly proved. It seems that they were probably of the same, or nearly the same.

stock as the Abyssinians and Nubians of the present day.

As to the source of Egyptian civilization, there are various opinions. Some hold that the Egyptians were originally instructed by the Hindoos; others believe that the Ethiopians were their teachers; and others still, that their religion, their arts, and their institutions were indigenous. It is vain to determine authoritatively a question so hidden in the mist of bygone ages: it is not difficult, however, to form a tolerably satisfactory opinion. We believe that Noah imparted his own knowledge to his descendants, these — gathered in the valley of the Euphrates — improved rapidly in the arts and sciences. After the Dispersion, the various bands of emigrants carried with them the knowledge which had been collected in the plains of Shinar. This was modified in the course of time by the force of climate and the particular genius of individual nations; so that in India we see civilization developed in one form, in Assyria in another, and in Egypt in another. Under such circumstances, we should expect, amid some diversity, to discover some resemblance; and such is the precise fact; for, while it is clear that the ancient ruins of Egypt, of Assyria, and India are each marked with peculiarities, there are also striking similarities. We must also admit, what was doubtless the fact, that, in the earliest ages, there was frequent intercourse between these countries, and that a commerce of ideas, as well as of merchandise, was the consequence. Our theory, then, is, that the civilization of Egypt was, in its origin, partly borrowed and partly indigenous — borrowed from the first civilization at Shinar, and subsequently modified by the peculiar genius of the Egyptians, and occasional suggestions from foreign countries. In the course of time, Egypt advanced beyond all other countries, and at last became the schoolmistress of the world in arts, sciences, and religion.

CHAPTER CCLXXXII.

General Views of the Ancient Egyptians — General Policy — Castes — Priesthood — Army — War, &c.

Having closed our brief summary of the more ancient history of Egypt, we shall, in few words, advert to the social condition of the country during that period. That condition is tolerably well known by the attentive examination of its remaining monuments, and their sculptures and paintings. The researches of the French in the expedition to Egypt, and of Belzoni, Champollion, Rosellini, and others, have put us in possession of a series of sketches evidently drawn from the life, and descriptive of the arts, industry, and habits of the ancient Egyptians. There is no doubt that this singular nation had attained a high degree of refinement and luxury at a time when the whole western world was still involved in barbarism; when the history of Europe, including Greece, had not yet begun; and long before Carthage, Athens, and Rome were thought of.

This high state of material civilization was attained under a system of policy which resembles in some respects that of the Hindoos. It was a monarchy based upon an all-powerful hierarchy. The inhabitants were divided into hereditary castes, the first of which consisted of the priests, who filled the chief offices of the state. They were the depositaries and expounders of the law and the religion of the country. They monopolized the principal branches of learning; they were judges, physicians, and architects. Their sacred books, like their temples, were not open to the vulgar. They had a language, or at least a writing, peculiar to themselves. The king himself, if not of their caste, was adopted into it, was initiated into its mysteries, and became bound by its regulations. The priests were exempt from all taxes, and a large portion of land was set apart for their maintenance. We read in Genesis, that when Pharaoh, in a season of famine, by the advice of Joseph, bought all the land of the Egyptians on condition of feeding them out of his stores, "only the land of the priests bought he not, for the priests had a portion (of corn) assigned them of Pharaoh, and did eat their portion which Pharaoh gave them, wherefore they sold not their lands." And again when Joseph, after the scarcity was over, made it a law of the land that the king should have, forever after, a fifth part of the produce of the soil, restoring the rest to the owners, he excepted only "the land of the priests, which became not Pharaoh's." The testimony of Scripture is here perfectly in accordance with that of Herodotus and other historians. The priests were subject to certain strict regulations; they abstained from particular meats, and at times from wine; they made their regular ablutions, and had but one wife, while polygamy was allowed to the other castes and they wore a peculiar dress, according to their rank.

The soldiers formed the second caste; for Egypt had a standing army from a very remote period, divided into regiments or battalions, each having its standard with a peculiar emblem raised by a pike and carried by an officer. The military caste was held in high repute, and enjoyed great privileges. Each soldier was allowed a certain measure of land, exempt from every charge, which he either cultivated himself, when not in active service, or let to husbandmen and farmers. Those who did the duty of royal guards had, besides, an ample allowance of rations. They were inured to the fatigues of war by gymnastic exercises, such as wrestling, cudgelling, racing, sporting, and other games, of which the representations still exist on the monuments.

The husbandmen formed another class, which was next in rank, as agriculture was highly esteemed among the Egyptians. They made use of the plough and other implements. They had various breeds of large cattle, sheep, goats, pigs, and a quantity of poultry, reared chiefly by artificial means, the eggs being hatched in ovens, as it is the practice of the country at this day. The peasants appear to have been divided into hundreds, each with a peculiar banner, which they followed when presenting themselves before the magistrate for the census, which was taken at stated periods, when they were obliged to give an account of their conduct; and, if found delinquent, were punished with the stick.

The next class was that of the artificers and tradesmen, who lived in the towns. The progress made by the Egyptians in the mechanical arts, is evident from their monuments, paintings, and sculptures, in which the various handicrafts are represented. The mines of gold, copper, iron, and lead, which are in the mountains between the Nile and the Red Sea, were worked at a very remote date under the early Pharaohs. The

Egyptians were acquainted also with the art of gilding. The art of fabricating glass was early known among them. Beads of glass, generally colored blue, are found on many mummies, as well as other ornaments of a coarse kind of the same material. A kind of ancient porcelain, sometimes covered with enamel and varnish, is found in great quantities in Egypt. Their pottery was often of the most elegant forms. The taste displayed by the Egyptians in several of their articles of furniture, is not surpassed by our most refined manufactures of modern times. In the great French work on Egyptian antiquities, and in the recent one of Rosellini, we have specimens of many articles of furniture, especially chairs and couches which are singularly beautiful in their forms. Linen cloths, plain or embroidered, white or dyed, was an article of Egyptian manufacture highly in repute among foreign nations. The art of making leather was also known to them.

The last class, or caste, included pastors, or herdsmen, poulterers, fishermen, and servants. The herdsmen and shepherds appear to have been held in peculiar contempt. Beside servants, the people had a number of slaves, both black and white. Fish was an article of common food, except to the priests. Wine of native growth was used by the rich, and a kind of beer was the drink of the poor.

The above mentioned five castes were subdivided into ranks, according to the various callings and trades; and this has occasioned some variety in their enumeration. Herodotus reckons seven castes, Plato six; others have not reckoned the despised shepherds as a caste; and others have counted the military as one caste with the husbandmen, as being drafted from the body of the latter. Like the Hindoo, every Egyptian was required to follow his father's profession, and to remain in his caste.

That such institutions were incompatible with our modern notions of independence and freedom, is evident enough; but freedom is a word differently understood in different ages and countries; and the Egyptians, trained up as they were from infancy to reverence laws which they deemed immutable, might have enjoyed a greater degree of happiness than seems compatible with such a condition. Still the degradation of the lowest caste, and the waste of human strength and human life in the working of the mines, the building of the pyramids, and other colossal structures, together with the frequency and nature of the cruel punishments inflicted, seem to imply that the mass of the people, and the lower classes especially, found their superiors of the sacerdotal order to be severe task-masters.

The progress of the Egyptians in the exact sciences has been taken for granted, without sufficient evidence. Of their astronomy we know but little; but it appears to have been confounded with mythology and astrology, and made subservient to religious polity. Their year was of three hundred and sixty-five days. Diodorus says that they foretold comets; but he also says that they foretold future events, leaving us in doubt whether they were successful in either or both cases. Their mythology appears to have been originally symbolical, but afterwards degenerated, at least among the vulgar, into gross idolatry. That they had some practical knowledge of geometry, which, indeed, must have been requisite for the construction of their buildings, is generally admitted. Yet they appear not to have known, until a comparatively later period, that the level of the Red Sea was much higher than that of the Mediterranean, or of the Nile.

There is a curious story in Plato's "Critias," of Sonchis, an Egyptian priest, having told Solon of the Atlantic isles, which he said were larger than Asia and Africa united, which seems to imply something like a knowledge of the existence of the western continent.

The money of the Egyptians was in rings of silver and gold, similar to those still used in Sennaar. Its value was ascertained by weight, and its purity by fire. Gold was brought to Egypt from different tributary countries of Ethiopia and Asia, besides what they drew from their own mines. The revenue of Egypt, derived from the taxes alone, amounted, even during the negligent administration of Ptolemy Auletes, to twelve thousand five hundred talents — between twelve and fifteen millions of dollars. Josephus rates it at twenty millions of dollars.

In the early ages, it appears that the governmen of Egypt was effectually controlled by the priests The revolution effected by Psammeticus, as we have stated, made the king supreme, and the government instead of being hierarchical, was thenceforth monarchical; but the king was still restrained in many respects by the priesthood. The kingdom was divided into *nomes*, or prefectures: the administration, civil, religious, and military, was intrusted to officers under the direction of the hierarchy. The system of imposts was well regulated. There were solemn assemblies convoked by the king on important occasions, to which each nome sent deputies. The assemblies are supposed to have met in the famous Labyrinth, the king or his son presiding. The king was the head of the church and state, regulating sacrifices, feasts, and festivals. The crown was hereditary, the heir being required to learn the mystic arts and secrets of the priesthood. Women might ascend the throne, and officiate as priests, except in the highest offices. All learning, except what little was absolutely necessary for the exercise of the ordinary professions of the other castes, was retained in the keeping of the priests.

The soldiers were assigned a portion of the land, as already stated, to give them an interest in defending the country. Many foreigners were hired as auxiliaries, receiving money for their services. The strength of the army lay in the archers. Heavy infantry, divided into regiments, each distinguished by its peculiar arms, formed the centre, and the archers the wings. The infantry consisted of horsemen, spearmen, swordsmen, clubmen, and slingers, all trained to rapid and exact evolutions. Each battalion had its banner representing a king's name, an animal, or some emblematic device. This standard was borne by an officer of known valor — and the sacred subject represented upon it being calculated to inspire reverence, every soldier was ready to defend what superstitious prejudice, as well as duty, forbade him to abandon. The system of discipline and drill was very complete. The soldiers were levied by conscription, drilled to the sound of the trumpet, and taught to march in measured time. Their martial music was produced by the trumpet and a long drum. Their weapons were bows, spears, javelins, slings, swords, daggers, falchions, axes, maces, and carved sticks. The men wore a helmet of metal, and a metal cuirass, or coat of arms; they had shields of wicker work or wood, covered with bull's hide, and strengthened with rims of

metal. Coats of mail were worn only by the principal officers, and some remarkable warriors, like Goliath, the champion of the Philistines. The war chariots carried two persons, one of whom managed the steeds

Egyptian War Chariot.

while the other fought, and were drawn by two horses, often richly caparisoned. They were mounted on two wheels, and made, especially the wheels, with great care. They were hung low; were open behind, so that the warrior could easily step in and out, and were without seat. Nations were distinguished from each other by the shape of their chariots. They were used to break the ranks of the enemy. Scaling ladders, battering rams, and testudos were used in sieges. They are said to have had movable towers, and to have used something like the Greek fire-balls.

CHAPTER CCLXXXIII.

Learning, Religion, Tombs, Burials, of the Ancient Egyptians.

The writing of the Egyptians was of three kinds: First the *hieroglyphic*, properly so called, in which the representation conveyed an idea of the object; the second was *symbolical*, or that in which symbols are used to represent ideas, as a censer, with incense, implies adoration; the third was *phonetic*, in which the signs represented sound, and not objects. Great progress has been made in deciphering the hieroglyphic inscriptions upon the monuments of Egypt, by Young, Champollion, and others If, happily, these could be fully deciphered, most of the mysteries which still hang over Egyptian history would be solved.

It is not necessary for us again to discuss the question whether Egypt, or Assyria, or India, was the original source of the ancient arts, and civilization. It is probable these countries were mutually indebted to each other; for there can be no doubt that there was frequent intercourse between them. But Egypt at last took the lead, and for many centuries previous to the Christian era, was the school of the world in politics, philosophy, and civilization. So conscious were the ancients of her superiority in learning, that most of the illustrious men of other countries visited Egypt, either with a view of comparing her institutions with those of their respective states, or of acquiring new information. It was here that Homer, nearly a thousand years B. C., gathered materials for song, and having refined and expanded his sublime genius with Egyptian lore, produced his immortal poems. Here Solon and Lycurgus found the archetypes of their celebrated laws, and the chief excellences of which are borrowed from the Egyptian polity. Pythagoras drew from Egypt the principal tenets of his philosophy; and the doctrine of the metempsychosis, or the transmigration of souls, was confessedly of the same origin. Here Plato imbibed that religious mysticism, those beautiful illusions, and those eloquent, but fanciful theories, which characterize his works; and he was probably indebted to the priests of Memphis and Thebes for the knowledge which he displays of the Deity in his "Phædon" and "Alcibiades," which, although obscure, is far superior to the vulgar conception of his age. Greece was indebted to Egypt, perhaps, for letters, and undoubtedly for the mysteries of religion. The polity of the Egyptians was equal to their skill in the arts and sciences. The princes of Egypt were not absolute monarchs, being bound by the existing ordinances and laws of the country. The government was a limited one, where the kings were the parents of the people, rather than their tyrants and despots. In contemplating such a form of government, in an age so early, we cannot avoid tracing it to that patriarchal system which was the origin of all legitimate authority.

It is lamentable, however, to think that a people so wise in their politics, so conversant with science, and so richly endowed with general knowledge, should have been so grossly superstitious as to expose themselves to the ridicule of nations greatly their inferiors in general intelligence, and should have cherished the meanest and most degrading conceptions of the Deity. They not only worshipped him under the symbols of Isis, Osiris, and Apis,—symbols which had not lost all trace of their philosophical origin,—but they made a cat, a dog, or a stork, an object of adoration, and admitted into the list of their gods the very herbs of their gardens. Superstition is always intolerant and cruel; while it debases the understanding, it hardens the heart. Those who imagined that they found a type of the Divinity in an onion, perceived not his image in a fellow-creature.

The vagaries of their religion were indeed amazing. Every priest was devoted to a particular deity, and to that only. Each temple was dedicated to some special divinity, as a cat, an ichneumon, a crocodile, a hawk, a snake, an ibis, a fish, an insect, or an herb. Apis the ox, was one of the leading divinities. Some of the temples whose mighty ruins still excite admiration, were reared only for the worship of brutes, birds, or vegetables! The adoration of these objects originated in some fancied resemblance they have to the heavenly bodies. The whole mythology was the work of the priests, who used religion as the means of exercising power and influence over the people. They were the richest members of society, and enjoyed a consideration only due to Deity. It is not to be overlooked, however, that, behind the strange idolatries which appear in Egyptian religions, there doubtless was, as there is in all other religions, a profound sentiment of faith in a future state of rewards and punishments, which exercises an influence over the conduct of men, and establishes a system of morals founded in truth and justice.

The singular propensity of the Egyptians to decorate their tombs with the lavish splendor which other nations have reserved for the palaces and temples of the living,

s one of the most strange and inexplicable phenomena in the history of man. Many of these highly adorned sepulchral chambers appear to be accessible only through long, narrow, and intricate passages. The approach to others seems to have been closed with the strictest care, and concealed with a kind of reverential sanctity. To each city or district belonged a city of the dead. In the silent and rock-hewn counterparts of Memphis and Thebes were treasured up all the scenes in which the living king and his subjects had been engaged. Egypt is full of immense tombs, and their walls, as well as those of the temples, are covered with the most extraordinary paintings, executed thousands of years ago. In these paintings, the whole country, with all its natural productions, its animals, birds, fishes, and vegetables, and the people in all their private and domestic occupations, are delineated, if not in the first style of art, yet with that which renders them still more curious and valuable — an apparent Chinese fidelity of outline, and an extraordinary richness of coloring.

Religion presided over, if it did not originally suggest, the care of the Egyptians for their dead. The whole art of embalming the body, the preparing, the bandaging, the anointing, in short, the whole process of forming the mummy, was a sacerdotal function. The difficulty is to ascertain the origin and the connection of this remarkable practice — which, though it has prevailed in various forms in other countries, has never been so general, so national a usage, as in ancient Egypt — with the religious dogmas and sentiment of the people. The origin may undoubtedly be traced to the local circumstances of the country. In Egypt, the burning of the dead, the only funeral practice besides burial which has prevailed to any extent, was impracticable. Egypt produces little timber, and of its few trees, the greater part, the date, palm, and other fruit trees, are too valuable for common consumption. The burial of the dead was then the only method of disposing of them; and, independently of the value of land for agricultural purposes, in the thickly peopled state of the country, the annual inundation of the Nile would have washed up the bodies, and generated pestilence. The chains of rocky mountains, on each side of the river, appeared to be designed by nature for sepulchres. Yet the multitudes of the dead could not safely be heaped together in a state of decomposition, even in the profoundest chambers of these rocks, without danger of breeding pestilential airs. From those fatal epidemic plagues, which now so perpetually desolate the country, ancient Egypt, by all accounts, was remarkably free; and this was owing, without doubt, mostly to the universal practice of embalming the dead, which cut off one main source of noxious vapors. It was, in the first instance, then, a wise sanatory regulation, and was subsequently taken up by the sacerdotal lawgivers, and incorporated with the civil and religious constitution of the country.

The lawgivers of the people, having recognized the necessity of this provision for the public health, took care to secure its universal and perpetual practice, by associating it with one of the principal doctrines of religion — one which is most profoundly rooted in the heart of man, and which is of the most vital importance to the private welfare of each individual. They either taught the immortality of the soul, or found it a part of the general creed; to this they added the metempsychosis, or transmigration of the soul. According to this belief, every spirit, on its departure from the body, must pass through a long predestined cycle, entering successively into the bodies of various animals, until it return in peace to its original dwelling. Whenever that body which it had last left became subject to corruption, the course of its migrations was suspended, the termination of its long journey and its ardently desired return to higher worlds was delayed. Hence every care was taken to preserve the bodies, not only of men, but of animals, and to secure them forever from perishing through putrefaction. The greatest attention was bestowed upon this work, which was enforced by severe and sacred laws. Certain orders of the priesthood were expressly intrusted with its due execution. It was solemnly performed with religious rites and processions, and the piety and interest of each individual took part in the ceremony. Herodotus informs us, that whenever a body was found seized by a crocodile, or drowned in the Nile, the city, upon whose territory the body was cast, was compelled to take charge of it, and to cause it to be embalmed and placed in a sepulchre. After having accomplished its revolution of three thousand years, the soul returned again, according to the Egyptian doctrine, to the human body.

In the catacombs of Egypt, every act of every department of life seems to have been carefully copied; and the imperfection of the art of design increases, rather than diminishes, the interest of the pictures, as they evidently adhere with most unimaginative fidelity to the truth of nature.

Egyptian King — copied from one of the Catacombs.

The tombs of the rich consisted of one or more chambers, ornamented with paintings and sculpture, the place and size of which depended on the expense incurred by the family of the deceased, or on the wishes of the individuals who purchased them during their lifetime. They were the property of the priests; and a sufficient number being always kept ready, the purchase was made at the shortest notice, nothing being requisite to complete even the sculptures or inscriptions but the insertion of the name of the deceased, and a few statements respecting his family and profession. The numerous subjects representing agricultural scenes, the trades of the people, in short, the various

occupations of the Egyptians, were already introduced. These were common to all tombs, varying only in their details and the mode of their execution, and were intended, perhaps, as a short epitome of human life, which suited equally every future occupant. In some instances, all the paintings of the tomb were finished, and even the small figures representing the tenant were introduced, those only being left unsculptured which were of a larger size, and consequently required more accuracy in the features, in order to give his real portrait; and sometimes even the large figures were completed before the tomb was sold, the only parts left unfinished being the hieroglyphical legends containing the tenant's name and that of his wife. Indeed, the fact of their selling old mummy-cases, and tombs belonging to other persons, shows that they were not always overscrupulous about the likeness of an individual, provided the hieroglyphics were altered and contained his real name — at least when a motive of economy reconciled the mind of a purchaser to a second-hand tenement for the body of his friend.

The tomb was always prepared for the reception of a husband and his wife. Whoever died first was buried at once there, or was kept embalmed in the house until the decease of the other. The manner in which husband and wife are always portrayed, with their arms around each other's waist or neck, is a pleasing illustration of the affectionate temper of the Egyptians; and the attachment of a family is shown by the presence of the different relatives, who are introduced in the performance of some tender office to the deceased.

Beside the upper rooms of the tomb, which were ornamented by the paintings we have described, there were pits, varying from twenty to seventy feet in depth, at the bottom and on the sides of which were recesses, like small chambers, for depositing the coffins. The pit was closed with masonry after the burial, and sometimes reopened to receive the other members of the family. The upper apartments were richly ornamented with painted sculptures, being rather a monument in honor of the deceased than his sepulchre; and they served for the reception of his friends, who frequently met there, and accompanied the priests when performing the services for the dead. Tombs were built of brick or stone, or hewed in the rock, according to the position of the Necropolis. Whenever the mountains were sufficiently near, the latter was preferred; and these were generally the most elegant in their design and the variety of their sculptures. The sepulchres of the poorer classes had no upper chamber. The coffins were deposited in pits in the plain, or in recesses at the side of a rock. Mummies of the lower orders were buried together in a common repository; and the bodies of those whose relations had not the means of paying for their funeral, after being merely cleansed and kept in an alkaline solution for seventy days, were wrapped up in coarse cloth, in mats, or in a bundle of palm sticks, and deposited in the earth.

The funeral of Nophri-Othph, a priest of Amun, at Thebes, is thus described on the walls of his tomb: the scene lies partly on the lake, and partly on the way from the lake to the sepulchre. First came a large boat, conveying the bearers of flowers, cakes, and numerous things appertaining to the offerings, tables, chairs, and other pieces of furniture, as well as the friends of the deceased, whose consequence is shown by their dresses and long walking-sticks, the peculiar mark of Egyptian gentlemen. This was followed by a small skiff, holding baskets of cakes and fruit, with a quantity of green palm-branches, which it was customary to strew in the way as the body proceeded to the tomb, the smoothness of their leaves and stalks being particularly well adapted to enable the sled to glide over them. In this part of the picture we discern the love of caricature which was common to the Egyptians, even in the serious subject of a funeral. A large boat has run aground and is pushed off the bank, striking a smaller one with its rudder, and overturning a large table, loaded with cakes and other things, upon the heads of the rowers seated below — in spite of all the efforts of a man in the prow, and the earnest vociferations of the alarmed helmsman.

In another boat, men carried bunches of flowers and boxes supported by yokes on their shoulders. This was followed by two others, one containing the male and the other the female mourners, standing on the roof of the cabin, beating themselves, uttering cries, and making other demonstrations of excessive grief. Last came the consecrated boat, bearing the hearse, which was surrounded by the chief mourners and the female relatives of the deceased. Arrived at the opposite shore of the lake, the procession advanced to the catacombs. On their way, several women of the vicinity, carrying their children in shawls, suspended at the side or back, joined in the lamentation. The mummy was placed erect in the chamber of the tomb; and the sister, or nearest relation, embracing it, commenced a funeral dirge, calling on her relative with every expression of tenderness, extolling his virtues and bewailing her own loss. The high priest presented a sacrifice of incense and libation, with offerings of cakes and other customary gifts for the deceased; and the men and women continued the wailing, throwing dust upon their heads, and making other manifestations of grief.

In another painting is represented the judgment of a wicked soul, which is condemned to return to earth in the form of a pig, having been weighed in the scales before Osiris * and found wanting. It is placed in a boat, and, attended by two monkeys, is dismissed from heaven, all communication with which is figuratively cut off by a man, who hews away the ground behind it with an axe.

CHAPTER CCLXXXIV.

Domestic Life, Arts, Manners and Customs of the Egyptians.

In the extensive domains of wealthy landed proprietors, those who tended the flocks and herds were under the supervision of other persons connected with the estate. The peasant who tilled the land on which they were fed was responsible for their proper maintenance, and for the exact account of the quantity of food which they consumed. Some persons were exclusively employed in the care of the sick animals, which were kept at home in the farm-yard. The superintendent of the shepherds attended, at stated periods, to give a report to the scribes belonging to the estate, by whom it was submitted to the steward, and the latter was responsible to his employer for this, as well as every other portion of his possessions. In the paintings, we

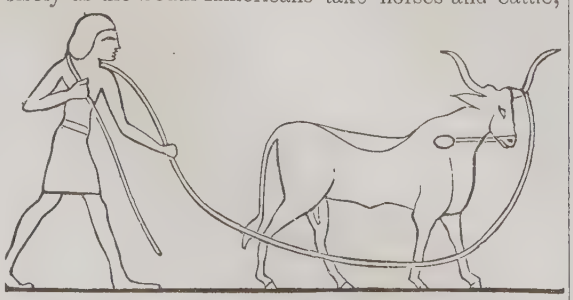
* *Osiris*, worshipped under the form of a bull, was a god symbolized by the sun. *Isis* was married to Osiris, and typified by the moon. These were the two chief deities of Egyptian mythology.

behold the head shepherd in the act of rendering in his account; behind him are the flocks committed to his charge, consisting of the sheep, goats, and wild animals belonging to the person in the tomb. In one of the paintings, the expressive attitude of this man, with his hand raised to his mouth, is well imagined to convey the idea of his endeavor to recollect the numbers which he is giving from memory, to the scribes. In another, the numbers are written over the animals. Thus we have no contemptible picture of an Egyptian farm.

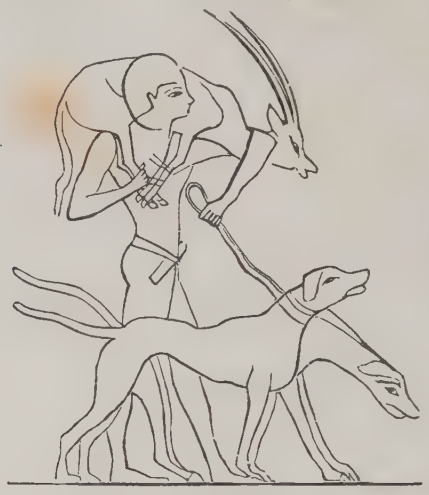
First come the oxen, over which is the number eight hundred and thirty-four; then follow two hundred and twenty cows, three thousand two hundred and thirty-four goats, seven hundred and sixty asses, and nine hundred and seventy-four sheep; behind which follows a man carrying the young lambs in baskets, slung upon a pole. The steward, leaning on his staff, and accompanied by his dog, stands on one side; and on another are the scribes, making out the statement. In another painting are men bringing baskets of eggs, flocks of geese, and baskets full of goslings. An Egyptian "Goose Gibbie" is making obeisance to his master. In another are persons feeding sick oxen, goats, and geese. The art of curing diseases, in animals of every kind, was carried to great perfection by the Egyptians; and the authority of ancient writers and paintings has been curiously strengthened by a discovery of Cuvier, who, finding the left shoulder of a mummied ibis fractured and reunited in a peculiar manner, proved the intervention of human art.

All classes of the Egyptians delighted in the sports of the field, and the peasants deemed it a duty, as well as an amusement, to hunt and destroy the hyena and other wild animals, from which they suffered annoyance. The hunting scenes are very numerous among their paintings, and the devices for capturing birds and beasts seem to have been as various as they are in modern times. The hyena is commonly represented caught in a trap.

Wild oxen were caught by a noose or lasso, precisely as the South Americans take horses and cattle,



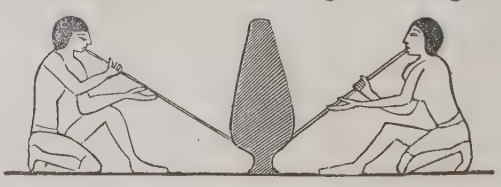
although it does not appear that the Egyptians had the custom of riding on horseback when they used it. From the introduction of a bush in one of the pictures immediately behind the man who has thrown the lasso, we may suppose the artist designed to show that the huntsman was concealed. Hounds were also used to pursue game, as may be perceived from the subjoined representation of a huntsman carrying home his prey.



All the operations of agriculture, farming, breeding cattle, &c., are depicted in these drawings with the most curious fidelity and minuteness. In the accompanying sketch is seen an ox lying on the ground, with his legs pinioned, while a herdsman is branding a mark upon him with a hot iron, and another man sits by, heating an iron in the fire. The pictures give us

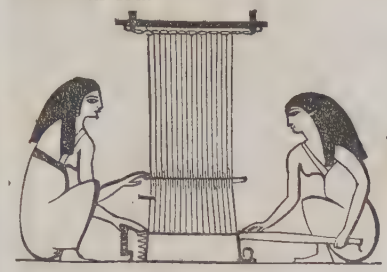
the whole history of Pharaoh's kine, which are usually copied after the fattest, rather than the leanest, specimens. From one of them it appears, that the Egyptian monarch was himself a pretty extensive grazier as we find the *king's ox* marked eighty-six. In another we have a regular cattle-show, and in another the veterinary art in actual operation; cattle doctors are exhibited performing operations upon sick oxen, bulls, deer, goats, and even geese. It is a singular fact, which will amuse the reader not a little, that the hieroglyphic which denotes a physician is that well-known domestic bird whose cry is, "*Quack! quack!*"

Among the trades represented is glass-blowing. The

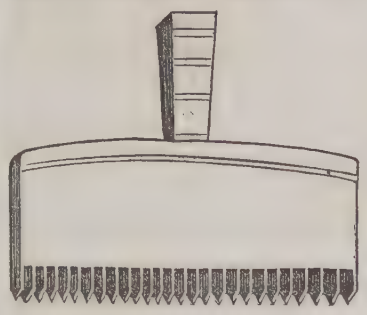


form of the bottle and the use of the blow-pipe are unequivocally indicated; and the green hue, in the painting, of the fused material, taken from the fire at the point of the pipe, cannot fail to show the intention of the artist. Until within a few years, the belief was

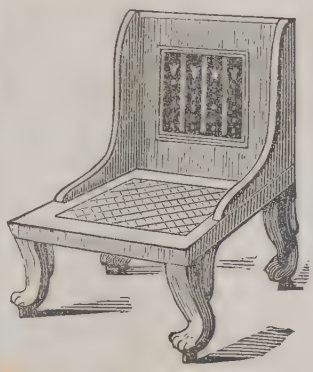
universal, that the ancients were unacquainted with the manufacture of glass; but it is now indisputable, that ornaments and vases of glass were made in Egypt one thousand four hundred and ninety years before the Christian era.



The use of the spindle and loom, sewing, braiding, &c., form the subjects of many of the paintings, as also the process of cultivating flax, beating and combing it.

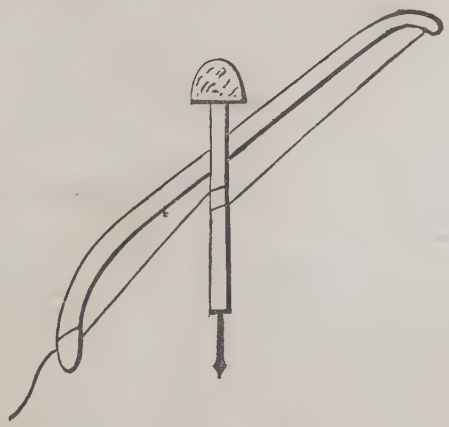


The accompanying figure represents a hatchel, or flax-comb, depicted in the drawing.



We have also the process of currying leather, and the operation of shoe-making. Not less curious is the business of chair-making in all its details. The Egyptian chairs, of which we have a great variety of representations, were not inferior in elegance to any thing of the kind at the present day.

In the accompanying sketch, we see the workman drilling a hole in the seat of a chair. The shape of the drill and bow may be seen in the following cut.



The following is from an historic painting. It represents an Ethiopian princess on her journey through Upper Egypt to Thebes. A large tribute is described

in another part of the picture, as brought from her countrymen, the "Cush," or Ethiopians, which seems to show that it relates to a visit of ceremony from the queen or princess of that country. The chariot is drawn by oxen, a mode of conveyance in use at this day in Southern Africa.

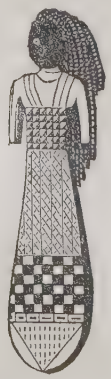
That the Egyptians paid great attention to the study of music, and had arrived at a very accurate knowledge of the art, is evident from the

instruments which they used. Their drawings represent the harp, the guitar, the tambourine, the lyre, the flute, the pipe, and other instruments difficult to describe. Bands of music generally compose a part of the representation of a feast or entertainment, and musicians are exhibited singing, playing, and dancing in the street. These musical instruments were in common use at the earliest

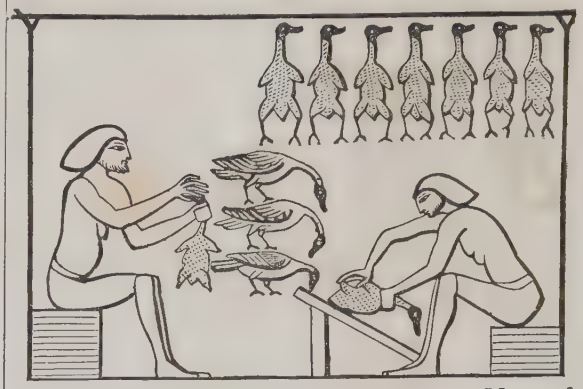
periods of the known history of the Egyptians. The game of chess, or draughts, appears to be of equal antiquity, and is very accurately represented in the adjoining cut. Some of the Egyptian female sports were

rather of a hoidenish character, as the game of ball, in

one picture of which we are instructed that the loser was obliged to suffer the winner to ride on her back. Some of these identical balls have been found in the tombs at Thebes. Wooden dolls for children have also been discovered of various fashions, some of them precisely similar to those in use among us, and others of a different shape, like the following:—



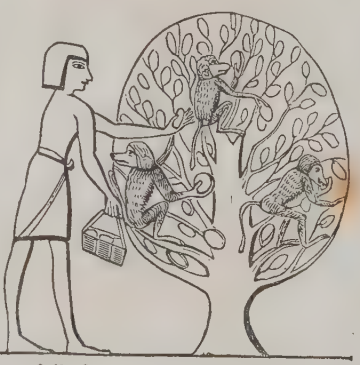
The Egyptian shops exhibited many curious scenes Poulterers suspended geese and other birds from a pole in front of the shop, which, at the same time, support-



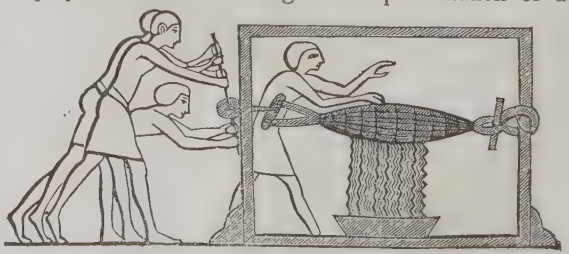
ed an awning to shade them from the sun. Many of the shops resembled our stalls, being open in front with the goods exposed on the shelves or hanging from the inner wall, as is still the custom in the bazaars of the East. The kitchens afford scenes no less curious In the following cut we see a cook roasting a goose he holds the spit with one hand, and blows the fire with

a fan held in the other. A second person is cutting up joints of meat and putting them into the pot, which is boiling close at hand. Other joints of meat are lying on a table.

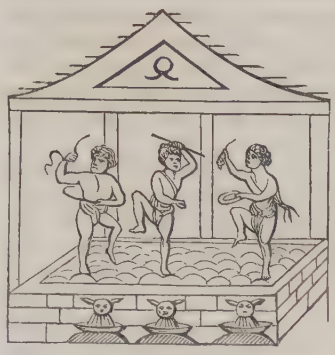
Monkeys appear to have been trained to assist in gathering fruit; and the Egyptians represent them in the sculptures handing down figs from the trees to the gardeners below; but, as might be expected, these animals amply repaid themselves for the labor imposed upon them,



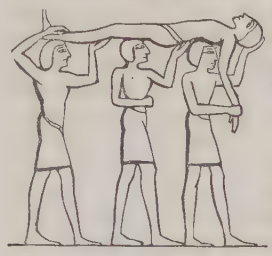
and the artist has not failed to show how much more they consulted their own wishes than those of their employers. The following is a representation of a



wine-press, in which the grapes are squeezed in a bag. It will be interesting to compare this with a picture copied from the wall of a house in Pompeii, representing the vintagers treading the grapes with their feet

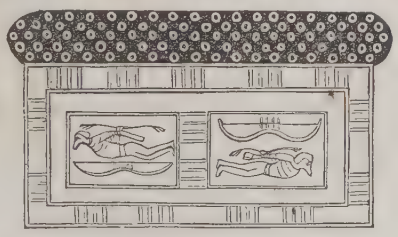


The Egyptians appear to have been addicted to a very liberal use of wine; even the ladies do not seem to have practised total abstinence; and there are scenes depicted in the paintings which gallantry will not permit us to hint at more plainly, though they will perhaps dwell the most strongly in the memory of those persons who have seen the publications of Rosellini and Wilkinson. The Egyptian painters had something of a satirical turn. The import of the accompanying "scrap," from the "last of a feast," cannot be mistaken.

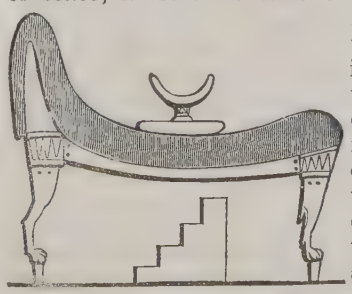


Among the peculiar articles of furniture, we may specify the double chair, the *diphros* of the Greeks, usually kept as a family seat, and occupied by the master and mistress of the house,

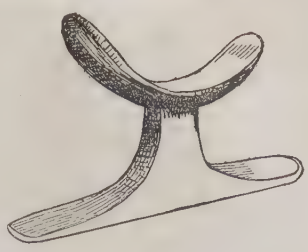
though occasionally offered, as a special honor, to the guests. The following drawing of an ottoman,



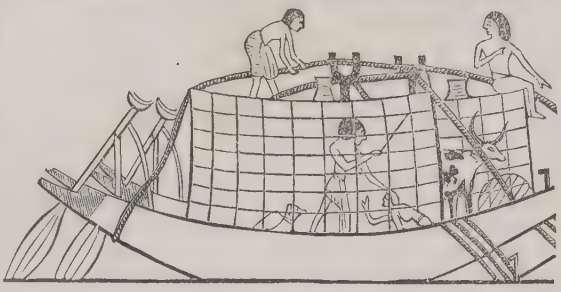
or settee, is from the tomb of Rameses III. The Egyptian couches were also executed in good taste. They were of wood, with one end raised, and receding in a graceful curve; the feet, like those of many of the chairs, were fashioned to resemble those of animals.



Pillows were made of wood, and sometimes of alabaster, in the shape of the accompanying figure.



In the next engraving we find two boats moored to the bank of the river by ropes and stakes. In the cabin of one, a man inflicts the bastinado on a boatman. He appears to be one of the stewards of an estate, and is accompanied by his dog. In the other boat is a cow, and a net containing hay or chopped straw. There is a striking resemblance in



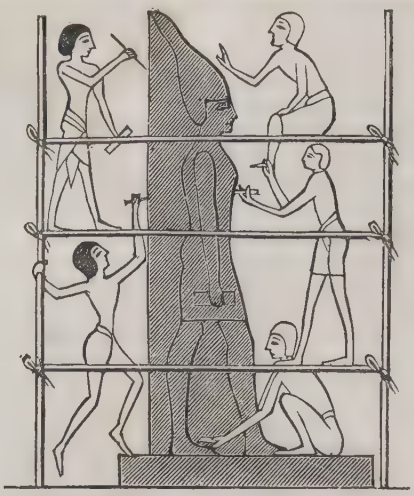
some points between the boats of the ancient Egyptians and those of India. The form of the stern, the cabins, the square sail, the copper eye on each side of the head, the line of small squares at the side, like false windows, and the shape of the oars of boats used on the Ganges, forcibly call to mind those of the Nile, represented in the paintings of the Theban tombs.

The Egyptians used needles of the following fashion.

They wrote with a reed, or rush, many of which have been found, with the tablets and inkstands belonging to the writers. Habits among men of similar occupations are frequently alike, even in countries very widely separated; and we find it was not unusual for an Egyptian artist, or scribe, to put his reed pencil behind his ear, when engaged in examining the effect of the painting, or listening to a person on business as in a modern counting-room. In the accompanying picture, we see a scribe at work with a spare pen behind his ear, his tablet upon his knee, and his writing-case and inkstand on the table before him.

The occupations of the mason, the stone-cutter, and the statuary are often alluded to in the paintings. Workmen are represented polishing and painting statues of men, sphinxes, and small figures; and two instances occur of large granite colossi, surrounded with scaffolding, on which men are engaged in polishing and chiselling the stone — the painter following the sculptor to color the hieroglyphics which he has engraved on the back of the statue.

Among the remarkable inventions of a remote era may be mentioned bellows and siphons. The former were used as early as the reign of Thothmes III.,

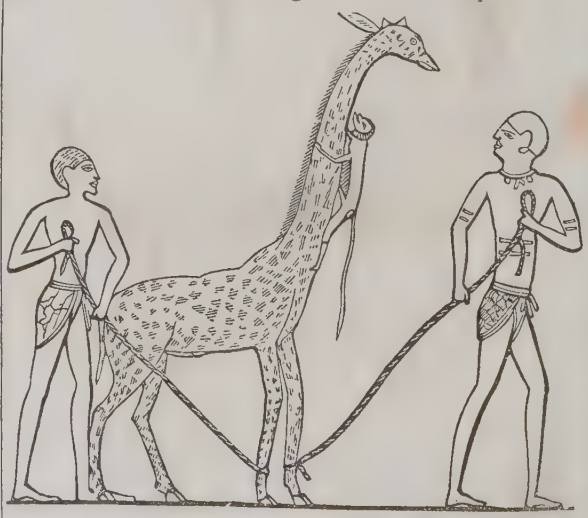


the contemporary of Moses, being represented in a tomb bearing the name of that Pharaoh. They consisted of a leather bag, sewed and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin by a string. In one instance, we observe

from the painting, that when the man left the bellows, they were raised, as if full of air; and this would imply a knowledge of the valve.

The religion of Egypt does not derive so much new light from these discoveries, as most other points in relation to the manners of the people. The reason is obvious. All that paintings can communicate of religion is its visible forms and mythological representations. But with the forms of the Egyptian religion — the names, attributes, and local worship of the various deities — we were before acquainted from statues and sculptures, and from the writings of the Greeks. It is the recondite meaning of all this ceremonial, the secret of these mysteries, the key to this curious symbolism, which is still wanting. That it was a profound nature-worship, there appears to be no doubt. That the "wisdom of the Egyptians," in its moral and political influence upon the people, was a sublime and beneficial code, may be inferred from the reverence with which it is treated by the Greek writers; by the awe-struck Herodotus, who trembled lest he should betray the mysteries, with which he was probably by no means profoundly acquainted; by Plato himself; by Diodorus and Plutarch. That its groundwork was the great Oriental principle of the emanation of all things from the primeval Deity seems equally beyond question. The worship of the sun, under the guise of Osiris, as the image or primary emanation of the Deity, is confirmed by almost all the inscriptions. But the connection of this sublime and metaphysical creed with that which degenerated into the grossest superstition — the worship of quadrupeds, reptiles, and vegetables — remains still a sealed mystery.

But although we gain but an imperfect knowledge, in respect to the religion of the Egyptians, from their antiquities, they are exceedingly interesting on account of the light they throw upon portions of the Bible. Not only does a part of the history of the Hebrews lie in Egypt, but Palestine, their home and country, is but about two hundred and fifty miles from it. There was a good deal of intercourse between the two nations, and the history of one naturally runs into that of the other. One instance, among many, in which the Bible record is illustrated and confirmed by the Egyptian antiquities, is as follows: Among the animals mentioned in the Bible, as illustrative of the wisdom and power of Providence, is one called in Hebrew the *reem*, a word which literally signifies "the tall animal." It is thus described in Scripture: "Will the reem be willing to serve thee, or abide by thy crib? Canst thou bind the reem with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" (Job xxxix. 9—12.) The translators have rendered the word reem *unicorn*, which seems absurd. Some commentators assert that it is the rhinoceros, or the buffalo, because the cognate Arabic word is sometimes applied to a species of gazelle, and the Arabs frequently speak of oxen and stags as one species. But neither the rhinoceros nor the buffalo can be called a tall animal, and the analogy between them and any species of gazelle with which we are acquainted would be very difficult to demonstrate. But we find upon the monuments an animal fulfilling all the conditions of the description; and that is the giraffe, which is represented



several times among the articles of tribute brought to the Pharaohs from the interior of Africa. The preceding sketch represents one of these designs.

A most interesting proof of the accuracy and fidelity of the Bible narration is furnished by the following considerations: The artists of Egypt, in the specimens which they have left behind, delineated minutely every circumstance connected with their national habits and

observances from the cradle to the grave; representing with equal fidelity the usages of the palace and the cottage; the king surrounded by the pomp of state, and the peasant employed in the humblest labors of the field. In the very first mention of Egypt, we shall find the scriptural narrative singularly illustrated and confirmed by the monuments.

"And there was a famine in the land — of Canaan — and Abram went down into Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." (Gen. xii. 10—15.)

Now let it be remembered that at present the custom for the Egyptian women, as well as those of other Eastern countries, is to veil their faces somewhat in the manner here represented. Why, then, should Abram have been so anxious because the princes of Pharaoh's house would see his wife Sarai? How, indeed, could they see her face, and discover that she was handsome, had she been veiled, according to the custom of the country now? The question is answered by the monuments, for here is a representation of the manner in which a woman was dressed in Egypt in ancient times.

It seems, therefore, that they exposed their faces; and thus the Scripture story is shown to be agreeable to the manners and customs of the country at the date to which the story refers. It is impossible to bring a more striking — though unexpected — proof of the antiquity and minute accuracy of the Bible record than this.

The period at which the custom of veiling the faces of women was introduced into Egypt was probably about five hundred years before Christ, when Cambyses, king of Persia, became master of that country. It was but natural that the conquered nation should adopt the fashions of the conquering one, particularly as at this period Persia was an empire of great wealth and power, and likely to give laws not only in respect to government, but in respect to manners also. The probability, therefore, that the Bible record was made previous to this event, even had we no other testimony, is very strong, from the fact that it relates — in the story of Abram and his wife, — an account which implies a fashion that probably never existed in Egypt after the conquests of Cambyses. How wonderful it is, that these mute monuments, after slumbering in silence for ages, should now be able to add their indubitable testimony to the truth of that book which we hold to be the Word of God!

CHAPTER CCLXXXV.

332 B. C. to A. D. 1798.

The Conquest of Alexander — Greco-Egyptian Kings — Cleopatra — Egypt a Roman Province — Origin of Monachism — The Saracens — The Mamelukes — The Turks.

The year 332 found Alexander of Macedon at the gates of Egypt. Tyre and Gaza had fallen before him, and Jerusalem had been passed without the shedding of blood. Nothing remained to check his march into Egypt; and in seven days the army arrived from Gaza at Pelusium, the frontier town of Egypt on the east. The Persian garrison yielded without striking a blow, foreseeing that resistance would be useless; and the whole country soon passed under the dominion of the Greeks. In fact, the Persians were the only inhabitants of Egypt who would have lifted a hand in opposition to Alexander; for the Egyptians were so galled by the Persian sway, and by the cruelties inflicted on the land by Cambyses, Ochus, and his successors, that the Greeks were welcomed as deliverers, and the conqueror of the world was received with open arms by the legitimate possessors of the country. Since the time of Psammeticus, also, a large number of Greeks had made Egypt their home, and, being liberal and accommodating in religious and political matters, the Egyptians had learned to look upon them more as allies than as foreigners. Alexander marched from Pelusium to Heliopolis, the sacred city, renowned for its temples and obelisks; from thence he went to Memphis, the capital of Egypt, and then, turning his steps northward, founded Alexandria, which became one of the most famous cities of ancient times. In order to confirm his power, he restored the former customs and religious rites of the Egyptians, which the Persians had so wantonly repressed; and, having thus enlisted in his favor the feelings of the entire nation, and having, furthermore, established the government on a wise and liberal footing, he and his army recommenced their march, and went into Assyria, where Darius was awaiting his approach.

On the death of Alexander, (323 B. C.,) his possessions were divided, and Egypt fell to the lot of *Ptolemæus Lagi*, one of his generals. He was the founder of a line of Greco-Egyptian kings, who held the government of the country during a period of two hundred and ninety years. The first three of the line were, in particular, the patrons of learning. Ptolemy Lagus did much towards embellishing Alexandria, and founded the library of that city. He established a museum or university, which afterwards became the centre of the civilization of the world. Philosophers and men of learning were invited to seek shelter in the tranquil land of Egypt from the storms which filled the horizon on every other side. He was succeeded by his son, *Ptolemy Philadelphus*. Under his auspices, the Septuagint translation of the Old Testament from Hebrew into Greek was made, for the benefit of the Jews who had settled in Egypt. The Ptolemaic

line extended through the following princes, to the conquest by the Romans, in 30 B. C.: —

Ptolemy	Lagus,	323 B. C.
"	Philadelphus,	284
"	Euergetes,	246
"	Philopator,	221
"	Epiphanes,	204
"	Philometor,	180
"	Physcon,	145
"	Lathyrus,	116
"	Alexander,	80
"	Auletes,	65
	Cleopatra,	52
	The Roman conquest,	30

Cleopatra was the eldest daughter of Ptolemy Auletes, and wife of his eldest son. They shared the throne together for a time; but, by a succession of intrigues, Cleopatra was deprived of all authority in the government, the whole of which was vested in the person of her brother and husband. Julius Cæsar, who came to Alexandria at this period, saw her, was captivated by her charms, and seconded her claims to the throne, which were ultimately acknowledged. In a revolt which followed, her husband lost his life, and Cæsar proclaimed her queen of Egypt. She was compelled to take her younger brother, only eleven years old, as her husband and colleague in the government. She caused him to be poisoned, however, at the age of fourteen, and remained sole possessor of the throne. When Cæsar was killed, she showed her regard for his memory by refusing to join the party of his assassins, though threatened with death by Cassius unless she lent them her support. She even took part against them, and sailed with a fleet to the assistance of the triumvirs, but was forced back to Egypt by a storm. After the battle of Philippi, Mark Antony summoned Cleopatra to appear before him at Tarsus, in Cilicia, on the pretext that she had furnished supplies to Cassius. She prepared for the interview in a manner suitable to the most beautiful queen of the East, who was to present herself before the Roman conqueror. Laden with the most magnificent offerings and presents of all kinds, she sailed, with her fleet, to the mouth of the Cydnus. History seems to have left her here, and the wand of the poet to have taken the place of the pen of the historian. Her voyage along the banks of the Cydnus has furnished a theme for the most florid description to the romancers of all ages, and, in the coloring of Shakspeare, it seems more like an Oriental vision than a reality.

Cleopatra entering her Barge to sail up the Cydnus.

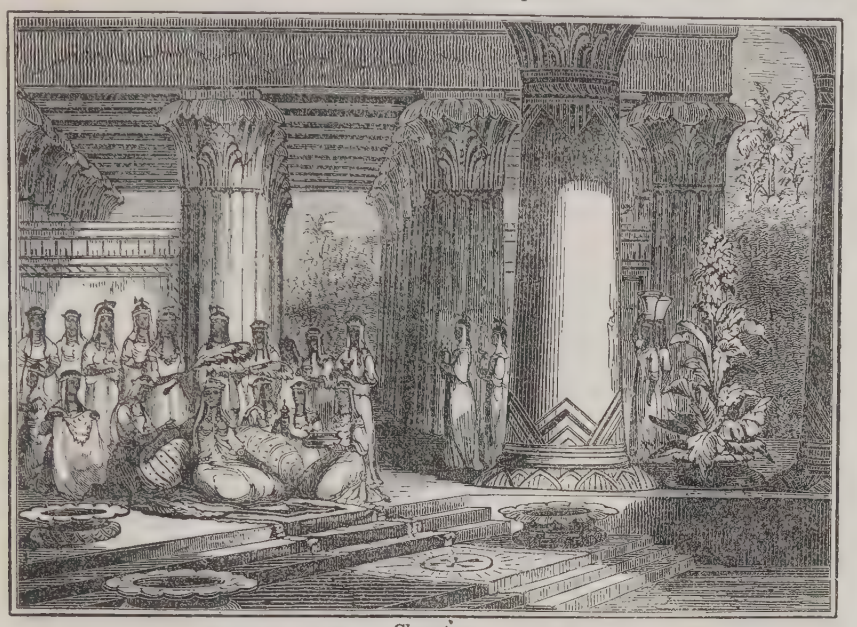
"The barge she sat in like a burnished throne
Burned on the water: the poop was beaten gold;
Purple the sails, and so perfumed, that
The winds were lovesick with them: the oars were silver,
Which to the tune of flutes kept stroke."
"For her own person,
It beggared all description: she did lie
In her pavilion, (cloth of gold, of tissue,)
O'erpicturing that Venus where we see
The fancy outwork nature. On each side her
Stood pretty, dimpled boys, like smiling Cupids,
With diverse-colored fans, whose wind did seem
To glow the delicate cheeks which they did cool."
"At the helm
A seeming mermaid steers; the silken tackle
Swells with the touches of those flower-soft hands
That yarely frame the office. From the barge
A strange, invisible perfume hits the sense
Of the adjacent wharfs. The city cast
Her people out upon her; and Antony,
Enthroned in the market-place, did sit alone."

As Cleopatra had anticipated, Antony saw, and was captivated. He followed her to Alexandria, where he remained in her company through the winter that followed. He then returned to Rome, where, for political reasons, he married Octavia, the sister of Augustus then called *Octavius*. When the civil war between Antony and Octavius broke out, Cleopatra joined the former with a fleet of sixty ships. In the sea fight of Actium, however, her courage was unequal to the conflict, and, as the danger approached, she fled with the whole squadron, and Antony, "whose heart was to her rudder tied by the string," steered after her, leaving his hope of victory and the honor of his name behind him. Octavius sent word to Cleopatra that, on condition of her putting Antony to death, or banishing him from her kingdom, she might expect every favor at his hands. She refused, and Octavius marched against Alexandria, which fell before his arms after a slight

resistance, in which Antony's fleet, cavalry, and infantry successively deserted him, and went over to Octavius. Antony fell upon his own sword; and Cleopatra died from the bite of an asp, which she applied to her arm, rather than grace the triumph of Octavius. Cleopatra was the last of the line of the Ptolemies, and with her death closed the Greco-Egyptian dynasty. Egypt became a Roman province, and the immense treasures of its royal palace fell into the hands of Octavius, who now became emperor of Rome.

For six hundred and seventy years Egypt remained in the hands of the Romans, quietly submitting to the law of necessity. It continued to be the "granary of Rome," and, for seven centuries, a portion of its full harvests crossed the Mediterranean, to feed the millions who ranged themselves under the banner of the Empire. Alexandria preserved its commercial importance, and, for a long period, continued to be one of the most wealthy and busy cities in the world.

The peace of the Roman dominion in Asia and



Cleopatra.

Africa was secured by eight legions of the standing army maintained in this quarter. The Christian religion, during this period, gradually gained a footing in the country, and was accompanied by the same enthusiasm, sectarianism, and mental gloom, which, in the earlier history of Egypt, had accompanied the pagan mysteries. It was here that anchorites and monks had their origin. The sternness of a sombre religion in every part of the East threw over life a melancholy shade; and, at the period of Christ's coming, it was more than ever considered a religious act to quit the busy world, and even to add bodily pain to the gloom of solitude. At the commencement of the Christian era, when civil war and battles by land and sea were every-day occurrences, retirement and religious meditation were only the more agreeable to men of contemplative minds. This spirit, which still prevails in the East, passed over, with many other Oriental ideas and doctrines, to the early Christians, and it was in Egypt, during the Roman sway, that they existed in the greatest number. Persecution soon following under the emperor Decius, every cave or hollow tree held its recluse; and in every solitary wild wandered and prayed the hermit or the anchorite. Still later, a sect of anchorites was founded in Syria, from whence their doctrines spread into Egypt. Simeon Stylites was the father of the sect, and a most devoted observer of its tenets. He passed thirty years on the top of a column, without changing his position, and finally died there. Somewhat in the spirit of derision, his followers were called *pillar saints*, *holy birds*, and *aërial martyrs*. As if seclusion were not enough, these deluded fanatics passed their time in ingenious self-torture — perpetual silence, heavy chains, severe flagellations, and loud hymns, even during the coldest winter nights. Such was the origin of Monachism, which still exists, though with the revival of science, and the consequent diffusion of more liberal views, the stricter kinds of anchorites have gradually disappeared. At the present day, few men retire to a closer seclusion than that of a convent.

After the division of the great Roman empire, in the time of Theodosius, into the Western and Eastern empires, Egypt became a province of the latter, and sunk deeper and still deeper in barbarism and weakness. To the spread of the Saracenic empire it could offer no resistance, and, with the exception of Alexandria, which made a vigorous defence, (A. D. 640,) fell an easy prey to the Mahometan invaders. In our history of the Saracens, we have given a full account of the victories of Amrou, the general who led the forces of Omar through the Egyptian campaign. For six centuries Egypt remained under the khalifs, the administration being conducted by local governors, who, from time to time, rebelled against the authority of the khalifs, thus frequently requiring them to despatch an army to subdue the disaffected province. In 970 commenced the dynasty of the Fatimite khalifs, who reigned over Egypt, independent of, and rivals to, the Abbaside khalifs of Bagdad. This was the period of the wars of the early crusades, in which the Fatimites acted a conspicuous part. During the reign of Dhaher, the seventh khalif of this line, occurred the most dreadful famine which ever visited Egypt. The Fatimite line

ceased in 1171, when another dynasty succeeded. Finally, in 1254, occurred the insurrection of the Mamelukes, whe drove the khalifs from the country, and seized the government for themselves.

These Mamelukes, or Memlooks — a name derived from an Arabic word signifying *slaves* — were originally prisoners of war, with whom the Asiatic markets were glutted by the devastating wars of Zingis Khan. Many thousands of them were purchased by Malek Salech, a distant connection of one of the khalifs of the last mentioned dynasty, and were embodied by him into a distinct military organization. There were twelve thousand of them, and their discipline and severe training rendered them one of the most efficient arms of the service. Their very excellence, however, rendered them formidable to their masters; and when, in 1254, they revolted, and killed Tooran Shah, the last of the khalifs, they found but little difficulty in elevating to the throne one of their own number, *El Moez Turkoman.* For two hundred and sixty-three years the Mamelukes held the country under their sway, acknowledging no higher authority than that of the bravest of their number — whom they elected to the supreme power. They were merciless and rapacious; their morals were depraved, and their habits licentious. Successive chiefs held the power, alternately making conquests beyond their frontiers, and losing them again before a quarter of a century had elapsed.

In 1517, Selim I., sultan of the Ottomans, marched against the Mamelukes. A battle ensued between his forces and those of Tuman Bey, the Mameluke commander. The latter was defeated and slain under the walls of Cairo, the dynasty to which he belonged, wa completely overthrown, and Egypt fell into the hands of the Turks. Selim was obliged to retain the Mamelukes, however, as a military aristocracy in Egypt. The twenty-four beys, who governed as many provinces, were left in possession of their power, though subject to a pacha, who was appointed by the Ottoman sultan, and who resided at Cairo. Selim even made conditions with the Mamelukes by a regular treaty, in which he acknowledged Egypt as a republic, the nominal head of which was to be a sheik, appointed by the twenty-four beys. In time of war, the republic was to send twelve thousand men to join the Ottoman armies. The pacha could be suspended from his functions by the beys, if he acted arbitrarily, until the pleasure of the sultan should be known. The beys were elected by their own body, and were in reality nearly independent of the authority of the sultan, and of his deputy at Cairo. This state of things continued till the middle of the last century, when, under Ali Bey, who reigned from 1766 to 1773, the number and wealth of the Mamelukes gave them such a superiority over the Turks in Egypt, that the sultan was obliged to conform entirely to their wishes. This aristocracy continued to reign till the close of the eighteenth century, when the invasion of Bonaparte changed the destinies of Egypt. In the battle of the Pyramids, the Mameluke cavalry dashed itself to pieces against the French squares, and their ranks melted away before the destructive fire of European artillery. Of the French in Egypt we shall speak more fully in the next chapter.

Bonaparte at the Pyramids.

CHAPTER CCLXXXVI.

A.D. 1798 to 1849.

The French in Egypt — Mehemet Ali — Destruction of the Mamelukes — Egypt at the present Day.

The Directory which governed France, in 1798, planned the invasion of Egypt for two reasons — to open a way for attacking the British in India, and to remove Bonaparte, for a time, at least, from France. Avowing neither of these reasons, their ostensible pretext was to rescue Egypt from the domination of the Mamelukes, from whose tyrannical and oppressive government Egypt had long been suffering. The expedition was fitted out on a grand scale. Bonaparte regarded it as a gigantic conception, and a new means of astonishing mankind. The fleet consisted of sev-

eral hundred sail, among which were thirteen ships of the line, with many smaller vessels of war and transports. In this fleet embarked an army of twenty-eight thousand men, and a body of one hundred men of science, who were furnished with books and the instruments necessary for prosecuting their researches among the antiquities of Egypt. The expedition set sail from Toulon on the 18th of May, 1798. In six weeks it arrived off Alexandria: the following day, the 30th of June, this city capitulated to the advanced French guard, consisting of three thousand men, poorly armed, and harassed with fatigue. Five days after, Rosetta and Damanhur had fallen before Bonaparte, and he had obtained a secure footing in the country. On the 19th of July, his army came in sight of the Pyramids. Their progress, however, was not an easy one: provisions were scarce; the sun poured down its scorching heat; and, as if to inflict upon them the sufferings of Tantalus, they often encamped in immense fields of wheat, while the country around afforded neither mill to grind it nor oven to bake it. But, in spite of these disadvantages, they persevered; and, in the battle of the Pyramids, which occurred on the 27th of July, the Egyptians, with the Mamelukes, were defeated, with the loss of ten thousand men, their artillery, and baggage. Cairo soon fell into the hands of the French, and the country became virtually theirs.

While in Egypt, Napoleon caused strict justice to be practised between man and man. He encouraged commerce, and gave free passage to all pilgrims going to and from Mecca. He granted equal rights of inheritance to all the children of the same parents, and improved the condition of women, by giving them a certain portion of their husbands' property at their death. He encouraged marriage between his soldiers and the natives, and endeavored to restrain polygamy. The situation of France being such as rendered his presence necessary, he left Egypt in August, 1799, closing his career in that country with the defeat of the Turkish army at Aboukir. General Kleber was left in command; but, being assassinated by one of the natives, the authority devolved upon General Menou. In 1801, the British, who, three years before, had destroyed the French fleet in Aboukir bay, despatched an expedition to restore Egypt to the Turkish power. This was finally successful, and the pacha appointed by the sultan was restored. The Mamelukes, however, who still remained in the country, could never agree with the deputy appointed by the Porte, and continual scenes of bloodshed and treachery took place.

In these contests between the rival powers, a poor Albanian youth, named *Mehemet Ali*, distinguished himself by his bravery and devotion, and gradually obtained such a hold on the affections of the soldiers of the pacha, that this officer became jealous of his power; and, to get rid of him, obtained his appointment as governor of Saloniki. But Mehemet's influence was already so great that the inhabitants of Cairo took arms in his favor, and it was even represented by the *ulemas*, or "wise men," to the divan of Constantinople, that he alone was able to restore tranquillity to Egypt, which, at this time, the governor, Rhenschid Pacha, plundered and oppressed. Before receiving the appointment from Constantinople, the people had conferred upon Mehemet the office, the duties of

Slaughter of the Mamelukes.

which he discharged, without accepting its external dignities and emoluments. In 1806, he was confirmed as governor of Egypt by the Porte, and was elevated to the rank of a pacha of three tails. He soon restored the country to order, and accustomed the undisciplined troops to subordination. He reduced the Mamelukes to subjection; but, finding them untractable and treacherous — continually at war one with another, without union for the common good, and leagued together only for evil — he formed the design of destroying them at a single blow. He therefore collected the greater part of the entire corps, at the citadel, as for a banquet. Here four hundred and seventy were shot, and the rest were decapitated. The scene has been thus described: —

"They came, according to custom, superbly mounted on the finest horses, and in their richest costume. At a signal given by the pacha, death burst out from all sides. Crossing and enfilading batteries poured forth their flame and iron, and men and horses were at once weltering in their blood. Many precipitated themselves from the summit of the citadel, and

were destroyed in the abyss below. Two, however, recovered themselves. At the first shock of the concussion, both horses and riders were stunned; they trembled for an instant, like equestrian riders shaken by an earthquake, and then darted off with the rapidity of lightning: they passed the nearest gate, which, fortunately, was not closed, and found themselves out of Cairo. One of the fugitives took the road to El Arish, the other darted up the mountains. The pursuers divided, one half following each.

"It was a fearful thing, that race for life and death! The steeds of the desert, let loose upon the mountains, bounded from rock to rock, forded torrents, or sped along the edges of precipices. Three times the horse of one Mameluke fell breathless: three times, hearing the tramp of the pursuers, he arose and renewed his flight. He fell, at length, not to rise again. His master exhibited a touching instance of reciprocal fidelity: instead of gliding down the rocks into some defile, or gaining a peak inaccessible to cavalry, he seated himself by the side of his courser, threw the bridle over his arm, and awaited the arrival of his executioners. They came up, and he fell beneath a score of sabres, without a motion of resistance, a word of complaint, or a prayer for mercy. The other Mameluke, more fortunate than his companion, traversed El Arish, gained the desert, escaped unhurt, and in time became governor of Jerusalem." A few of the Mamelukes, not in the citadel at the time of the massacre, made their escape to Dongola, and a number collected at Derr. But the victorious troops of the pacha pursued them, and they are now extinct.

From this time tranquillity reigned in Egypt. The extirpation of the Mamelukes proved a blessing to the country; but the means of obtaining his end, brought much obloquy upon Mehemet's name. He, however, devoted himself with such energy to the improvement of the condition of his people, that it was impossible not to see that, in his own opinion, he had acted for the best, and that he considered himself justified by the state of the country and the necessity of taking stern measures for self-defence. He established an army to consolidate his power and preserve his authority; not an army after the Turkish fashion — a mere turbulent militia, dangerous to those who kept it in their pay — but an army subjected to the rigor of discipline. He next turned his attention to the wants of the navy, and afterwards to the establishment of schools and hospitals. The ulemas were transformed into paid officers; agriculture was extended, and the races of sheep and horses improved; commerce and manufactures flourished; Europeans were protected and countenanced, and learned travellers encouraged Ismael Gibraltar and others were sent to Europe, in 1818, in order to form alliances; a canal was dug to connect Cairo with Alexandria. Under the auspices of the pacha, olive and mulberry-trees, hitherto unknown in Egypt, were planted; sugar refineries, saltpetre manufactories, and cannon founderies established; quarantine rules and vaccination were introduced.

The British, French, and other nations now sought the friendship of Mehemet, and the Porte began to be terrified at the spread of his power and influence. In the Greek revolution, which commenced in 1821, and lasted for many years, the Egyptians several times took part, fighting on the side of the Turks. Ibrahim Pacha, the son of Mehemet, led the troops, and Ismael Gibraltar held the command of the fleet. In 1827, the combined Turkish and Egyptian fleets were destroyed at Navarino. Since this period, Egypt has played no prominent part in history. Mehemet Ali remained sovereign of Egypt, till 1848, preserving the external marks of respect towards the grand seignior. He was the absolute lord of the soil and of all its productions. He held the monopoly of the products of Egypt, and of the East India goods which passed through it: a few houses only were permitted to take part in the commerce. Young Turks were educated at Paris, out of a fund appropriated by him: the Christians possessed his confidence, and he even raised them to the rank of bey — a thing before unheard of among Mussulmans. He was a despot, and his government was absolute; but he still chose to govern according to systematic forms and regulations. He formed a council, consisting of his chief officers, and of the provincial and local governors and sheiks, whom he occasionally consulted. Tortures and other barbarous punishments were abolished; prejudices against the arts and languages of Europe were removed from the minds of his subjects. He was very sensitive to calumny from abroad, and thought much of his reputation, and of the name he would leave after him. It is certain that he gave an impulse to the native population, which can never be entirely lost, and that the seeds of improvement which have been scattered over Egypt must, in course of time, spread into other portions of the Arab world.

Mehemet ceased to rule, through imbecility, in 1848, and died in August, 1849; his son Ibrahim Pacha inheriting the throne, and following his system. He ruled but a short time, however, dying November 10, 1848, after a reign of two months and ten days; Abbas Pacha, his nephew, being his successor, and the present sultan of Egypt.

CHAPTER CCLXXXVII.

Modern Egypt. — Manners and Customs.

It is now about twelve hundred years since Egypt has been under the sway of the Mahometan rulers, and, as might have been expected, the people are assimilated to other Mahometan countries. The physical features of the country remain, though even these are modified. The Nile still rolls through its lengthened course, and still annually overflows its banks; but owing to the neglect of the inhabitants, the desert has encroached upon the fertile land, and at the present day, out of two hundred thousand square miles of territory, only sixteen thousand are susceptible of cultivation.

The present population of Egypt, in its varied races, bespeaks the vicissitudes of its history. The old inhabitants are, indeed, passed away — the builders of Thebes, and Memphis, and the Pyramids, have vanished, leaving no certain type of their generation. The following is the common classification of the present inhabitants: the *Copts*, supposed to be the descendants of the original Egyptians, though probably they are the feeble remnant of a more numerous Christian population; the *Fellahs*, who form the bulk of the laboring classes; they are a mixture of Arabs and Syrians, and are rigid Mahometans; the *Bedouin Arabs* are numerous in the deserts and plains, and are like their countrymen elsewhere; the *Arabian Greeks*, descendants of Greek colonists, who have lost their language, and speak a kind of Arabic. Beside these there are Jews, Maronites, Syrians, Armenians, Turks, Moggrellins, or Western Arabs, Ethiopians, and Europeans. The numbers of the leading classes are thus estimated: —

Copts,	160,000	Jews,	20,000
Arab Fellahs,	2,250,000	Syrians,	20,000
Bedouins,	130,000	Armenians,	10,000
Arabian Greeks,	25,000	Europeans,	4,000

The Copts, are nearly of the same color as mulattoes. They have small black eyes, high cheek bones, short elevated noses, large mouths, thick lips, slight beards, and half-woolly hair. In the towns they are merchants, and many officiate as clerks and accountants. They are represented as crafty, covetous, cringing, and addicted to mean sensual indulgences. They are, however, a peaceable race, and are said to be remarkable for the warmth of their domestic attachments. Though they are found in every part of the country, their chief seat is in Upper Egypt, where whole towns are peopled by them.

The most numerous part of the population, being that almost exclusively employed in agriculture, consists of Arabs, whom the fertile soil of Egypt has attracted from all the surrounding regions of desert. Lower Egypt has been peopled chiefly from Arabia and the shores of the Red Sea: Upper Egypt, from the tracts of Africa, which lie to the west and south. These cultivating Arabs, called *Fellahs*, retain much both of the features and character of their original tribes — an oval countenance, dark skin, large forehead, and small, sparkling eyes. Neither have they, by any means, lost that pride, attachment to kindred and ancestry, and vindictive spirit which distinguish the independent sheiks of the desert. On the whole, however, their conduct is much more settled and peaceable; indeed, in the large towns of the Delta, they have contracted dissolute and irregular habits, which seem to have prevailed from antiquity in that part of Egypt.

The Mamelukes can claim but slight notice, as forming part of the inhabitants of the country, since the rigorous though cruel policy of Mehemet Ali has finally rooted them out of Egypt, and scarcely allowed them to find refuge in the remotest depths of the African continent. This extraordinary race, without kindred, without progeny, consisting of slaves imported from a remote country and raised, by the ill-earned favor of

Egyptian Women riding

An Egyptian Party at Dinner

Lady dressed for walking: Lady in her Dress at Home.

their masters, to the most distinguished posts, formed the most prominent part of the Egyptian population. Their bravery, their splendor, their incessant conflicts with each other and with the Turks, gave to Egypt a stirring and picturesque aspect, which no other part of the Ottoman empire exhibited.

The modes of dress are as various as the classes of people, especially in the larger cities. The Turkish costume, consisting of a flowing robe and large turban is prevalent. The ladies are veiled when riding or walking, as in Syria, and other parts of Turkey. Some of them are handsome, and are distinguished for a graceful carriage. The sex are secluded in harems, though they have more freedom than in most Mahometan countries. Women of the lower classes are seen abroad and unveiled. Among the merchants in the largest towns, the European dress is beginning to be adopted. In place of the robe, a frock coat is common, and a low, cylindrical cap and tassel sometimes supersede the turban.

It is a common practice with ladies in Egypt, as in Persia, to tinge their eyes with a black powder, called *khol*. This seems to have been an ancient practice, for vessels containing this powder have been found in the tombs. The hands and feet are also tinged with a decoction of the henna-tree, a kind of privet, which imparts an orange hue. Women of the lower classes mark their bodies with a blue tint, like that used by sailors in tattooing their wrists and arms. Beauty, in women, is somewhat estimated by weight, as in many other Mahometan countries.

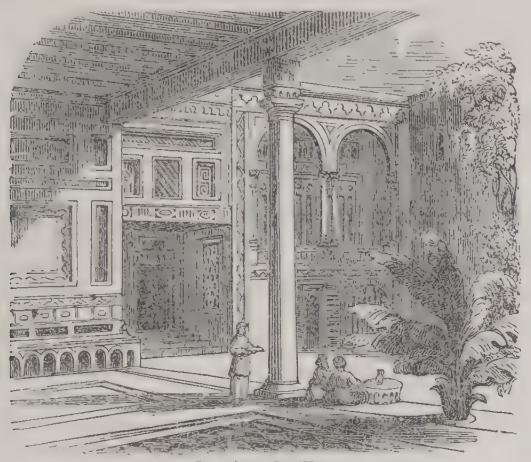
The general mode of travelling is on camels, horses asses, and mules, or in boats on the Nile. At present, travellers may go safely, though not with much comfort, to the most interesting ruins. The people are so various that the customs are diversified, though Turkish manners prevail. The Arabs are cheerful, quiet, and have many good qualities. The Jews are described as marked with avarice and a want of neatness. They, with the Copts, are generally merchants and officers of the customs. The Bedouins, or pastoral Arabs, are warlike and free, living by plunder as much as by industry. The inhabitants of the cities are indolent and sensual. They have little employment, and their amusements are of a depraving kind.

The modern Egyptians are so inert, that they hardly possess a national character. They have many things in common with the mass of Orientals. As in other Mahometan countries, the European or American here remarks various trifling practices, totally at variance with those to which he has been accustomed. He will observe that the beard is worn and the hair shaven; that the men wear petticoats and trousers, and the women trousers. Fingers supply the place of forks; a cushion is used instead of a chair, and a tray instead of a table, is set upon the floor. To inquire for the health of the ladies of a family is a mortal affront to the master, and to praise his children is to be suspected of fascination, and the "evil eye." Females hide their faces, and display their bosoms. Many things seem to be studiously adhered to because they are at variance with European usage. The morality and religion differ no less than the manners from our own. "An Englishman," says Madden, "calls Oriental courage, ferocity; religion, fanaticism; wisdom, craft; policy, perfidy; philosophy, taciturnity; dignity, arrogance; sentiment, sensuality. On the other hand, a Mahometan considers European morality to be inn-

delity; science, witchcraft; precaution, impiety; peacefulness, imbecility," &c.

In Cairo, and other large towns, the inhabitants delight in the exhibition of wrestlers, rope-dancers, &c. Swimming is a common amusement, and it is common to see a party of youths swimming far into the Nile to visit a distant village. Sometimes they float downwards on their backs, holding their pipes in their mouth. The exhibitions of the serpent charmers are terrific. They handle the serpents with perfect familiarity, and are seldom bitten: in some cases, they have probably deprived the reptiles of their power to do harm. The dancing women are numerous. They perform in public, and also in the harems. Their exhibitions conform to the state of moral sentiment, and are, of course, such as would not be tolerated in Europe.

The common language of Egypt is the Arabic, and among merchants the *lingua Franca*. The Coptic is the most ancient tongue, but it is not spoken. It is used by the Copts in worship, and there is in it a version of the Scriptures. It is supposed to be the language of the ancient Egyptians, though mixed with Greek and Arabic.



Interior of a House.

In the towns, the houses are generally square, with flat roofs, and built without much regard to elegance. Some of the dwellings of Cairo are fine, and in the Turkish fashion. Many of the Arabs live in tents or rude huts. The Arabs of Goomoo dwell in the passages of the ancient tombs, which they divide with partitions of clay.

Egypt is the land of abundance. In many places, there are three harvests a year. Food is cheap, and yet many of the inhabitants, unable to obtain the means to purchase it, suffer under privations. The common food is *pillau*, or boiled rice, and rancid butter, bread of millet and dates. Some mutton and poultry is consumed and much buffalo milk. The water is that of the Nile, collected in cisterns. *Rakee* is consumed in considerable quantities, and many drink it to intoxication. Smoking is as general as it is in Turkey. In Upper Egypt, one thousand eggs, or fourteen fowls, may be purchased for a dollar — but that dollar is scarce. The same sum will purchase a large number of pigeons, which are bred extensively.

The most common diseases are hydrocele and ophthalmia; the most fatal, the plague, dysentery, and fevers. European physicians are in great request, though barbers are generally the chief surgeons. Charms and amulets are resorted to in cases of disease.

In modern, as was the fact in ancient times, throughout the whole of Egypt, even in the Delta, there are numerous canals to preserve the water after the overflow; and from these the country is supplied with moisture. The lands in Upper Egypt — to aid the process of artificial irrigation — are dug into small squares, connected by gutters or furrows; and the water, being raised from the stream, either with a machine or by manual labor, is admitted into these ridges, and flows from one square into another. This operation forms the most laborious part of a Fellah's employment; particularly where the Persian water wheel — adopted in many parts — is not in use.

It has been remarked that, among the Egyptians, the attachment is less to the soil than to the river — the River Nile, which is in their eyes, as it was in the eyes of their forefathers, a sort of Divinity. They speak of their Nile with the intensity of personal affection; it is their daily benefactor; to it they owe their wealth, great or small, the verdure of their fields, their food, their drink, their clothing; for it produces the vegetables and fish they eat; it gives the water with which they quench their thirst and cook their victuals; it causes the cotton-tree to grow, of which they make their garments; it supplies their flocks and herds. There is not a woman on its banks, who, from the time at which she is at first able to carry a pitcher on her head, or bear one in her hand, does not daily replenish it from the sacred and venerable stream. Its praise passes into proverbs, in their daily talk. "I remember," says Bowring, "travelling to the Bahr el Teressouff, and having alighted, gave my horse to a poor Fellah woman; when, on remounting, I put a small coin into her hand, she said, 'May Allah bless thee as he blessed the course of the Nile!' A hundred times I had been told in Egypt, 'You will return hither. No one ever drank the waters of the Nile, without being irresistibly impelled to drink them again.' And the water, though not clear, is delicious and healthful. The Egyptian Levantines have a saying, that 'what Champagne is to other wines, is the Nile to other waters;' and there is also an Arabian proverb — 'Had Mahomet drank the waters of the Nile, he would have staid on earth, and not have allowed himself to be conveyed to Paradise.'

"There are between five and six thousand boats constantly in movement on the two main branches of the Nile, through Rosetta and Damietta, and from the point of their union up to Assouan. There is the first cataract, as it is called: but it is not a cataract; it is merely a rapid, where the waters rush through the granite rocks, having, however, channels so large, that during certain months of the year, the boats can be hauled through, and proceed to Wadi Halfa, the second cataract. The boats are of all sizes, from the smallest *punt* to vessels which will convey two hundred tons of goods. They are for the most part of coarse construction, carrying enormously large triangular sails, and are frequently overturned by the sudden gusts on the river."

Among the people of Egypt, parents seldom devote much of their time or attention to the education of their children; generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a schoolmaster. As early as possible, the child is taught to say, "I testify that there is no deity but God; and I testify that Ma

homet is God's apostle." He receives also lessons of religious pride, and learns to hate the Christians, and all other sects but his own, as thoroughly as does the Moslem in advanced age. Most of the children of the higher and middle classes, and some of those of the lower orders, are taught by the schoolmaster to read, and to recite the whole or certain portions of the Koran by memory. They afterward learn the most common rules of arithmetic.

Schools are very numerous, not only in the metropolis, but in every large town; and there is one, at least, in every large village. Almost every mosque, public fountain, and drinking-place for cattle, in the metropolis, has a school attached to it, in which children are instructed at a very trifling expense; the *fickee*, or master of the school, receiving from the parent of each pupil about three cents of our money every Thursday.

The master of a school attached to a mosque, or other public building, in Cairo, also generally receives yearly a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap, eight or nine yards of cotton cloth, half a piece of linen, and a pair of shoes, and in some cases from three to six cents. These presents are supplied by funds bequeathed to the school, and are given in the month Ramadan. The boys attend only during the hours of instruction, and then return to their homes.

The lessons are generally written upon tablets of wood painted white, and when one lesson is learnt, the tablet is washed, and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablets in his hands, or a copy of the Koran, or one of its thirty sections, on a little kind of desk made of palm sticks. All who are learning to read, recite their lessons aloud, at the same time rocking their heads and bodies incessantly backward and forward; which practice is observed by almost all persons in reading the Koran, being thought to assist the memory. The noise may be imagined.

The schoolmasters in Egypt are mostly persons of very little learning; few of them are acquainted with any writings except the Koran, and certain prayers, which, as well as the contents of the sacred volume, they are hired to recite on particular occasions. We are told of a man, who could neither read nor write, succeeding to the office of a schoolmaster in some village. Being able to recite the whole of the Koran, he could hear the boys repeat their lessons; he employed the head boy in school to write them, pretending that his eyes were weak. A few days after he had taken this office upon himself, a poor woman brought a letter for him to read from her son, who had gone on a pilgrimage. The fickee pretended to read it, but said nothing; and the woman, inferring from his silence that the letter contained bad news, said to him, "Shall I shriek?" He answered, "Yes." "Shall I tear my clothes?" "Yes." So the woman returned to her house, and, with her assembled friends, performed the lamentation, and other ceremonies usual on the occasion of death. Not many days after this, her son arrived, and she asked him what he could mean by causing a letter to be written stating that he was dead. He explained the contents of the letter, and she went to the schoolmaster, and begged him to inform her why he had told her to shriek and to tear her clothes, since the letter was to inform her that her son was well and arrived at home.

Not at all abashed, he said, "God knows futurity! How could I know that your son would arrive in safety? It was better that you should think him dead than be led to expect to see him, and perhaps be disappointed." Some persons who were sitting with him praised his wisdom, exclaiming, "Surely our new fickee is a man of unusual judgment." And for a while, he found that he had raised his reputation by this trick.

It will be seen from this account that education is in a low condition; and even this is only enjoyed by a portion of the people. Among other means of raising their character, Mehemet Ali established a college at Boulak, near Cairo, which for some years had several hundred students. Various books were translated for the use of the institution, and instruction given in the French and Italian languages. The general mass of the people, however, still remain sunk in ignorance, and the arts are in a state of equal depression.

The general religion is the Mahometan. The Copts, however, profess Christianity, though they practise circumcision, and have auricular confession. In their religious superstitions, the Egyptians resemble the Turks. They have hired wailers at funerals, to make loud lamentations: in the case of a *welee*, or reputed saint, these mournings are turned into cries of joy, at the release of the pious man from this world to the world of happiness, to which it is supposed he has certainly departed. The belief in genii — a class of spirits who play so prominent a part in the Arabian Nights' Entertainments — is not only held by the people, but the learned. These supernatural beings are supposed to have a sort of middle rank between angels and men, to be created of fire, capable of assuming any form, and of becoming invisible. They are presumed to inhabit rivers, ruined houses, wells, baths, ovens, &c.

Marriages in Egypt are generally contracted by the intervention of friends, and frequently the parties do not see each other till the wedding ceremony. This is attended with rejoicings. The females are married at fifteen, and often at an earlier age: they have passed their prime soon after twenty.

Egypt is an independent and absolute government, under the rule of a prince who styles himself *pacha*. Mehemet Ali passed many good and useful laws; but the country is, nevertheless, much depressed. Various losses compelled him to raise a revenue from the small gains of the industrious; and the Fellahs receive so little of the crops, that they would cease to cultivate the earth unless compelled to plant, and to sell the produce to the pacha. Of course, he sets the price, and, moreover, makes a part of the payment in his own merchandise. The exportation of cotton constitutes an important item in the commerce of Egypt. Until 1822, that which was raised was of an inferior quality. Since then, a better sort has been introduced, little inferior to the Sea Island. The annual crop is now twenty million pounds. Caravans are employed in the trade with Assyria, Darfur, Sennaar, Barbary, and Syria. There is also some trade with the ports of the Red Sea. Mehemet Ali made strenuous exertions for the promotion of manufactures. Cotton and woollen cloths are made in Esueh, Boulak, and other places. Linen is manufactured at Siout. There are also some manufactures of silk, saltpetre, and

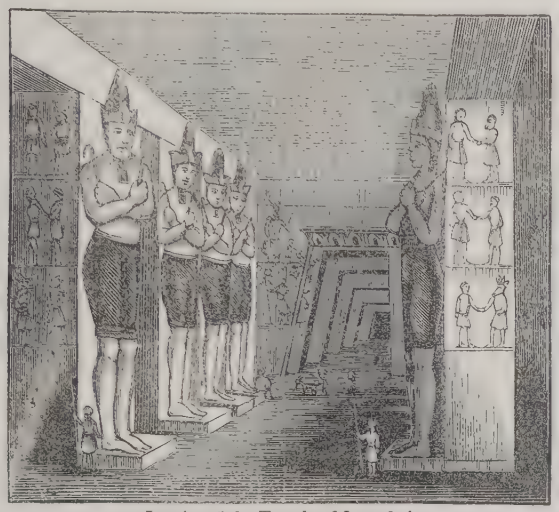
earthen ware. It is said that the pacha mistook the resources of the country and the disposition of the people in establishing these. Agriculture is the true wealth of Egypt, and the manufactures are supposed to have impoverished it. This may be the case thus far, but the final result may still prove advantageous to the nation.

The military force of Egypt is about seventy-five thousand men, disciplined and armed in the European mode, beside the irregular forces of the country, employed on extraordinary occasions. The troops are chiefly Arabs and Syrians. The navy was nearly annihilated at the battle of Navarino, in 1827, but still consists of twelve ships of the line, fifteen frigates, and forty smaller vessels. The revenue of the government is estimated at twenty millions of dollars.

Ethiopia: Nubia.

CHAPTER CCLXXXVIII.

Ancient Names of Ethiopia — Geographical Account — Interior — Ethiopian History — Nubian History.



Interior of the Temple of Ipsambul.

Nubia is the name given to an extensive tract of country stretching along the Upper Nile, from the tropic nearly to the tenth degree of north latitude. It formed a part of the ancient Ethiopia, which, in its restricted sense, included Ethiopia beyond Egypt, or Nubia and Abyssinia, and Interior Ethiopia, or Kordofan, Darfur, Bergoo, and other countries of Central Africa but little known.

Nubia, as we proceed south, bears the names of *Dongola* and *Sennaar*. At first, the country susceptible of cultivation, particularly between the cataracts, is confined, like that of Egypt, to a narrow strip along both sides of the Nile. South of the second cataract, the tillable land expands into broad plains, now covered with ruins, showing a former dense population. Indeed, before the obstructions at the cataracts were worn away, the upper country seems to have been extensively watered by the river. The Great Desert, approaching close to the Nile, shuts in Nubia on the west, and the Red Sea bounds it on the east. Between this sea and the Nile, and extending to 20° north latitude, is the frightful Nubian Desert, which has been very destructive to the slave and merchant caravans that cross it from one bend of the Nile to the other. Three fourths of Nubia are an irreclaimable waste.

The frontier town in Egypt is Assouan, or "the opening," so called because by its situation, from the structure of the mountains on each side, it formed a kind of gate to Ethiopia. The former names of the place were *Philæ* and *Syene*, both having the same meaning as *Assouan*. Here, too, the Ptolemies built the town of Elephantine, whose ruins, which still astonish the traveller, we have already noticed.

Derr is at the point where the caravans, coming north through the Nubian Desert, strike the Nile. Dongola is a great slave mart, in about 20° of latitude, on the Nile. Here the Mamelukes established themselves when driven from Egypt. In about latitude 18°, the River Tacazze, the first tributary to the Nile, enters that singular stream. Shendy, the chief depot of slaves and gold from Central Africa, is on the Nile, half way between the mouths of the Tacazze and of the "Blue Nile," which also comes in from the west. In this quarter was the ancient Meroë, an early focus of civilization. The town of Sennaar is a place of some ten thousand inhabitants, situated about one hundred and eighty miles up the Blue Nile. Suakem is the chief port of Nubia on the Red Sea.

All along the banks of the Nile in Nubia, are strewn pyramids of unknown antiquity, ruined temples in the midst of uninhabited tracts, and a variety of monuments, partaking of the general character of those of Egypt, and thought by some to be the ancient models of the latter. Near Merawe are seven or eight temples, adorned with sculpture and hieroglyphics: one of them is four hundred and fifty by one hundred and fifty-nine feet in extent. Near Shendy are forty pyramids. But the most remarkable monument of Nubia is the Rock Temple of Ipsambul, not far above Derr. It is cut from a mountain of solid rock, and adorned within with colossal statues and painted sculptures, representing castles, battles, triumphal processions, and religious pageants. On the outside are four colossi, larger than any sculptured figures in Egypt, except the Sphinx. One of them measures sixty-five feet in height. This temple is one hundred and seventy feet deep, and has fourteen apartments. One of these is fifty-seven feet by fifty-two, supported by images with folded arms: these are thirty feet in height. The rock in which this temple is built is six hundred feet high.

Colossus of Ipsambul.

It is said that there is a remarkable resemblance between the great temple of Ipsambul and the celebrated excavated structures on the island of Elephanta, near Bombay, on the coast of Hindostan. The gen-

eral plan is the same in both — massy pillars, huge figures, emblematic devices, and mystic ornaments. It is also said that a frequent resemblance is found between the religious vestiges of Egypt and Ethiopia and those of India. It is hence inferred that the religion of Ethiopia was derived from the former country. A curious incidental confirmation of this idea is adduced in the fact that the sepoys, which joined the British army in Egypt, in the war with the French, imagined that they had found their own temples in the ruins of Dendera, and were greatly incensed to observe that the people neglected the statues of those whom they conceived to be gods.

It is impossible here to note all the remarkable antiquities in this region; but we must not omit those of Barkal, about a mile from the Nile, and near the village of Merawe, the ancient Napata, the capital of Queen Candace. This is in what is called *Dongola.* Here is a rock which rises four hundred feet perpendicularly toward the river, at the foot of which are the ruins of five or six rock-hewn temples, of vast magnitude and extent. The walls are covered with hieroglyphics, in high relief, representing figures of kings and gods, among which Isis, Ammon, Apis, Horus, and Mendes, are distinguishable. There are other stupendous ruins in this quarter.

To the west of the barbarous kingdom of Sennaar, we find Kordofan, a collection of oases inhabited by black tribes, who use iron armor. They have sometimes been subject to Sennaar, and sometimes to Darfur; but, since the Egyptian expedition, in 1820, they have been tributary to the pacha of Egypt. Darfur is west of Kordofan, and, like Bergoo, still farther west, is an oasis, or collection of oases, in the southeast corner of the Sahara Desert, inhabited by fierce and warlike tribes, who were scarcely known till the Egyptian expedition of Mehemet Ali into Nubia. Darfur numbers some two hundred thousand inhabitants — Arabs and Negroes. Bergoo is more populous. Cobbi, said to have six or eight thousand people, is the capital of Darfur, and Wara of Bergoo. Like all tribes of the desert, these people are partly nomadic and partly agricultural; and the several nations often change their relations to each other, first one and then another obtaining dominion over the rest. Thus Darfur at one time ruled Bergoo on the west, and Kordofan on the east. These obscure revolutions have nothing worthy of historical record to relieve the monotonous details of violent and bloody deeds.

Abyssinia is the only part of ancient Ethiopia which has retained to the present time traces of its early Ethiopian culture, and a national existence. We shall therefore make its history the subject of another chapter by itself, and confine our remarks to the present condition and brief annals of Nubia and its dependencies, with notices of ancient Ethiopia, of which it formed the most populous and important part.

Ethiopia presents a subject peculiarly embarrassing and unsatisfactory. Its mighty monuments, now surrounded by deserts, and many of them buried in the encircling sands, assure us that here was the seat of powerful monarchies and a great population, in the remotest ages. Oriental history, as well as tradition, furnish us with glimpses of these. But, after every degree of investigation, it is impossible to make out any connected narrative of the size, progress, and fall of the empires which anciently flourished here. It appears that, beside other less civilized states, there were two kingdoms famous for their control over the caravan trade of Africa, and, in connection with this commerce, for their extensive influence in moulding the religious rites of Eastern Africa and even Egypt. These two kingdoms were *Meroë*, and *Axume*, its offshoot. Adulis, the port of Axume, was famous for its trade in ivory. Axum, the capital, still exists, and contains remarkable antiquities. Among these there is in the great square an obelisk eighty feet high, beside forty others of less size.

Some of the ruins, at this place are believed, by the inhabitants, to be as old as the time of Abraham. Here is a stone slab, eight feet by three and a half, which has an antique Greek inscription. The following is a translation of the beginning: —

> "We, Aeizamus, king of the Axomites, and
> Of the Homerites, and of Raeidan, and of the Ethiopians, and of the Sabeans, and of Zeyla,
> and of Tiamo, and the Boja, and of the Taguie,
> King of Kings, Son of God, &c. &c."

It seems that Aeizamus was king of this country in the time of Constantine, the Roman emperor, and that the latter wrote a letter to him. But the preceding as well as the subsequent history of this portion of Ethiopia is involved in obscurity.

Meroë, whose capital was of the same name, comprised the peninsular region between the Astapus and Astaboras, now called the *Blue Nile* and *Tacazze.* During the rainy season, it becomes an island. Here was the centre of the ancient Ethiopian empire. The existing pyramids surpass those of Egypt in architectural beauty. The temples contain the names of some of the kings who reigned many centuries before the Christian era. It is said that the country was invaded by Semiramis, the Assyrian queen; but she was baffled by the deserts, and went back conscience smitten by the solemn religious rites of the god Ammon. The Egyptian king Sesostris conquered Ethiopia, but at an uncertain date. In 957 B. C., the Ethiopians, aided Sheshonk, king of Egypt, in his expedition against Judea. Sixteen years later, Zerah, king of Ethiopia, invaded Judea with an immense army; but he was totally defeated.

In the eighth century B. C., Egypt was conquered by the Ethiopians under Shebak, or Sabaco. It was one of his successors who assisted the Israelites in their wars with Sennacherib. In the time of Psammeticus two hundred and forty thousand soldiers deserted from Egypt, and entered the service of the king of Ethiopia, who employed them in subduing some of his discontented subjects. The expedition of Cambyses, of which we have given an account at page 97, was subsequent to this event. It would appear that, after this period, the kingdom of Axum rose into consequence, and became the nucleus of the Ethiopian power.

In regard to the religion of the ancient Ethiopians, it may be said to have been similar to that of Egypt in its earlier periods. It has been supposed, indeed, that Ethiopia imparted its religion to Egypt. Jupiter Ammon was the chief deity, and to him several temples were erected. The political power was vested in the priests, who were a sacred caste. They chose the sovereign from among themselves, and could take his life at pleasure, in the name of their gods. Such was the power of these priests over the wild African tribes through their superstitions, that a single priest, sent at the head of a caravan, was sufficient to insure the safe passage of untold wealth through the fiercest

nations. The temples, too, formed a safe place of deposit for the wares of the merchant; and here, beneath the shadow of an inviolable sanctuary, citizens of a hundred hostile nations met to transact their business in perfect peace and security. Wherever it was desirable to have an *entrepôt* of trade, one of these temples was built to protect it.

Among the rude tribes of ancient Ethiopia, some lived on locusts, and were hence called *Myrmikophagi;* others lived on elephants, and others still on ostriches. These nations were hence denominated, respectively, *Elephantophagi* and *Struthiophagi*. The *Troglodytes* were rude shepherds, and had their name from living in caves. The *Blemmyes* were fabulously described as without heads, and having their eyes and mouths in their breasts. These stories arose, probably, from their dressing themselves in some fantastic way for war, like the braves among our western Indians. The *Pygmies* also were placed in Ethiopia, a nation of dwarfs, now probably extinct, though obscure accounts say such tribes still exist in some part of mysterious Africa. In Europe, a similar race, who have given origin to the stories of "brownies" and "dwarfs" of popular superstition, seem to have been driven from Central Europe far to the north, where they now appear as the Laplanders, who are veritable dwarfs. The poets describe the Pygmies of Ethiopia as warring with the cranes, and going forth to battle with all the mettle of chivalry, mounted on the backs of goats and rams. The *Macrobii*, or "long-lived," so called from their longevity, were found to the south of Meroë. They were a tall, handsome, and vigorous race, among whom the age of one hundred and twenty years, and more, was not uncommon. Gold was so abundant with them, that the fetters and manacles for their prisoners were made of that precious metal. It was against these people that the Persian conqueror Cambyses attempted to lead his army, but was foiled in his purpose.

It is an interesting question, What has become of the race of Ethiopians who are so highly praised for their character by all antiquity? Is there no remnant of that "blameless race," whom the oldest of the Grecian poets describes as so highly esteemed by the gods, that these disdained not to grace the Ethiopian banquets with their presence? Travellers describe to us a fine people still inhabiting these countries, who are thought to be of this ancient stock. They differ from the Arabs, who, perhaps, form one element of the ancient Ethiopian race. They are slender, tall, and of complexions varying with circumstances, from jet black, through swarthy and yellow, to white. They have none of the lineaments of the negro. Their moral character has been favorably estimated, and those who have observed them think, if their talents were duly cultivated, they would, in all probability, become one of the first nations in the world. The best specimens of them are seen in the Tuaricks of the eastern part of the Sahara; but they are found from the Red Sea to the Atlantic.

A new state arose in Meroë, at the period of the Christian era, on the ruins of the ancient theocratic commonwealth. Queen Candace, one of its sovereigns, is named in the New Testament. Her capital was at Napata, already mentioned. Her troops invaded Egypt, when that country was under the Romans; but Petronius, the Roman prefect, defeated her armies and, marching southward, plundered her capital.

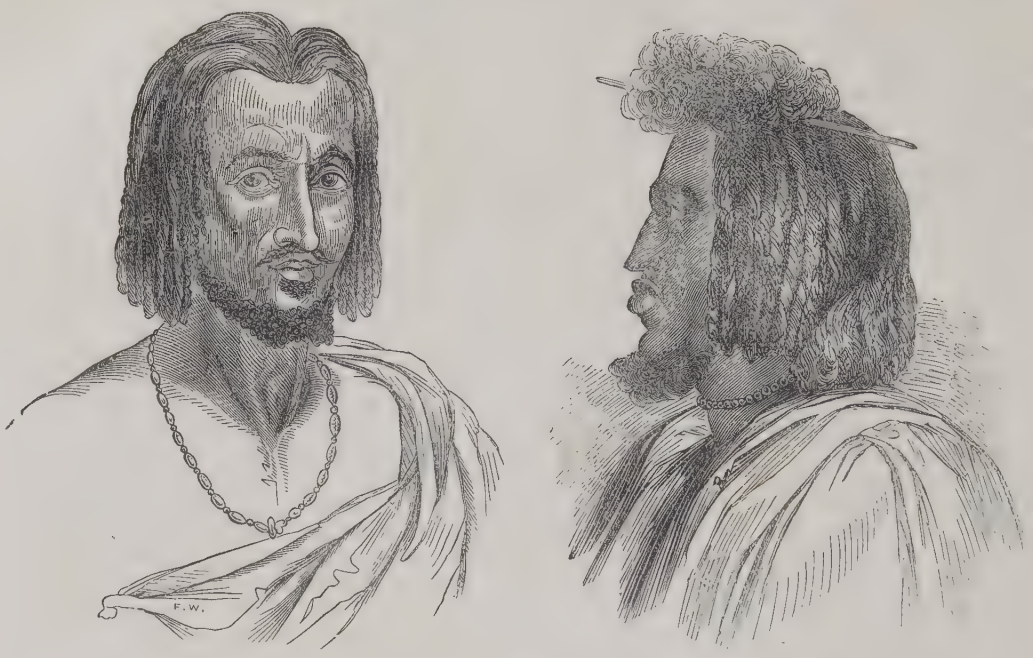
From the time of Candace, the history of Nubia is shrouded in darkness for a thousand years, and the light of civilization seems to have been extinguished. The chief modern event in its history is the invasion of the country by Ismael Pacha, son of the viceroy of Egypt, sent by his ambitious and able father to reduce the rude tribes of the Upper Nile to obedience. Mehemet Ali's object was to secure to Egypt the trade in gold, ivory, ostrich feathers, slaves, and other products of Central Africa.

Ismael departed from Cairo, in the summer of 1820, with an army of ten thousand men, — Turks, Arabs, Bedouins, and Moors. He occupied New Dongola, which had been evacuated by the Mamelukes, and who had gone up to Shendy some months previous. He then advanced into the territory of the Sheygyans, a warlike race, fond of liberty. But the second battle soon showed these brave warriors the superiority of firearms, and the barbarians fled in dismay, or fell on their faces, and held up their shields over their heads, to implore mercy. These people usually advance to the attack with light-hearted gayety, give their enemies the salam, or salute of peace, and, at the same time, the death thrust; thus seeming to make mockery of what other men deem dreadful. Arms are their playthings, and war a sport. They use their shields so as to parry every stroke of a sabre or spear. The barbarians now supposed they were victims of supernatural powers, and were fully subdued by their fears, like their ancestors of old. Shoous, the chief, fled to Shendy, leaving numerous castles, with their dependent villages, and a rich and beautiful country, in the power of the conquerors, who, in their fury and avarice, committed many atrocities.

The daughter of the Melek Zibana, a Sheygyan chief, fell into the hands of Ismael. His treatment of her was very noble. When this young and beautiful lady was presented to him, instead of claiming her as the slave of his harem, according to the usual right arrogated by the Asiatic conqueror, he ordered her to be dressed superbly, mounted on a camel, and conducted immediately back to her father. At sight of the Egyptian ornaments, the chief turned away his head in grief; but, when he found she had been honorably treated, he embraced her with the liveliest joy, and made no further resistance to the youthful victor.

Shoous now sued for peace; and Ismael offered it, on condition that his people should surrender their horses and arms, and return to their country. These terms were refused, and Ismael followed up the advantage he had obtained, and advanced into Sennaar, where he received the submission of its sultan; though he found himself still opposed by chiefs who despised the sultan's act, and continued to hold out. They were all reduced, however, in the course of several expeditions from the capital. In 1821, Ibrahim, another son of Mehemet Ali, joined his brother Ismael, at Sennaar. They ascended the Nile in separate expeditions, and, after being roughly handled by the infidel mountaineers, managed to take a few hundred of them, who were reduced to slavery. They also arrived in the gold country, and procured some gold, but were continually harassed by the natives. The whole expedition, in fact, proved of little profit. It seems, however, to have resulted in the establishment of a precarious rule over the rude Nubians by the pacha of Egypt, who, it is understood, receives a tribute from the several tribes of the Upper Nile. as far as Abyssinia.

Abyssinia.



Abyssinians.

CHAPTER CCLXXXIX.

Abyssinia — Its Name — Geography — Divisions and Cities — History — Struggles against Mahometanism.

This country has excited a high degree of interest, from having maintained itself for many centuries as a Christian kingdom, though buried, afar from the rest of Christendom, deep in the midst of Mahometanism and Idolatry. And while Europe itself has not escaped the Mahometan yoke through its whole extent, this little kingdom has not only resisted the fierce invasions of the elsewhere victorious followers of the false prophet, but seems to have kept up, for ages, a continual predatory warfare on the formidable idolaters who enclose it on all sides.

The present kingdom of Abyssinia is identified, by some, with ancient Ethiopia; but, in our last chapter, we have shown that this term has a wider sense. The Abyssinians, however, call themselves *Itiopawian*, and their country *Itiopia*, but prefer the name *Gheez* and *Agazians*. *Habesh*, from which we derive *Abyssinia*, is the Arabic name, and means "mixed;" the natives therefore scornfully disclaim it. The Greeks used *Ethiops*, as the Hebrews did *Cush*, to denote the "colored race."

The region is a table land, steep on the east, where it reaches the sea, and on the south, where it is bounded by the bloodthirsty Galla tribes. But, on the northwest, it gradually slopes into the wide countries of Central Africa. Lake Dembea, the branches of the Nile, and the head streams of the Tacazze, are the chief waters of Abyssinia. Its contrasted aspects, from its high position, so near the equator, give it a vast variety of productions, combining most of the vegetable riches of both the tropical and temperate zones. Its species of animals display equal variety and abundance. The cattle have horns of incredible size, and are very large. The ass and mule take the place of the camel. The horses are vigorous and lively, but small. The two-horned rhinoceros is seen here, wandering in numerous herds; also the wild buffalo. The unicorn, generally considered a fabulous animal, is said to be occasionally seen, as in Thibet and South Africa. It is represented as bearing a resemblance to a horse, and as having a mane. Lions, panthers, and the giraffe are found; and hyenas are so numerous and bold, that they sometimes prowl through the streets of cities by night. We may also enumerate, as Abyssinian animals, wild boars, gazelles, monkeys, zebras, lynxes, numerous kinds of serpents, some of enormous size, crocodiles, hippopotami, eagles, ostriches, birds of paradise, and many other singular birds. The zimb-fly sometimes depopulates whole territories, causing man and beast to fly from the lowlands into the mountains or the desert. Both the scorpion and locust infest the country.

Abyssinia has four chief divisions: *Amhara*, in the west, with eight districts; *Tigre*, in the north, with twelve districts; the province of the *Prince of the Sea*, in the east, with ten districts; and, fourth, *twelve* states in the south, more or less independent. Shoa is one of these; some of the others are tributary to its sovereign.

Amhara contains Gondar, the capital of the whole kingdom. It is a town of fifty thousand inhabitants in the district of Dembea. Amhara gives customs and manners to the modern Abyssinians, and has also furnished a name to their language, which is a mixture of the Ethiopic with native African dialects, and is called the *Amharic*. The district of Gojam has various

products; but its chief wealth is cattle. Begemder, to the eastward, has fine flocks of sheep; its people are warlike, and can send into the field a formidable levy of cavalry. Amhara Proper, farther south, is a chief province, and contains a numerous and brave race. Here is the famous state prison of Amba Geshen, now succeeded by another in Begemder. The former is surrounded by steep mountains, into which the prisoners are let down by a rope through a cave. In such a prison, the monarch confines all those of the royal family from whom he apprehends any danger; for, in consequence of the principle of succession to the throne being unsettled in the minds of the Orientals, the king's "foes are often they of his own household." The grandees of Abyssinia have repeatedly come to this prison to select a ruler whom they may call to the throne. Damot, a district of Amhara, has gold mines, and cattle with monstrous horns; it is described as one of the most temperate, healthy, and delightful countries of the whole world — as having the aspect of a pleasure garden, in a climate where the operations of sowing and reaping are common to all seasons.

Recently, Tigre has been a most important section of the empire. It is extensive and populous, and contains several cities famous in antiquity or in modern times, as Axum, Dixan, Chelicut, and Antalo. Adowa is the chief town, though but an open village. The Abyssinian monarchs still resort to Axum to be crowned. Antalo stands on the eastern frontier, and, in the time of the traveller Salt, was the residence of the viceroy: it consists of a thousand hovels of mud and straw, with a palace more distinguished for size than beauty. The Jesuit monastery of Fremona is here; it is a mile in circumference, surrounded by walls and towers, so as to present the most defensible place in the kingdom. Of the districts of Tigre, Lasta produces much iron; Samen contains the steep and almost inaccessible table land of Amba Gedion, with a soil of sufficient extent and fertility to support many thousands. This was the fortress of the Abyssinian Jews, who were once masters of the province.

Of the independent states of the south, Shoa is interesting to us as being the scene of Johnson's agreeable fiction of Rasselas. It is a large valley, very difficult of access. The more remote districts of the south are at present under the yoke either of various savage tribes, or of the ferocious Galla, who are described in our chapter upon Eastern Africa. These parts are little known, and, in fact, the same may be said of most, if not all the districts of Abyssinia,

Mule.

Scorpion

Locust

but especially of the southern and interior regions.

On the east, the high grounds just back of the coast shelter a miserable race, whose soil and climate have, in all ages, kept them in a uniform state of savage wretchedness, under the name of *Sukkiim*, or *Troglodytes*, that is, "dwellers in holes." The hollows of the rocks are their ordinary dwellings, and they get a scanty subsistence from their flocks of sheep and goats, and from fishing. They live in tribes, under hereditary chiefs. Masuah, a safe harbor, is the chief approach to Abyssinia from the east; though much of the trade passes by Suakem, in Nubia, now held by the viceroy of Egypt. From this port, the "Land of the Sea King," as it was called, extended to the Straits of Babelmandel. On this wild shore, the Ptolemies procured elephants for their armies, and here an English admiral discovered a large harbor, which he called *Port Mornington*. Dhalac Island, off this coast, is the largest in the Red Sea, being sixty miles in circumference. It produces silky-haired goats and gum-lac, and was once famous for excellent pearls; but this product is now quite inferior.

Besides the Troglodytes, there are several negro tribes in Abyssinia who still remain in a state of paganism. The Shangallas are east of the Tacazze, inhabiting wooded heights. The faces of these negroes resemble those of apes. They spend half the year under the shade of trees, and the other half in caverns dug in the soft sandstone rock. Some live on elephants, others on rhinoceroses, lions, or boars; and one tribe subsists chiefly on locusts. Their soil, alternately parched with heat or inundated with water, refuses any successful tillage. They go quite naked, and are armed with poisoned javelins. The Abyssinians hunt them like wild beasts. The Agows, Gafates, and Gurags, are wild tribes, some of whom are famous as horsemen, others as intrepid robbers. The Falasja are an historical curiosity. They are Jews who have been for thirty ages more or less independent in the province of Samen, and are employed as weavers, smiths, or carpenters. They speak a corrupt jargon of Hebrew and other tongues. The Gallas, described elsewhere, have many customs to the last degree filthy and detestable; they live on raw meat, — which, indeed, the Abyssinians esteem a luxury, — wear the entrails of their slain enemies around their waist, and braid them in their hair, and make murderous forays on their neighbors, in which they commit dreadful atrocities, sparing neither age nor sex. The envoy sent by England, in 1843, to the court of Shoa, found it to be the practice of the Abyssinian Christian king to make an annual incursion into the pagan countries around, displaying the prowess of his cavaliers by hunting down, plundering, torturing, and killing or enslaving the wretched victims of their fanatic fury.

Abyssinia has, like the rest of Ethiopia, an uncertain origin. Its people are probably an ingrafting of Arab adventurers upon an indigenous Berber stock, like the Tartars upon the Tajiks. We have no better history to give of them than what they themselves insist upon; the native accounts, indeed, invariably connect their religion, civil polity, and the pedigree of their royal family, with the queen of Sheba, who, they assert, had a son by Solomon named *Menilec*, otherwise called *Ibn Hakim*, "the son of the sage." With this son, they say, came, in about the year 1000 B. C., the twelve doctors of the law that form the right hand bench in judgment;" also "the master of the horse, the high chamberlain, and he who carried the ten commandments and holy water." Though this story is deemed by some the ridiculous fable of a monk, yet it could hardly have been palmed off upon the nation so as to become, as it is, the universal belief, had there not been some foundation for the tale in actual fact. Nor is there aught incredible on the face of it; for Abyssinia was Sheba, or a part of it, without doubt. Seba and the "tall" Sabeans, we may here remark, were Meroë, or Axume, and its people, and a trace of the name is found in that of the port of Azab. The queen of Sheba is also reckoned by the Yemenians of Arabia among their sovereigns, so that she seems to have ruled on both sides of the straits.

The Abyssinians, or Axumites, as they were anciently called, enumerate seventeen kings from Menilec to the Christian era. But their chronology is bare of events. Christianity was early planted here, and Athanasius, patriarch of Alexandria, raised one Frumentius to the bishopric of Abyssinia. Constantius, the emperor, wrote a letter to Aizana and Saizana, the Aybssinian monarchs, in A. D. 356, to convert them to Arianism. The sway of these sovereigns then extended over part of Arabia, and as far down the Nile as the mouth of the Tacazze. Two hundred years after, the Abyssinians, as they commanded the trade of the Red Sea, began to take the lead in Eastern Africa. At great cost of blood and treasure, they had conquered Yemen with very little advantage; but, in 592, were driven out of the Arabian peninsula by the Persians, who were, in turn, displaced, during the next century, by the Mahometans.

Meanwhile Abyssinia, though within five hundred miles of the walls of Mecca, remained unconquered, and true to the Christian faith, presenting a mortifying and galling object to the more zealous of the followers of the prophet. On this account, implacable and incessant wars ravaged her territories, as the native princes on the eastern borders were supplied with money and arms by the sheriffs of Mecca, whose attention never ceased to be directed to the conquest of "infidel" Abyssinia. She lost her commerce, saw her consequence annihilated, her capital threatened, and the richest of her provinces laid waste; but her constancy to the true religion remained unshaken, and her belief afforded, throughout the protracted struggle, the most vigorous motives to her patriotism. Yet there is reason to apprehend that she must have sunk under the pressure of repeated invasions, had not the Portuguese arrived at a seasonable moment to aid her endeavors against the Moslem chiefs.

About the year A. D. 1000, there occurred an important revolution, in which the line of the ancient royal race was broken, by Judith, who restored the Jewish religion. This beautiful and talented woman was of a Hebrew family, whose ancestor had retired into the fastnesses of the mountains of Samen when Abyssinia was converted to Christianity. Inflamed with zeal for the religion of her fathers, she aimed to subvert the doctrine of Christ, and extirpate the apostate race of Solomon. She began by the massacre of the young princes who were confined, according to custom, on the high hill of Damo. One of them, however, an infant, escaped, and was carried into the loyal province of Shoa. Judith ascended the throne, and fixed her seat of government at Lasta. Here she reigned forty years, and transmitted her vigorous scep-

ue to a long line of descendants, who ruled over most of Abyssinia for three centuries.

The ancient royal family continued to rule in Shoa, and about the year 1255 the whole kingdom was restored to its representative. This bloodless change of dynasty and religion was effected by the able management of a monk, Tecla Haimanout. He prevailed upon the reigning sovereign of the Judith dynasty to abdicate his throne in favor of Icon Amlac. By the conditions of the act, a portion of land was given to the retiring prince; one third of the kingdom was appropriated for the maintenance of the church; and the *abuna*, or head of the body of ecclesiastics, was to be always named by the patriarch of Egypt, and must never be an Abyssinian.

A succession of thirty-four reigns is given from A. D. 1255 to 1753. During three of these reigns, the crown was worn by three kings at once, and during three others by two kings at once; so that, in all, about forty-three kings are named, the last of whom was Ayto Yoas, who was murdered the year the famous traveller Bruce entered Abyssinia. The most interesting portion of this period is that before alluded to, when the Christians of Europe interfered in defence of the kingdom against the Moslems. The vague accounts of a certain "Prester John," a Christian priest-prince, who ruled in great wealth and state over an extensive empire in the East, had influenced the imaginations of the Portuguese, who sought him in vain along the western coast of Africa. But, pushing their discoveries along the eastern coast, they heard of the Christian king of Abyssinia, and at once imagined he might be the royal priest, Prester John, himself.

In 1487, De Payva, sent out by Portugal, after making the circuit of the Indian Ocean, visited Alexander, king of Abyssinia. He was cordially received at the royal residence at Shoa, and treated with the highest honors: he was either persuaded or compelled to remain, as he never returned to Europe. In 1510, Helena, then queen of Abyssinia, sent an ambassador to the court of Lisbon, to ask assistance against the Turks. He arrived, by way of India, in 1513, and, in 1515, went back with a fleet, under the command of a successor of Alboquerque, with an embassy. After various mishaps, the embassy was welcomed on the coast by the "king of the sea," a tributary of the Abyssinian king, and forwarded to his sovereign. He was found in the midst of an almost endless range of tents and pavilions overspreading an immense plain. This was the grand array or regal camp of the king, who, being constantly at war, had at this time no other capital. The mission advanced between two rows of about forty thousand persons, among whom a hundred bore whips, with which they maintained order. At first, the envoys were only allowed to converse with the king through the rich curtains of silk which concealed him, as he sat on a kind of bed, beneath a canopy. But, after some days, they were admitted to a more formal audience; and, a series of curtains being raised, each richer than the last, "Prester John" appeared. He was a ruddy young man, of about twenty-three years of age, of a low stature, and habited in a splendid dress of silk and gold, holding in his hand a silver cross.

The priestly ambassador endeavored to persuade the king that he ought to submit the ecclesiastical jurisdiction of his people to the pope, and thus bring them into communion with Rome, the only true church But the king rebutted his arguments, with acuteness, from the Christian fathers — whom he quoted, as likewise the decrees of councils, in defence of the marriage of priests, &c. He likewise perplexed the Romish priest by questioning him whether, if the pope were to order any thing contrary to Scripture, the faithful were bound to obey him. But, after many years intercourse with Portugal, this reluctance to embrace Romanism was overcome; insomuch that, in 1535, the place of abuna, or primate, was given to Bermudez, a Romish priest, then resident in the country. The empire being hard pressed by the Arabs of Adel, the Portuguese assisted the Abyssinians very effectually against them. But, when they were subdued, the Catholic zeal of the king seemed to flag, and hostilities even ensued between him and his allies. About the year 1620, the policy of the Catholic emissary Paez had brought the Abyssinian government back into the papal fold; but to the mass of the people Romanism was odious, and the Romish priests were finally betrayed and sold to the Turks. In 1638, all the Catholic monks remaining in the country were barbarously put to death, and the Roman religion finally rooted out of Abyssinia.

The more modern history is but a record of petty wars of rival chiefs, among themselves and against the general government. Bruce found the authority in the hands of a remarkable chief, named *Ras Michael*, the governor of Tigre, who, under a nominal subjection, held the real power of the state. Our space will not permit us to copy the interesting narrative of Bruce. When he left the kingdom, in 1771, it was a prey to anarchy, and much of it subject to the savage chieftains of the Gallas, who had even obtained the ascendency at Gondar, the capital. Since then, the country has been in a state of great disorder. Tigre has a tyranical governor; Amharn is divided among petty Galla chiefs; and, since 1820, there has not been even a nominal king of the whole country.

In 1842–3, the English government sent an embassy to Abyssinia. It found Sahela Selasse reigning at the independent capital of Shoa, as "Negoos of Shoa, Efat, and the Galla." He rules a population of a million of Christians, and a million and a half of Mahometans and Pagans. The annual expenses of the state are ten thousand dollars; its yearly revenue is eighty or ninety thousand German crowns, beside the tribute in kind. Of his government the English envoy says, "The essence of despotism pervades the land to its very core."

While the embassy was at the Abyssinian court, the annual fanatic foray against Pagans took place, and "four thousand five hundred Gentiles were butchered by the soldiers of Christ" — most of them being shot from the trees they had climbed to escape. The king shot three with his own hand. Four thousand three hundred head of cattle were driven off to replenish the royal pastures. Yet, says the envoy, though possessed of detestable faults, inseparable from the barbarian, the king has been found mild, just, clement, and almost patriarchal in his government; he is a monarch whom experience has proved worthy to reign over a better people, and to be possessed of an understanding and of latent virtues requiring nought save cultivation to place him, in a moral and intellectual point of view, immeasurably in advance of other African potentates.

Carthage, Numidia, Mauritania, Libya: The Barbary States.

View of Algiers.

CHAPTER CCXC.

The Barbary States — Description of the Country.

The northern portion of Africa has figured in the history of ancient as well as modern times. Here was the seat of the ancient Cyrenaica, Carthage, Numidia, and Mauritania — all connected with the annals of the early nations. Here are Tripoli, Tunis, Algiers, and Morocco — four states which have enjoyed an inglorious celebrity in modern days.

The general title of this region is *Barbary*, or *Land of the Berbers*, the original inhabitants. It embraces the strip of fertile territory along the northern border of Africa, from Egypt to the Atlantic. It is bounded on the north by the Mediterranean, and on the south by the Great Desert of Sahara. It is traversed nearly its whole length by the Atlas chain of mountains, whose highest points are twelve thousand feet above the level of the sea. The streams issuing from these enter the sea after a short course, but impart fertility to their borders. A large part of the surface is occupied by mountains, and to the east by deserts; but a considerable portion of it is highly productive. Lying between twenty and thirty degrees of north latitude,— that is, in the same parallels as Cuba, Florida, and Mexico,— the climate is hot, though the coasts are cooled by the sea breezes. At certain times, the country is swept by the burning winds of the desert.

In ancient times, Mauritania, Numidia, and Africa Proper, composed the region called *Barbary*. Mauritania occupied a part of the territory of Morocco and he most of Algeria. Numidia occupied a part of Algeria, Tunis, and Bled el Jerid. Africa Proper em braced the greater part of Tripoli and Tunis.

The present political divisions of Barbary are as follows: *Tripoli*, lying to the east, includes Barca, the ancient Libya, which is a vast desert, with several fertile oases. In one of them was Cyrene, the fine ruins of which are still to be seen. Barca is to a great extent occupied by Arabs, who acknowledge no chief but their own sheiks: it is understood, however, to be tributary to Tripoli, and is classed under that state. Fezzan is a large province, with a number of oases, in a wide desert, whose chief is tributary to Tripoli. Its capital is Mourzook, which has a great caravan trade with the interior of Africa. The capital of Tripoli is a city of the same name. It has many buildings in the European style, and several edifices of great magnificence. It is surrounded by a strong wall and formidable fortifications. The population is twenty-five thousand. It is generally conceded that the Tripolitans are the most highly civilized inhabitants of Barbary.

Tunis is the smallest, but most populous and best cultivated of the Barbary States. Tunis, the capital, is well built, but the houses are low and mean. Near this city are the ruins of Carthage, once the rival of Rome. The vestiges consist of fragments of walls, aqueducts, &c.

Algiers, now *Algeria*, occupies a rich and important territory. Algiers, the capital, is a fine city, of fifty thousand people. This country was conquered by the French, in 1830, and is now a French colony. Its present name was given by its conquerors. It is an important colony, and many French people are settled here.

The Date Palm.

Morocco is the most western of the Barbary States. In climate, soil, and position, it enjoys great advantages. The city of Morocco, the capital, has seventy thousand people. Fez, the chief town of a province of that name, has two hundred mosques and two colleges. This place was formerly a famous seat of learning, and the western metropolis of the Mahometan faith. It has eighty thousand inhabitants. Mequinez, Mogador, Sallee, and Tangier are all places of some note.

Bled el Jerid is a strip of territory lying between the Atlas Mountains on the north, and the Desert on the south. Its name means *Land of Dates*, and is significant of its character. It is generally sandy and barren, with patches covered with thick groves of date palms. The inhabitants are a mixture of negroes and Arabs.

The government of the Barbary States is despotic. The chief of Tunis and of Tripoli is called *pacha;* the ruler of Morocco is called *emperor*. Algeria is committed to the care of a French governor-general.

All the Barbary States, and especially Algeria, were addicted to piracy until within the present century, when the civilized nations of Christendom compelled them to abandon these infamous practices. The people consist of mixed races — Moors, Arabs, and Negroes. Most of them are Mahometans, and all are in a low state of civilization.

In treating of the history of this region, we shall begin with *Carthage*, the portion which stands first in chronological order and in historical fame. We shall then successively notice *Numidia*, *Mauritania*, and *Libya*. Having despatched these topics, which belong to ancient history, we shall proceed to sketch the annals of the modern states of Barbary.

Carthage.

CHAPTER CCXCI.

846 to 800 B. C.

Origin of the Carthaginians — Story of Dido.

The kingdom, or republic, of Carthage, in its most flourishing and powerful state, was bounded on the north by the Mediterranean, on the east by Cyrenaica, on the south by the Lake Tritonis, and on the west by Numidia. The western frontier was very vague and unsettled on account of the nomadic tribes by which the country was inhabited. The southern part of this country is sandy, level, and parched by the heat of the sun. The territory along the shore of the Mediterranean is more fertile, producing the olive in great abundance. It contains at this day many towns and populous villages. The western part is full of mountains and hills, watered by numerous rivulets, with highly fertile banks, yielding the finest and most abundant crops. The Carthaginian territory contained most of what now constitutes the governments of Tunis, Tripoli, and perhaps, at its greatest extent, parts of Algeria and Morocco. The city of Carthage stood not far from the modern city of Tunis.

The history of this nation is more obscure than that of the Greeks or Romans of the same age. The works of the native Carthaginian writers are all lost; nor is any mention made of Carthage, in its early times, by the Greek and Roman historians, except in cases where the history of that country is connected with the affairs of their own nations. We possess, it is true, accurate accounts of the wars of Carthage with Syracuse and Rome, in the works of Polybius, Diodorus, Livy, and Appian; but none of these writers treat the history of that country as a primary subject. The only notices which we have of the early history of Carthage, are found in Justin, a Roman writer, who took them from Theopompus, a Greek. The constitution of Carthage is described by Aristotle in his Politics. The Carthaginians were called *Carchedonoi* by the Greeks, and *Pœni* by the Romans; whence the wars with Carthage were called *Punic* wars.

The northern shores of Africa appear to have been occupied before the arrival of the adventurers who founded Carthage. Procopius informs us that all Northern Africa, from Egypt to the Atlantic Ocean, was peopled by the tribes that fled before the Israelites under Joshua, at the conquest of Canaan. This relation, however, is not supported by the testimony of any other writer. The Phœnicians visited this country in some of their earliest maritime enterprises, and founded a settlement at Utica; but the date of this event is unknown. Carthage was undoubtedly founded by the Phœnicians. Most ancient writers agree in following an old story or tradition which represents this deed as

having been performed by Dido, or Elissa, a princess of Tyre. She is said to have been the great granddaughter of Ithobal, king of that city, who was father to Jezebel, mentioned in Scripture. She was the wife of Sichæus, or Sicharbas, a rich Tyrian prince. Pygmalion, king of Tyre, was her brother; and that monarch having treacherously put Sichæus to death in order to seize his wealth, Dido made her escape with a band of followers, and after long wandering about the Mediterranean, landed on the African shore, in the Gulf of Utica.

The wanderers were kindly received by the people

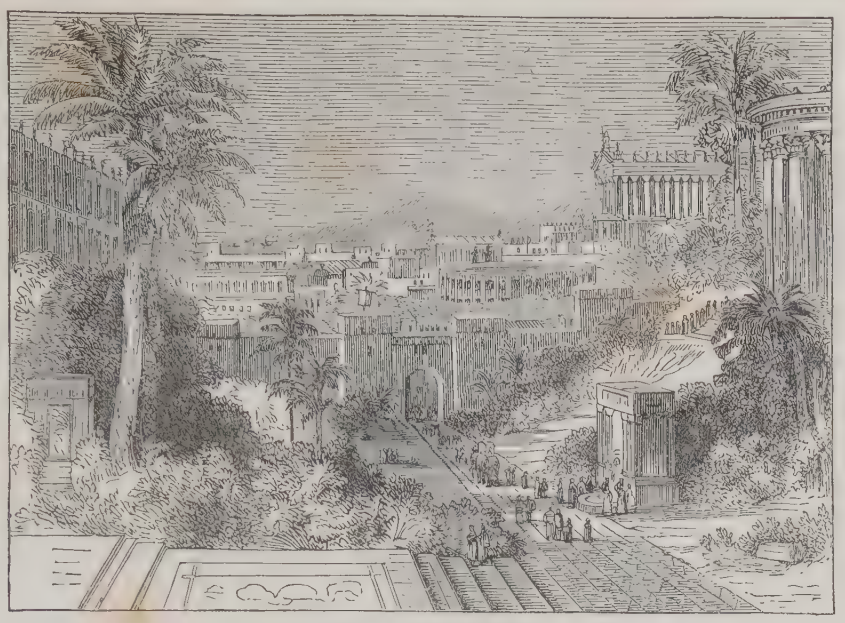
Dido selecting the Site of her Colony.

of Utica, who regarded them as their own kindred. Dido resolved to found a city in the neighborhood, and bargained with the inhabitants for a piece of land. They refused to sell more than an ox-hide would enclose; and the terms being agreed upon, the Tyrians overreached the Africans by cutting the hide into a long string, and claiming all the land which it enclosed. Such is the story which is related in all the common histories of Carthage. We have no means of knowing whether it be true or not; but a similar tale has been related in the history of many other parts of the world. The year 846 B. C. may be regarded as the epoch of the foundation of Carthage, though different dates are assigned to it by different chronologers. The city, in fact, consisted of three distinct portions, which were probably erected at different times.

Carthage occupied a very commanding position, both for commerce and security against enemies. It stood on a peninsula at the bottom of a wide bay, which was shut in by promontories in such a manner as to afford shelter to a large navy. This peninsula was about forty-five miles in circuit, and was joined to the continent by an isthmus three miles in breadth. On this neck stood the citadel, called *Byrsa*, occupying the summit of a rock. The harbor was on the east side of the peninsula, and consisted of two divisions — an inner and an outer port. The inner port was called *Cothon*, or the "cup." Both of these were strongly defended by nature.

The history of Dido has probably received some embellishments from the writers who have related the early events of Carthaginian history. Justin relates that Iarbas, king of the Mauritanians, wishing to marry the queen of Carthage, sent for ten of the principal men of that place, and laid his proposals before them, threatening to declare war in case of a refusal. These ambassadors, on their return to Carthage, were afraid to make the communication in direct terms to the queen, and practised a stratagem to ensnare her. They informed her that Iarbas desired to have some person sent to him who was capable of civilizing and instructing him and his subjects; but that no Carthaginian could be found who was willing to quit his home and friends, to live among these barbarous people, who were as wild as the beasts in their own woods. Dido replied indignantly, by asking them if they were not ashamed to decline such a proposal, to devote themselves for the good of a country to which they owed their lives. They then delivered the king's message, and bade her set them a pattern, and sacrifice herself for the country's welfare.

The queen, finding herself ensnared, determined to commit suicide, either to avoid the indignity of becoming the wife of a barbarian, or in consequence of a vow which she had previously made to her husband, Sichæus. She accordingly erected a funeral pile, and caused herself to be burnt upon it, exclaiming with her last breath that she was going to her husband, as they had requested her to do. It is probable that this account was very little relied upon as authentic history in ancient times, for we find Virgil giving a different story of the death of Dido in the Æneid. He represents Æneas as escaping from the destruction of Troy, and visiting Carthage in the course of his wanderings about the Mediterranean. Dido received him with great hospitality, and became so interested in the relation which he gave of his adventures, that she was smitten with a strong passion for him. Æneas, however, deserted her in consequence of a celestial warning, and the unhappy queen destroyed herself on a sepulchral pile, when she saw the sails of his fleet disappearing at sea. This romantic fiction, whether the invention of Virgil himself, or one of popular origin, was well calculated to account for the hereditary enmity which always existed between the Romans and Carthaginians.



View of Ancient Carthage.

CHAPTER CCXCII.

800 to 500 B. C.

Story of the Philæni — Invasion of Sicily — Treaty with the Romans — Alliance with the Persians.

The first wars of the Carthaginians seem to have been undertaken to free themselves from the tribute imposed upon them by the Africans. They afterwards carried their arms against more distant tribes in Numidia and Mauritania. By repeated conquests, they extended their dominions till they touched the limits of Cyrenaica in the East. This was a colony of Greeks formed by Battus, a Lacedæmonian leader, on the Mediterranean, between Carthage and Egypt. A dispute arose respecting the boundaries of the two nations, which they agreed to settle in this manner: Two young men were to set out from each city at the same time, and walk toward each other: the spot where they met was to be fixed upon as the boundary. The two Carthaginians proved swifter of foot than their antagonists, and gained considerable distance in the Cyrenian territory before they were met. The Cyrenians contended that their rivals had fraudulently set out before the stipulated time, and refused to stand to the agreement, unless the Carthaginians, to remove all suspicion of unfair dealing, would consent to be buried alive on the spot where they had met. The two Carthaginians, who were brothers, of the name of Philæni, acquiesced in the proposal, and a monument was erected over their grave, with two altars to their memory, on which divine honors were paid them. This spot was long held sacred as the eastern boundary of the Carthaginian empire.

For three hundred years after this event, we have hardly any historical record of the Carthaginians. During this time, the government seems to have changed from a monarchy to a republic or oligarchy; but of the date or circumstances of this change we know nothing. In this interval, however, thus lost to history, the Carthaginians must have made rapid progress in wealth, power, and civilization. They are first mentioned after this period by Herodotus, who states that, in the year 539 B. C., they were in alliance with the Tuscans, and had a navy of one hundred and twenty ships. These two powers were at war with the Phocæans, who had formed settlements in the Island of Corsica, in their progress from the coast toward the southern shores of France. The historian Justin informs us that about the same time the Carthaginians were engaged in war with their neighbors in Africa, and that they were victorious through the skill and bravery of their general, Malcus. Under the command of this leader, they made, for the first time, a descent upon Sicily, and subjected a great part of that island.

Their success in Sicily encouraged them to attempt the invasion of Sardinia; but this design miscarried. Malcus was defeated, with the loss of half his forces. The Carthaginians passed a sentence of banishment against the unfortunate general and his surviving soldiers. The remonstrances against this unjust decree were unheeded by the Carthaginians, and the army, returning to Africa, marched against the city and laid siege to it, having first called the gods to witness that they were unwillingly driven to these extreme measures. The senate and people now felt that their condition was desperate, and began to repent of the course they had taken. In this conjuncture, Curtalo, the son of Malcus, happened to return to Carthage from Tyre, to which place he had been sent with a tenth part of the Sicilian spoils, as an offering to the temple of Hercules. The Carthaginians made him their mediator to propose terms of accommodation with the army. He proceeded on his mission clad in his robes as priest of Hercules. But his father was so far from being moved by his entreaties, that he ordered him to be crucified. The citizens, dismayed by this act of resolute severity, surrendered at discretion. Malcus used his victory with more moderation than could have been expected from a man who had perpetrated an act of such unnatural cruelty. He put to death ten of the senators by whose advice the decree against him had been adopted. This appears to have terminated the dissensions between the army and the citizens. Some

time afterward, Malcus, being suspected of aiming at the sovereignty, was put to death.

During the reign of Cambyses, king of Persia, the Carthaginian power had increased to such a degree as to excite the jealousy of that monarch. He planned an expedition against Carthage, and attempted to persuade the Phœnicians to join with him for that purpose; but these people refused, alleging, in excuse, that the Carthaginians were their kinsmen. Cambyses, having no ships of his own, was in consequence obliged to abandon his design.

The first transaction between the Carthaginians and the Romans recorded in history, took place 507 B. C., the first year after the expulsion of the kings from Rome, when the Carthaginians sent an embassy and concluded a treaty with the Romans. The objects of this treaty were purely commercial. The Carthaginians admitted the Romans to their capital and their colonial possessions, but excluded them from all the richer and more fertile part of their African territory. Mago, who succeeded Malcus as the leading man at Carthage, was the founder of the powerful family that gave birth to Hannibal. Under the administration of Mago, the affairs of Carthage flourished both at home and abroad, and its army was, for the first time, brought into a state of discipline and subordination. Hasdrubal and Hamilcar, the sons of Mago, succeeded to his power in the state.

Darius Hystaspes, king of Persia, having determined to make war upon the Greeks, applied to the Carthaginians for assistance in this enterprise, but without success. This monarch is said also to have sent an embassy to Carthage for the purpose of inducing the Carthaginians to abstain from human sacrifices, from eating dog's flesh, and from entombing their dead. We are not informed how these proposals were received. An alliance between the Carthaginians and the Persians took place, in the reign of Xerxes, in the following manner: About 500 B. C., the Greek colonies in Sicily being perpetually harassed by the Carthaginians, and unable to defend themselves, applied for assistance to the Spartans. This application was fruitless; but the Carthaginians being apprehensive that the Sicilians would procure the aid of some other nation, resolved to enter into a league with Xerxes, king of Persia. By this arrangement, it was agreed that the Carthaginians should invade Sicily with all their forces, while Xerxes marched into Greece with the whole military strength of the Persian empire.

CHAPTER CCXCIII.

480 to 242 B. C.

Disasters of the Carthaginians in Sicily — Expedition of Hanno — The First Punic War — Story of Regulus.

THE Carthaginians made great preparations for this war. Xerxes supplied them with immense sums of money. Yet the armament was so enormous that three years elapsed before the fleet and army were completely equipped. The forces comprised three hundred thousand men, principally mercenaries, and a fleet of two thousand ships of war and three thousand transports. This great expedition met with a course of disasters equal to those which attended the Spanish Armada, in the reign of Queen Elizabeth. Scarcely had the fleet put to sea, when it was scattered by a storm, in which the commander's baggage was lost — a calamity which the Carthaginians, with their customary superstition, considered as ominous of the misfortunes which ensued. The army landed at Panormus, near Palermo, (480 B. C.,) and marched into the interior. A great battle was fought at Himera, in which the Carthaginians were utterly defeated, with the loss of one hundred and fifty thousand killed. The rest surrendered at discretion. The Carthaginian general, we are told, sacrificed human victims, during the battle, in hopes of propitiating the gods; but finding the fortunes of the day going against him, he rushed into the flames of the sacrificial pile, and perished. The Carthaginian fleet fell into the hands of the victors, so that only twenty ships escaped from Sicily. The misfortunes of the expedition did not end here. the ships were lost in a storm; a small boat alone survived to reach Carthage. Such is the story of this gigantic military expedition, which has perhaps been much exaggerated and embellished by popular credulity and the love of the marvellous so common to the early Greek writers.

The pride of the Carthaginians was completely humbled by this overwhelming catastrophe. The senate despatched an embassy to Gelon, the tyrant or king of Syracuse, to sue for peace. This was granted on condition that the Carthaginians should pay two thousand talents, build two temples to consecrate the treaty, and abolish human sacrifices. This treaty deserves honorable mention, as being the first recorded in history which contains a stipulation for the general benefit of humanity. It was followed by a tranquil period of seventy years, during which Carthage appears to have reached the summit of its political prosperity. It was probably in this interval that the Carthaginians sent two fleets to explore the western coast of Africa and Europe. The first was commanded by Hanno, who took with him thirty thousand colonists of the naval population, whom he distributed in six settlements on the African coast, between the Straits of Gibraltar and the River Senegal, though the precise limit of his voyage to the south cannot be ascertained. The other expedition, under Himilco, sailed round the coast of Spain as far as Cape Finisterre. Either about this time or previously, the Carthaginians had discovered the Canaries, called anciently the *Fortunate Islands*. But the original accounts of this discovery are very indistinct. The ancient geographers state that a large island, with rivers and forests, existed in this quarter, the situation of which was kept concealed as a state secret by the Carthaginians. It was supposed that they intended it as a place of refuge in case of some great calamity. It has been conjectured that they had discovered the western continent; but there appears no good ground for the belief that their ships ever sailed farther west than the Canaries and Madeira.

While Carthage retained the dominion of the seas, a rival state was growing up in Italy, before whose conquering arms she was destined to fall. Rome at first seemed very unlikely to become a rival to Carthage in naval strength; yet so jealous were the Carthaginians of the ambition of this republic, that in the first treaty between the two nations, it was stipulated that the Romans should not enter the ports of Sicily. The Carthaginians had sent a second expedition to this

island, about 410 B. C., which was more successful than the first, and gave them a firm footing in Sicily, where they maintained themselves above one hundred and fifty years. But their connection here kept them engaged in continual wars, and at length brought on a series of struggles with the Romans. The first of these collisions, called the *first Punic war*, broke out 264 B. C. The Romans despatched an army under Regulus into Africa, which penetrated some distance into the country. On the banks of the Badagra, a small river which runs into the Mediterranean near Carthage, the march of the army was stopped by a monstrous serpent, which infected the waters of the stream, poisoned the air, and killed animals by its breath. When the Romans went to the river for water, this huge monster attacked them, and squeezed them to death in his folds, or swallowed them alive. His hard and thick scales were proof against their darts and arrows, and they were compelled to use their military engines, which cast huge stones at him. By the help of these formidable machines, the serpent was killed. But his dead body corrupted the air of the neighborhood and the water of the rivers, spreading so great an infection that the Romans were obliged to decamp. Regulus sent to Rome the skin of this monster, which was one hundred and twenty feet long. It was hung up in a temple, and preserved for one hundred and thirty years. Such is the story related by Livy, Pliny, and other Roman writers. It is no doubt greatly exaggerated.

Regulus at first obtained many advantages over the Carthaginians; but in a great battle he was defeated and taken prisoner. The Carthaginians were so enraged against him for his arrogant behavior during his first successes, that they treated him with great cruelty. If we may believe the Romans, he was thrown into a dungeon, where he had only food enough to keep him from starving. To heighten his sufferings, the Carthaginians, knowing him to be greatly terrified at the sight of an elephant, kept one of these animals constantly near him, that he might not enjoy a moment's repose. As the war was protracted, the Romans met with more success, and the Carthaginians began to use their prisoner less cruelly. They allowed him to accompany their ambassador to Rome with proposals for a peace. Regulus took a solemn oath to return to Carthage in case the negotiation should fail. When he arrived at Rome, he refused to enter the gates, regarding himself as a slave to the Carthaginians. His wife and children came out to meet him; but he fixed his eyes on the ground, and declined their caresses.

Regulus might have obtained his liberty by advising the Romans to make peace; but preferring what he believed to be the interest of his country to his own welfare, he gave his opinion for the continuance of the war. The proposals, in consequence, were rejected, and Regulus, true to his oath, returned to Carthage. The people of that city, it is said, were exasperated to the highest degree by his patriotic behavior, and vented their rage against him by the most barbarous tortures. They imprisoned him for a long time in a dismal dungeon; then, cutting off his eyelids, they drew him out, and exposed him to the noonday sun. They next threw him into a chest, or cask, stuck full of sharp spikes; and after he had suffered a long series of torments in this manner, he was nailed to a cross, where he expired. This story has been repeated by most historians of the Punic wars; but its truth may well be doubted. There is good reason to believe that Regulus died a natural death at Carthage, and that the story of his tortures is an invention of the Romans, to palliate the cruelties which they afterwards exercised towards their conquered rivals. Cicero and Seneca indeed allude to the martyrdom of Regulus as an historical fact; but we must consider that the popular version of the story is well adapted to the purposes of rhetoric and poetry, and therefore was likely to be regarded with favor by these writers. In this manner a great portion of the history of all nations has become falsified.

CHAPTER CCXCIV.

242 B. C. to A. D. 698.

The Second Punic War — Exploits of Hannibal — Ruin of the Carthaginian Power — The Third Punic War — Siege and Destruction of Carthage — Rebuilding of the City — Its final Extinction.

After twenty-four years of obstinate and bloody contest, both nations began to grow weary of the war. The Romans, however, had somewhat the advantage, and dictated the terms of peace. The Carthaginians gave up their possessions in Sicily and the Lipari Islands, and agreed to pay, within twenty years, twenty-two hundred talents of silver — about two million five hundred thousand dollars. The first Punic war ended 242 B. C. But another war soon broke out, almost equally disastrous to the Carthaginians. The mercenary troops, who had served in Sicily, were disbanded in Africa, after the peace, without being fully paid They rose in rebellion under two chiefs, devastated the country, threatened the city, and carried on the war for several years. In the midst of these troubles, the Romans seized upon the Carthaginian colonies in Sardinia. The Carthaginians were too weak to resent this treacherous act, but they sent an army under Hamilcar Barcas, to make conquests in Spain. This general conquered the southern and eastern part of the peninsula, and founded the city of Barcelona. He was succeeded in the command by his son-in-law Hasdrubal, who took Hannibal as his colleague. The people of Saguntum, who still resisted the arms of the Carthaginians, solicited the alliance of the Romans. The senate received the proposal favorably, and, after some negotiation, a treaty was made, by which the Carthaginians relinquished all claim to that part of Spain east of the Ebro.

But the peace between the Romans and Carthaginians could not continue long. A fierce and incontrollable enmity inspired each nation against its rival, and soon burst out into open hostility. On the death of Hamilcar, the command of the Carthaginian armies devolved upon Hannibal, who was then twenty-four years of age. So strongly did the national spirit prevail in his family, that his father carried him to the altar when a boy, and compelled him to swear eternal enmity to the Romans. Hannibal, having strengthened his army in Spain, by ample preparations, began hostilities against the Romans by laying siege to Saguntum (218 B. C.) This was the commencement of the second Punic war — a struggle in which the martial

genius of the Carthaginian general achieved the most wonderful victories, and gained him the reputation of the greatest military commander of his age.

During the first Punic war, Carthage had lost her finest colonies, — the Island of Sicily, as well as the Lipari Isles, — all of which had fallen into the hands of Rome. She had now recovered from the losses of that war, and Hannibal determined to revenge the injuries she had inflicted upon his country. Accordingly, he laid siege to Saguntum, in Spain, a large city subject to Rome, and situated on the Mediterranean, near the present town of Valencia. Faithful to their alliance, and expecting succors from Rome, the people made the most determined resistance for eight months. They were at last reduced to such fearful extremity for food, that they killed their infant children, and fed upon their blood and flesh. Filled with a horrid despair, they finally erected an immense pile of wood, and setting it on fire, the men first hurled their women, slaves, and treasures into the blaze, and then plunged into it themselves. Hannibal now entered the city; but, instead of finding rich spoils, he only witnessed a heap of ashes. The solitude of that scene might have touched even a warrior's heart. The present town of Murviedo, the site of the ancient Saguntum, and the witness of these horrid scenes, still abounds in remains of Roman architecture.

The war thus begun, was the most formidable in which Rome had ever been engaged. Hannibal, who had determined upon the invasion of Italy, spent the winter in making his preparations. Leaving a large force in Africa, and also in Spain, to defend these points, he set out, in the spring of the year 218, with eighty thousand foot and twelve thousand horse, to fulfil his project.

His course lay along the Mediterranean; the whole distance to Rome being about one thousand miles by the land route which he contemplated. When he had traversed Spain, he came to the Pyrenees, a range of mountains separating that country from Gaul, now France. Here he was attacked by wild tribes of fierce barbarians; but he easily drove them back. He crossed the Pyrenees, traversed Gaul, and came at last to the Alps, which threw up their frowning battlements, interposing a formidable obstacle between him and the object of his expedition. No warrior had then crossed these snowy peaks with such an army; and none but a man of that degree of resolution and self-reliance which will not be baffled, would have hazarded the fearful enterprise. Napoleon accomplished the task two thousand years afterward, but with far greater facilities.

Hannibal, after a march of five months, descended the southern slopes of the Alps, and poured down upon the soft and smiling plains of Italy. The northern portion, called *Cisalpine Gaul*, was peopled with northern tribes, long settled in the country. They were desirous, however, of throwing off the Roman yoke, and therefore favored the Carthaginian cause. Hannibal, whose army had been greatly reduced in his march, especially in crossing the Alps, remained among some of these people for a time, to recruit, and then proceeded southward toward Rome.

On the banks of the River Tessino, he was met by a Roman army despatched against him; but, after a bloody conflict, he was victorious. In a few weeks, he again encountered the Romans, and again he triumphed. Thus the whole of Cisalpine Gaul fell into his hands; and these people, relieved from the presence of the Roman army, aided him freely with every kind of supplies.

Hannibal looking down on the Plains of Italy.

Rome now presented a scene of the greatest activity. She was not yet softened by luxuries, nor corrupted by indulgence; she did not, therefore, yield to fear, as in after days, when the wild leaders of the north poured down from the Alps like an avalanche. She was alarmed, but yet she met the emergency with courage and resolution. Every artisan in the city was busy in preparation; the senate were revolving deep schemes; generals held councils of war; soldiers were recruited and trained; the people ran to and fro in the streets, telling the last news, and recounting some marvellous legend of the Carthaginians and their dreaded leader. All was bustle and preparation.

When the spring of the year 217 B. C. arrived two Roman armies took the field; one under the consul Flaminius, and the other under the consul Servilius. Hannibal first marched against Flaminius; but in passing the swamps of the River Arno, his army suffered greatly, and he himself lost one of his eyes. Soon after this, Flaminius, who was a rash and headstrong man, came up with him on the banks of the Lake Thrasymenus, and gave the Carthaginians battle. Here, again, the genius of Hannibal triumphed. The conflict was dreadful, and the water of the lake where the armies met, was red with blood. But the Romans were totally defeated.

After this event, a famous general, Quintius Fabius Maximus, was appointed dictator of Rome, and, under his direction, a new policy was adopted. Instead of sending armies to act offensively against Hannibal at a distance, the defensive system of warfare was rigidly observed. This prudent course, adopted by Fabius, has given a signification to his name; the *Fabian* policy being a term which is used as synonymous with *prudent* policy. It is thought that Washington, in our revolutionary war, imitated this great Roman general.

But the successes of Hannibal and the disasters of Rome had not yet ended. In the year 216, another battle was determined upon, and Hannibal met the enemy at Cannæ, near the present city of Naples. Here, again, the Romans were defeated with dreadful slaughter. Not less than forty thousand of their sol

diers were slain. To this day, the relics of the fight are ploughed up from the ground, and the spot where the battle took place is called the *Field of Blood*. If the red stain has long since vanished from the soil, time cannot wash out the bloody record from the memory of man.

Beside this fearful carnage, ten thousand Roman soldiers were taken prisoners. The Carthaginian loss was small. We can only account for such events as these by the supposition that Hannibal, whose army was scarcely half as large as that of the Romans, was a man greatly superior in capacity even to the able and practised generals of Rome, who were sent against him. Nothing in modern times has been witnessed, to compare with his achievements, except those of Napoleon, operating in the same countries, and also contending against disciplined troops and generals long practised in the military art.

The whole of Lower Italy was now in the possession of Hannibal. He had entered the country by the north, and, having passed Rome, was in the southern portion of the peninsula. It would seem that he was now near the consummation of his wishes, and that the imperial city must fall before him; but such was not the event. A defensive system was still observed, and the city being too formidable for attack, Hannibal was obliged to look around for aid. He applied to Philip of Macedon and the Syracusans, but the Romans contrived to keep both occupied at home.

Hasdrubal, the brother of Hannibal, had charge of the Carthaginian forces in Spain, where he conducted the war with ability. In a great battle, he defeated the Romans; and two generals, by the name of Scipio, fell. Another Scipio was sent thither, and he soon recovered in Spain what the Romans had lost there. Hasdrubal now left that country to join his brother, and, crossing the Alps without opposition, reached Italy. Before he could effect the junction he desired, he was met by the Roman forces, his army cut to pieces, and he himself slain. Hannibal was now obliged to act on the defensive. Yet he continued to sustain himself here for a series of years without calling upon Carthage for supplies.

Scipio, having finished the war in Spain, now transported his army across the Mediterranean; thus *carrying the war into Africa*, and giving rise to an expression still in vogue, and significant of effective retaliation. By the aid of Masinissa, a powerful prince of Numidia, now Algeria, he gained two victories over the Carthaginians, who were obliged hastily to recall their great commander from Italy. He landed at Leptis, and advanced near Zama, five days' journey to the west of Carthage. Here he met the Roman forces, and here, for the first time, he suffered a total defeat. The loss of the Carthaginians was immense, and they were obliged to sue for peace. This was granted on humiliating terms by Scipio, called *Africanus* after this victory. Hannibal would still have resisted, but he was compelled by his countrymen to submit. Thus ended the second Punic war, 200 B. C., having continued about eighteen years.

By this, the maritime power of Carthage was utterly annihilated, and the country was reduced from the station of an independent state to that of a dependency of the Romans. By the terms of the peace, all the Carthaginian possessions in Spain were given up, together with all the colonies of the nation out of Africa. The Romans also seized all the ships of war and elephants, and compelled the Carthaginians to pay large sums of money, and to stipulate not to make war without the consent of the Roman senate.

The remainder of the history of Carthage exhibits a melancholy and affecting picture of the humiliation and decline of a proud and powerful state. The Carthaginians observed the treaty faithfully for half a century, and bore patiently the insults of the Romans, and the arrogance of their ally, Masinissa, king of Numidia. At length, the encroachments of the chief caused a complaint to be laid before the Roman senate, who despatched a body of deputies into Africa to investigate the matter. Cato the Censor was one of these. The stern, inflexible old Roman examined every part of the great commercial city of Carthage, and was astonished at the sight of the wealth and magnificence which it still retained. He persuaded himself that nothing but the ruin of this city could insure the safety and supremacy of Rome; and this belief kept so constant a possession of his mind, that whenever he made a speech in the senate, he always concluded with these words, *Delenda est Carthago*, "Carthage must be destroyed" — an expression which has passed into a proverb. The pertinacity with which Cato urged this subject, at length had its effect, and the Romans embraced the first pretext for quarrelling with the Carthaginians. This pretext was, that the latter had made war aganist the Numidians, contrary to the treaty. The Carthaginians, however, had only defended themselves from the attacks of Masinissa; but this did not prevent the Romans from declaring war against them, 149 B. C.

The terrified Carthaginians attempted to appease their haughty enemies by the most humble submissions. They banished all their citizens who had incurred the displeasure of the Romans, and surrendered their arms and military stores, consisting of two hundred thousand complete suits of armor, two thousand catapults, and an immense number of spears, swords, bows, and arrows. The Romans, having thus disarmed their submissive rivals, ordered them to abandon their city, which was to be razed to the ground. The inhabitants were informed that they were not to be allowed to dwell within ten miles of the sea, nor to build any fortified residence. When these cruel and terrible orders were made known, the unfortunate Carthaginians were overwhelmed with surprise, astonishment, and indignation. The populace kindled into rage. Despair and frenzy succeeded, in every breast, to dejection and pusillanimity. Every method which ingenuity could suggest was put in requisition to provide for the defence of the city, and to replace the arms which they had so foolishly and shamefully surrendered. They demolished their houses to supply the docks with timber. Palaces and temples were converted into workshops. Gold and silver vases and statues supplied the want of brass and iron. The women sacrificed their ornaments, and even cut off their hair to make cordage. The Romans, believing that a city without arms could make no resistance, attacked them in expectation of an easy and immediate conquest, but they were repulsed, and their fleet was burnt by the Carthaginian fire-ships. Hasdrubal, the Carthaginian general, would have cut the Roman army to pieces, but for the skill of Scipio Æmilianus, who succeeded in covering the retreat of the legions

with a body of cavalry. For two years, the Romans could gain no advantage over their enemies.

Scipio, at length, being intrusted with the chief command, laid siege to Carthage. The siege was pressed for three years, during which the inhabitants fought and suffered with the greatest heroism: but, at length, these wretched people, were reduced to the necessity of again offering their submission, and they declared themselves ready to comply with any terms except the destruction of their city. But the cruel determination of the Roman senate was inflexible, and Scipio, not having it in his power to prefer humanity to revenge, was obliged to reject their offers. He gained possession of one of the gates by a stratagem, and thus the Romans made their way into Carthage. During six days, the inhabitants, animated by despair, continued to dispute the progress of the enemy, and successively set fire to the buildings when compelled to abandon them. The whole city was thus laid in ashes. Of the seven hundred thousand inhabitants, only fifty thousand survived: the remainder perished by famine, the sword, and the flames. Hasdrubal, who had displayed the talents of a brave and skilful commander, till the city was irrecoverably lost, begged his life of the conquerors; but his wife, loading him with reproaches, stabbed her children, and then threw herself into the flames.

Burning of Carthage.

Carthage burnt for seventeen days, and such parts of the city as the flames could not destroy were demolished by the Romans, in pursuance of a decree of the Roman senate, that the whole city should be razed to the ground. This catastrophe took place B. C. 146. At the time of its destruction, it was one of the most wealthy and magnificent cities in the world. This act is a dark stain on the Roman character. A great nation was blotted out of existence, and all its literature and arts were destroyed. Civilization in Northern Africa was thrown back for centuries. The colonies of the Carthaginians on the shores of the Atlantic were forgotten, and the key to the maritime discoveries and foreign trade of this people was lost. Such was the brutal and hard-hearted policy of Rome, which could perpetrate the most barbarous cruelties rather than endure the shadow of a rival.

The miserable remnant of the Carthaginian population, which had survived the ruin of the city, was scattered abroad in different quarters, and the nation may be said to have been extinguished. For thirty years, the spot where Carthage stood remained a desert. After this, the Gracchi, who were then in power at Rome, began a scheme of colonizing the place with Roman settlers. We hear little more of this undertaking till the time of Julius Cæsar, who sent reënforcements to the colony. Augustus also contributed to this work, and under his auspices a new city was built and called *Colonia Carthago*. It occupied a part of the site of the old city, and in course of time rose to considerable importance as the capital of that part of Roman Africa. In Christian history, it is known for its councils, and for the spiritual labors of St. Augustine. It was taken A. D. 439, by the Vandals under Genseric, and was retaken from the Vandals by Belisarius, in 533. Lastly, it was captured and destroyed by the Saracens in 698. Thus ended the second Carthage, after an existence of seven centuries. Some ruins are yet visible on that part of the coast belonging to the Roman Carthage; but there are no relics extant of the Tyrian city except some cisterns, and perhaps the fragments of an aqueduct.

CHAPTER CCXCV.

Government, Military System, Religion, Character, Manners, &c., of the Carthaginians.

The extent of the Carthaginian empire varied much at different periods. In Africa, it is said to have comprised three hundred and sixty cities in the days of its highest prosperity. In other parts, it extended over a great part of Spain, Sardinia, Corsica, Sicily, Malta, and the Balearic Isles. Of the population of the Carthaginian dominions, nothing can be said with certainty. The city of Carthage was unsurpassed, in its day, for wealth, splendor, populousness, and commercial activity.

The government of Carthage was at first monarchical; but the Carthaginian monarchy hardly belongs to historical times. All the great deeds of this people are those of the republic. The government comprised three bodies, the *suffetes*, or chief magistrates, the senate, and the third estate. The suffetes were similar to the Roman consuls; their name appears to be the same with that of the *shophetim*, or "judges," of the Hebrews. They exercised both civil and military authority, presiding in the senate, and commanding the armies in war. The senate was composed of the most illustrious men of the state. This body exercised supreme jurisdiction in questions of peace and war, with the power of making law and appointing to all offices civil and military. When their vote was not unanimous, an appeal lay to the people; otherwise their decision was absolute. The third estate was a popular body. On the first establishment of the republic, this body took no active part in the administration of affairs; but, in proportion as the people acquired wealth, they claimed a share of influence in the government, and at length absorbed nearly the whole power of the state. They instituted a council of one hundred and four persons, called the "tribunal of the hundred," and intended as a check upon the power of the nobles and senate. The members were elected for life, and five of their number had a supreme power peculiar to themselves.

The Carthaginian constitution was considered, by

many of the ancient writers, as a pattern of political wisdom; and Aristotle, in his Politics, recommends it as a model to other nations. He states that, during a space of five hundred years, from the foundation of the republic down to his own time, no tyrant had destroyed the liberty of the state, and no demagogue had stirred up the people to anarchy. By the wisdom of its laws, Carthage had been able to avoid the opposite evils of aristocracy on the one hand, and of democracy on the other. The nobles did not engross the whole power, as at Sparta, Corinth, and Rome; nor did the people exhibit the factious spirit of an Athenian mob, or the ferocious cruelty of a Roman rabble. During the last days of the republic, however, the proceedings of the popular body were characterized by fickleness, tyranny, and oppression.

The military strength of Carthage was derived not only from the resources of their own commerce and industry, but from the nations tributary to the republic, which furnished both men and money. The Carthaginian armies were generally composed of mercenary troops, which were taken from various nations, the selection being made of such as bore the highest reputation. The cavalry was drawn from Numidia, and constituted the main strength of most of their armies. The Balearic Isles furnished slingers who were accounted the most skilful in the world. Spain provided the heavy infantry. By the employment of mercenary troops, the Carthaginians spared the blood of their own people; but this was balanced by a great disadvantage. The mercenaries, who were accustomed to measure their fidelity by the pay they received, were always ready, on the least discontent, or the expectation of a higher reward, to desert to the enemy, and turn their arms against their former associates. Thus the grandeur of the Carthaginian state, being sustained only by these foreign supports, was shaken to the foundation when they were removed. If, at the same time, their commerce was interrupted, or their naval armaments defeated, the Carthaginians imagined themselves on the brink of ruin, and sunk into despondency, as was the case at the end of the first war with Rome.

In addition to their mercenaries, the Carthaginians had a small body of troops levied among their own citizens. This was a sort of school, in which the flower of their nobility, and those whose talents and ambition prompted them to aspire to the first dignities in the state, learnt the rudiments of the art of war. From among these were selected all the general officers of their armies. They were too jealous to intrust high commands to foreigners, though, on extraordinary occasions, this appears to have been done.

We are not so well acquainted with the religion of the Carthaginians as with that of the Greeks and Romans. They worshipped a number of deities; but two of these were prominent above the others. One was the goddess Cælestis, or Urania, called by Tertullian the "promiser of rain," and by the prophet Jeremiah the "queen of Heaven." She was probably the same as the Tyrian Astarte. This goddess was invoked on the occasion of great calamities, particularly in droughts, to which the northern parts of Africa have always been subject. The second deity was Saturn, probably the Moloch of Scripture. The sanguinary worship of this god was derived from the Tyrians. Human sacrifices were offered to him both at Tyre and Carthage. The victims were generally children; and to this circumstance is probably owing the fable of Saturn devouring his own offspring. Persons who wished to avert any great calamity, and had no children of their own, purchased those of the poor, in order that they might not be deprived of the merit of so great a sacrifice. At first, these children were inhumanly burnt either in a furnace, or enclosed in a flaming statue of Saturn. The cries of the unhappy victims were drowned by the noise of drums and trumpets. Mothers made it a merit to view this shocking spectacle with dry eyes and without a groan. If a tear or sigh stole from them, the sacrifice was deemed less acceptable to the deity, and the effects of it were lost. Afterwards, it appears that they contented themselves with making their children pass through the fire, in which they frequently perished.

The Carthaginian generals looked upon it as an indispensable duty to begin and end all their enterprises with the worship of the gods. Their treaties were always sanctioned by very solemn religious adjurations. The following are the words used in a treaty between the Carthaginians and the Macedonians, as reported by Polybius: "This treaty was concluded in the presence of Jupiter, Juno, and Apollo; in the presence of the genius [*dæmon*] of the Carthaginians, of Hercules and Iolaus; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthaginians; in the presence of the sun, the moon, and the earth; in the presence of the rivers, the fields, and the waters; and in the presence of all the gods who rule over Carthage."

According to the statement of Tertullian, the barbarous practice of human sacrifices prevailed in the Carthaginian territory long after the ruin of the city. It was abolished by the proconsul Tiberius; but the date of this event is not exactly known.

The Carthaginians, in their general character, were regarded as crafty and avaricious. The Romans, however, who were always their deadly enemies, have been the chief authority on which these accounts have been given. "Punic faith" was a proverbial phrase at Rome to signify falsehood; but it is always unsafe to judge of a nation from the testimony of its enemies. Probably the Carthaginians could have said as much of the perfidy and falsehood of the Romans. The love of gain, however, must be regarded as a distinguishing mark of the Carthaginian character. This reputation even attached to the new city, as we learn from St. Augustine. A mountebank once promised the citizens of this place that he would discover to them their most secret wishes, in case they would come on a day appointed to hear him. When they were all assembled, he told them they wished to buy cheap and sell dear. Every man's conscience pleaded guilty to the charge, and the mountebank was dismissed with applause and laughter.

These people do not seem to have made any great proficiency in the fine arts. No works of sculpture or painting from their hands have come down to us; though this may be attributed partly to the industry with which the Romans labored to destroy every monument of Carthaginian greatness. Of the style of architecture peculiar to the Carthaginians, we have no account. Their capital abounded with magnificent buildings, and, in the day of its prosperity, was twenty-three miles in circuit. The country around was cultivated like a garden, and covered with villas. The population in the environs was great.

CHAPTER CCXCVI.

Commerce, Trade, Colonies, Monetary System, and celebrated Characters of Carthage.

The Carthaginians, in their anxiety to monopolize the commerce of the west, opened only the ports of their capital to the vessels of foreign nations, excluding them as much as possible from the ports of their colonies, in order to avoid a competition which they judged prejudicial to their interests. The intercourse with foreign countries was facilitated by leagues and alliances. The navigation of the Carthaginians extended to almost all the coasts and islands of the Mediterranean. Beyond the Pillars of Hercules, they shared with the Phœnicians the trade carried on between Gades and the Tin and Amber Islands, supposed to be the British Isles. On the western coast of Africa, their traffic was carried on, not only with their own colonies, but with the coast of Guinea, farther south. Their principal Mediterranean commerce was with the Greek settlements in Sicily and the south of Italy, from which they obtained wines and oil in exchange for negro slaves, precious stones, and gold, which they procured from Africa, and for cotton cloths, which were manufactured at Carthage, or obtained in the Island of Malta. From Corsica, they procured wax, honey, and slaves; from Sardinia, corn; and from the Balearic Islands, a valuable breed of mules. Sulphur and pumice stone were articles of trade obtained from the Lipari Islands. Iron was furnished from Elba.

The Island of Cerne was the chief commercial mart on the western coast of Africa. Goods were transported from it to the main land in boats, and bartered with the natives. The Carthaginian exports were cotton cloth, arms, pottery, saddles, and trinkets, for which they obtained gold, raw hides, and ivory. They had also a caravan trade between their southern settlements and the interior of Africa. From the districts bordering on the desert they obtained dates and salt; from beyond the desert, negro slaves and gold dust. They had also caravans eastward, between the two Syrtes, which extended their trade to Egypt. The intercourse with the barbarous tribes of Africa was carried on chiefly by barter. The ignorant savages exchanged valuable commodities for showy trifles, and the admission of foreign competitors in this trade would have been fatal to the profits of the Carthaginians.

The mines of gold and silver discovered by the Carthaginians in Spain, constituted a rich fund of wealth, which enabled them to sustain their long wars against the Romans. The native Spaniards appear to have known little of these mineral treasures, which lay concealed in the bowels of the earth, or at least were ignorant of their value. The Phœnicians were the first to take advantage of this ignorance. They bartered some wares of little value for the precious metals, and made great profits. When the Carthaginians became masters of Spain, they made a discovery similar to that of the Americans in California. They dug deeper into the earth, and laid open a mass of riches, the existence of which had hardly been suspected. After the Roman conquest, these mines continued to be worked. The labor was very difficult; the mines were drained of water by pumps, which had been invented by Archimedes in Egypt. Polybius informs us that in his day, forty thousand men were employed in the mines of Nova Carthago, which produced four thousand dollars a day.

The Carthaginians appear to have been the authors of one invention, of which we find no trace among contemporary nations, nor even in subsequent times, for many ages. This was a species of national banking, in which sealed bags of metal were used instead of paper notes. These bags contained pieces of a compound metal, prepared for this purpose, in a manner which was kept secret, to prevent counterfeiting. The bags were stamped with the seal of the government, and a mark of their nominal value. This circulating medium was current only among the Carthaginians; but as its credit was sustained by the government, it answered the common purposes of money. This fact is curious, not only on its own account, but as being the first instance on record of an attempt to establish a currency upon credit.

Though the Carthaginians had great knowledge of agriculture and gardening, still commerce was the particular object and engrossing pursuit of the people. It formed the chief support of the commonwealth, and it may be affirmed, in a word, that the power, the conquests, and the glory of the Carthaginians all flowed from their commerce. From their advantageous situation in the central part of the Mediterranean, they extended their commerce eastward and westward, till it comprised all the maritime countries of which they had any knowledge. From Egypt, they imported fine flax, paper, corn, sail-cloth, and cordage; from the Red Sea, spices, frankincense, perfumes, gold, pearls, and precious stones; from Tyre and Phœnicia, rich stuffs, purple and scarlet, tapestry, costly furniture, and works of art.

Of the celebrated men of Carthage, the most conspicuous is Hannibal, whose great military achievements have been already mentioned. After the conquest of Carthage by the Romans, he applied himself, with great assiduity, to the reform of abuses in the government of his native state. In this he was supported by the people; but he incurred the dislike of certain leading men among his countrymen. These, insensible to his great services, and only guided by their jealousy, sent to the Roman authorities certain representations, calculated to excite their suspicion and arouse their anger against him. Ambassadors were accordingly sent to Carthage, to demand his punishment; but Hannibal, foreseeing the storm, fled to Tyre. From this place he went to Ephesus, and induced Antiochus to declare war against Rome, (B. C. 196.) He had himself but a subordinate command, and when the war, which proved unfortunate, was over, he was compelled to depart, and seek a refuge with Prusias, prince of Bithynia, in Asia Minor. The Romans, being uneasy so long as their formidable enemy was alive, sent to Prusias to demand that he should be given up. Hannibal, now driven to extremity, and sick of life, destroyed himself by poison, B. C. 183, in the sixty-fifth year of his age.

We have no accounts of this wonderful man except from his enemies, the Romans, and nothing from them but his public career. Prejudiced as are these sources of evidence, they still exhibit him as one of the most extraordinary men that has ever lived. Many of the events of his life remind us of the career of Napoleon. Like him, he crossed the Alps with a great army; like him, he was repeatedly victorious over

disciplined and powerful forces in Italy; like him, he was finally overwhelmed in a great battle; like him, he was a statesman as well as a general; like him, he was the idol of the army; like him, he was finally driven from his country, and died in exile. No one achievement of Bonaparte's life was equal to that of Hannibal in crossing the Alps, if we consider the difficulties he had to encounter; nor has any thing in generalship surpassed the ability he displayed in sustaining himself and his army, for sixteen years, in Italy, in the face of Rome, and without asking for assistance from his own country.

During this whole period, he never once dismissed his forces; and though they were composed of Africans, Spaniards, Gauls, Carthaginians, and Greeks, — persons of different laws, languages, and habits, — never was any thing like mutiny displayed among them. How wonderful was the genius that held such a vast number of persons — the fiery spirits of so many different nations — subject to one will, and obedient to one authority! Where can we look for evidence of talent superior to this? We cannot doubt that Hannibal, in addition to his great mind, possessed those personal qualifications, which enabled him to exercise powers of fascination over all those persons who came into his presence; and that, in this respect too, he bore a resemblance to Napoleon.

We may not approve, yet we can hardly fail to admire, the unflinching hostility of Hannibal to Rome. He had been taught this in his childhood; it came with the first lessons of life, and from the lips of a father; he had sworn it at the altar. Rome was the great enemy of his country; and as he loved the last, he must hate the first. His duty, his destiny, might serve to impel him to wage uncompromising war against Rome; for this he lived — for this, at last, he died.

Nor can we believe that this sentiment, which formed the chief spring of his actions, was unmixed with patriotism. Indeed, this was doubtless at its very root. It was for the eclipse that she cast over Carthage that he would annihilate Rome. It was from a conviction that one of these great powers must give way to the other — that the existence of Rome boded destruction to Carthage — that he waged uncompromising and deadly war upon the former.

That Hannibal was patriotic, is evinced also by the reforms which he sought to effect in the government of his country. These had for their object the benefit of the people at large. For this, he obtained the confidence of the mass, while he incurred the hostility of the few. It is no evidence against him that he fell a victim to the jealousy thus excited; for such has too often been the fate of the lover of his country.

Mago was another famous Carthaginian general; he not only distinguished himself by his victories, but by his pen. He wrote twenty-eight volumes upon husbandry, which the Roman senate held in such esteem, that after the conquest of Carthage, they ordered these books to be translated into Latin. Hanno, the naval commander who led the Carthaginian expedition to the western coast of Africa, wrote an account of this undertaking, which is extant at the present day in a Greek translation. Clitomachus of Carthage, called, in the Punic tongue, Hasdrubal, was the most eminent philosopher of this nation. He succeeded the Greek teacher Carneades, and maintained the honor of the Academic sect. Cicero pronounces him a more sensible and studious man than the generality of his countrymen. He was the author of several works, in one of which he endeavors to console his unhappy countrymen who, by the ruin of their city, were reduced to slavery. Terence, the admired author, who, from being a slave at Rome, rose to high literary honors, was a native Carthaginian.

CHAPTER CCXCVII.

800 B. C. to A. D. 40.

NUMIDIA. — *The Massyli and Massæsyli — Wars with Carthage — Masinissa — Jugurtha — Juba.* — MAURITANIA.

NUMIDIA was bounded north by the Mediterranean, east by the Carthaginian territory, south by the Desert, and west by Mauritania. It comprises a part of the territory of Tunis, Algeria, and Bled el Jerid. Previous to the Roman conquest, it was occupied by two distinct nations, the Massyli in the east, and the Massæsyli in the west. Their territories were separated by the River Ampsagas. The aboriginal Numidians were a brave and active race, accustomed to endure fatigue and hardship. They rode fearlessly without saddle or bridle, and often made nocturnal attacks on their enemies. The name of *Numidia*, or *Nomadia*, as this country was called by the Greeks, was derived from the nomadic or pastoral habits of the people.

The Carthaginians, during the infancy of their state, appear to have paid tribute to the Numidians and Mauritanians; but about four hundred years before the Christian era, the former were powerful enough to vanquish these nations in battle, and released themselves from this badge of dependence. There is no connected history of the Numidians for any length of time. They appear to have had their kings at a very early period; and after the conclusion of the first Punic war, they waged a sanguinary conflict with the Carthaginians, who despatched an army under Hamilcar to ravage their country. This design was carried into effect with the utmost severity. Hamilcar plundered and laid waste every thing before him, crucifying all the inhabitants that fell into his hands. This caused such indignation and resentment among the Numidians, that they and their posterity ever afterward bore an implacable hatred to the Carthaginians.

During the second Punic war, the Numidians became embroiled in the hostilities between Rome and Carthage. When Scipio landed in Africa to attack Carthage, he was joined by *Masinissa*, king of Numidia, with a large body of cavalry. This chief had at first allied himself with the Carthaginians, and made war against the Romans in Spain. By a succession of singular events, he repeatedly lost and recovered his dominions, which at length were bestowed by the Carthaginians on Syphax, prince of the Getulians, who had married Sophonisba, the daughter of Hasdrubal, a leading man in Carthage. This injustice so alienated Masinissa from the reigning government, that he espoused the cause of the Romans. Amid the misfortunes which befell the Carthaginians, Syphax refused to desert them, and fought bravely in every battle; but being deserted by his followers, he was taken prisoner, and fell into the hands of his mortal enemy, Masinissa. Sophonisba shortly afterward shared the same fate, and was compelled to become the wife of her captor. Scipio, the

Roman commander, was displeased with this, fearing that the influence of Sophonisba would be exerted to draw away her husband from his alliance with the Romans; he refused to consent to the marriage, and claimed Sophonisba as a prisoner. The unfortunate princess swallowed poison to escape the indignity of Roman servitude.

After the overthrow of Carthage, Masinissa was confirmed in his authority over Numidia, and the crown descended to his posterity. About the year 120 B. C., the tranquillity of the country was disturbed by the Jugurthine war. Jugurtha was an illegitimate nephew of *Micipsa*, king of Numidia. This monarch, on his death-bed, divided the kingdom between his two sons, *Hiempsal* and *Adherbal*, and his nephew *Jugurtha*. The latter was a bold, ambitious, and unprincipled person; he was not content with his own portion of the kingdom, but determined to reign sole master. He murdered Hiempsal, expelled Adherbal, and seized the whole of Numidia. The fugitive prince sought refuge at Rome, and succeeded at first in engaging the senate in his interests. But Jugurtha managed to bribe the senators, and obtained from them a decree ordering that the kingdom should be equally divided between the two claimants. Impunity stimulated the usurper to fresh crimes. He made war upon Adherbal, gained possession of his person by a capitulation, and, in violation of his word, put him to death. Even this atrocity failed to arouse a sense of justice in the Roman senate; and Jugurtha would have escaped unpunished, had not Memmius, one of the tribunes, exposed the profligate venality of the aristocracy in a general assembly of the people, and persuaded them to send Cassius, the prætor, into Africa, to bring Jugurtha to Rome, that the affair might be legally investigated.

Jugurtha was compelled to present himself at Rome; but by bribery and management, he gained so many friends in the senate, that he would have stifled all inquiry into his misdeeds, had his prudence been equal to his capacities for intrigue. But his outrageous barbarism in murdering his cousin Massiva, at Rome, was exposed, and caused such indignation among the citizens, that he was compelled to flee from the city to save himself from popular rage. The Romans sent an army, under Metellus, to take possession of Numidia. Jugurtha fought many battles in defence of his kingdom, and baffled the invaders with such skill as to cause serious alarm at Rome. At length, Metellus drove him from his dominions, and compelled him to seek an asylum with Bocchus, king of Mauritania. Caius Marius succeeded to the command, (B. C. 106,) and defeated the united armies of Jugurtha and Bocchus. The Moorish king, terrified by his losses, was prevailed upon to betray Jugurtha; and this profligate usurper, after having been exhibited in triumph by Marius at Rome, was thrown into a dungeon, where he starved to death.

The crown of Numidia was bestowed on *Hiempsal II.*, by whom it was transmitted to his son *Juba*. In the reign of the latter occurred the civil war between Pompey and Cæsar. This conflict was extended to the shores of Africa. Juba, whose claims to the crown had been opposed in the Roman senate by Cæsar, took the side of Pompey; but all efforts to sustain his party in Africa were unavailing. Cæsar defeated Scipio Metellus, the father-in-law of Pompey, in that country; and Juba, in order to avoid falling into the hands of the victor, caused his own friend Petreius to run him through the body. Numidia fell completely under the dominion of the Romans. But Cæsar was too well acquainted with the manners of the people to establish a regular provincial government over them. He preserved the monarchical forms to which they had been accustomed, and gave the crown to Juba, a son of the deceased king, who was a youth at that time, and had been educated at Rome in all the learning and accomplishments suitable to his rank.

This monarch, *Juba II.*, is represented by historians as a very extraordinary person. According to Pliny, who frequently quotes his writings, he was a curious and indefatigable collector of historical records. He extracted from the Greek, Latin, Punic, and African chronicles, every thing valuable and interesting relative to the history of his own country, combining those materials in a regular and finished narrative. This history, unfortunately, has perished in the general wreck of ancient literature.

Juba acquired the esteem of Augustus, who carried him as a companion in all his expeditions. At the end of the civil war, when the family of Cleopatra, queen of Egypt, were received under the Roman protection, Augustus gave a daughter of Cleopatra to Juba for a wife, with the kingdom of Mauritania for a dowry. *Ptolemy*, the son of Juba and Cleopatra, reigned over the united kingdoms; but his life was most unfortunate. His reign was disturbed by a rebellion, which was quelled only by a great expense of bloodshed. Afterward he was invited by the emperor Caligula to Rome, where he was barbarously murdered by command of that tyrant, who is supposed to have coveted his riches. Numidia was reduced to a province at his death.

Mauritania was bounded north by the Mediterranean, east by Numidia, south by the territory of the Getulians, and west by the Atlantic. Its ancient limits cannot be settled with much precision; but the kingdom is supposed to have comprised the northern part of the empire of Morocco, and the western part of Algiers.

The *Mauri*, an aboriginal race, who were the earliest inhabitants of the country, have been celebrated in the fables of ancient mythology. *Neptune* is said to have been the first prince of Mauritania. Next to him were *Atlas* and *Antæus*, who are celebrated for their wars with Hercules. According to the legends of this country, Antæus defeated many of the armies of Hercules; but the latter, having intercepted a strong body of Libyans, who were marching to the assistance of Antæus, gave him a total overthrow, in which the latter and the greater part of his men were killed. This decisive action subjected all Libya and Mauritania to the dominion of Hercules. From this historical fact arose the fable of Hercules and Antæus, the latter of whom is represented as a giant of enormous size These two being engaged in single combat, Hercules threw his antagonist to the ground several times; but finding him receive fresh strength as often as he fell upon his mother earth, he lifted him up into the air, and squeezed him to death. There is an ancient fable, also, that Hercules took the globe from Atlas upon his own shoulders, overcame the dragon that guarded the orchard of the Hesperides, and made himself master of the golden apples that grew there.

These fables are all the materials we have from the early history of Mauritania. The Romans knew hardly any thing of this country before the time of the

Jugurthine war. We have already alluded to its history in connection with that of Numidia. On the death of Ptolemy, who reigned over these two kingdoms, Mauritania was divided into two provinces, but the country was not reduced to tranquillity for many years. Ædemon, one of the freedmen of King Ptolemy, took up arms to avenge his death, and the war was carried on till the middle of the first century, after which Mauritania was incorporated with the Roman empire, and shared the general fortunes of the states of Northern Africa.

CHAPTER CCXCVIII.

A. D. 150 to 647.

Revolt of Firmus — Invasion of the Vandals — Conquests of Genseric — Overthrow of the Vandals by Belisarius — Desolation of Africa.

Mauritania, in connection with the other parts of Roman Africa, endured great sufferings during the decline of the empire. These were occasioned by the ferocious character of the barbarous tribes in the neighborhood, and by the avarice of the officers who were sent by the imperial court to exercise the government. In the reign of Valentinian, about the middle of the fourth century, the military command was intrusted to a chief, with whom sordid views of interest were the leading motives of action, and who administered his office as if he had been the enemy of the provinces, and the accomplice of the barbarians by whom they were assailed. The cities were compelled to shut their gates, in order to protect the lives and property of the people from the marauders of the desert. The inhabitants of the rural districts were massacred, their villages burnt, and their vines and fruit-trees rooted up or consumed by fire. In the midst of these calamities, Firmus, the son of Nabal, a Moorish prince, found means to possess himself of the sovereignty of Mauritania by murdering his brother. Imitating the policy of Jugurtha, this usurper had recourse at once to policy and arms; but, finding the former unavailing, he took the field at the head of a formidable army, and bade defiance to the Romans. His authority was soon established throughout all Mauritania and Numidia. Romanus, the count of Africa, was unable to resist the progress of his arms, and Africa would have been lost to the empire had not Theodosius, a much abler general, been sent to oppose the Moorish usurper. Firmus, after an obstinate contest, was compelled to abandon Numidia, and withdraw to the interior of Mauritania. Theodosius pursued him into the fastnesses of Mount Atlas, and finally succeeded in taking him prisoner. Firmus, who had the example of Jugurtha perpetually before his eyes, resolved to disappoint the triumph of his adversary, who had determined to make him a public spectacle at Rome. He committed suicide in Africa, A. D. 386.

The death of Firmus, however, did not restore tranquillity to Africa. Gildo, his brother, had been allowed to retain the vast possessions which had been forfeited by the treason of Firmus. To secure his fidelity to the empire, he was raised to the dignity of a count, and invested with the command of the Roman territory. His ambition increased with his augmented power, and, amid the dissensions which preceded the elevation of Theodosius to the throne, he declared himself the sovereign of Africa. During twelve years, he exercised a tyrannical sway in that country; but, at length, in the reign of Honorius, an army was sent to Africa against the usurper. Gildo made great preparations to meet this attack. He drew from the deserts of Getulia and the valleys of the Atlas a large body of natives, who were accustomed to regard him as their hereditary prince. Finding himself at the head of a host of seventy thousand men, he boasted that his cavalry would trample the Roman cohorts under their feet, or drive them into the sea. But the issue of the first battle disappointed his hopes; and Gildo, deserted by his troops, escaped on board a ship, and set sail for Greece. The wind proved contrary, and the mariners were compelled to put back to Africa. Gildo was seized and thrown into a dungeon, where he followed the example of Firmus, and put an end to his life, A. D. 413.

A few years after this revolution, the Vandals, who had invaded Spain under their commander Genseric, crossed the Straits of Gibraltar, and established their camp in Mauritania. Their army at first did not exceed fifty thousand in number, but they received a very rapid augmentation from the Moors. These people, who had endured very reluctantly the dominion of Rome, seized with eagerness an occasion so favorable for throwing off the yoke, and gratifying their revenge upon their ancient oppressors. Thousands of these barbarians issued from the Desert of Sahara and the mountains on its northern border, and placed themselves under the banner of Genseric. He also received an accession to his numbers from the sect of the Donatists, who had been recently expelled from the Catholic church and severely oppressed. Africa was dreadfully ravaged by the Vandals and their native allies. Wherever they met with resistance, they put all to the sword. When a city was taken, its defenders were buried in its ruins. Where hidden wealth was suspected, torture was applied without mercy, or regard to age or sex. The barbarians took pleasure in effacing every mark of civilization and improvement. They rooted up the fruit trees and the vines, destroyed houses and churches, and even slaughtered the inhabitants, that their unburied bodies might infect the air and spread a pestilence.

In 439, the Vandals captured Carthage; the city was abandoned to pillage, and the whole of Northern Africa exhibited a frightful scene of bloodshed and desolation. Genseric, having established his authority in this country, prepared to pursue the Romans into Italy. He determined first to create a naval power, both for his own security and the prosecution of his schemes of conquest. In the glens of Mount Atlas he found an inexhaustible supply of timber, and the inhabitants of the seaport towns were acquainted with the art of ship-building. A formidable fleet was soon equipped, the Vandals landed in Italy, captured and plundered Rome, A. D. 455.

The pillage of the city lasted fourteen days and nights, and all that could be found of public or private wealth was eagerly conveyed to the Vandal ships. Among the spoils the splendid relics of two sanctuaries and two religions exhibited an instructive example of the uncertainty of earthly things. The roof of gilt bronze, which adorned the Roman Capitol, was torn down, to be transported to Africa. The holy instruments of Jewish worship, the golden table and the candlestick with seven branches, originally framed

according to the particular instructions of Jehovah himself, had been ostentatiously displayed to the Roman people when Titus triumphed in the conquest of Judea. They were afterward deposited in the Temple of Peace. Genseric seized these sacred trophies, which, with other immense treasures of ornament and statuary, were destined to embellish his capital of Carthage. The ship in which they were conveyed was wrecked as she entered a harbor in Africa; and these relics of antiquity may possibly, at some future day, be discovered among the sands of the Barbary coast, as the gigantic monuments of ancient Nineveh have been recently disentombed, after lying hidden under ground for two or three thousand years.

Genseric, although he gained an easy victory over the metropolis of the West, did not attempt a permanent conquest of Italy. He carried home to Africa many thousands of captives, comprehending some eminent individuals of both sexes, whom he distributed among his followers. Among these prisoners was Eudoxia, the widow of the emperor Valentinian, whose eldest daughter became the wife of Hunneric, the heir of the Vandal monarch. This connection with the imperial family conveyed to the Vandals a claim on Rome, which seemed, in the eyes of the people of that age, to justify the frequent inroads which the nation afterward made upon the empire.

Genseric was master of the Mediterranean, and, by means of his naval force, kept the coasts of that sea in continual terror. At length, Leo, the emperor of the East, resolved to deliver the empire from the grievous scourge to which it had been so long subjected by the new masters of Northern Africa. He despatched an expedition from Constantinople consisting of eleven hundred ships and one hundred thousand men. At first this armament obtained some advantages over the Vandals, but the superior equipments of the latter turned the fortunes of the war. They sent fireships into the midst of the Greek squadron, and destroyed or dispersed the whole armada. Genseric again became undisputed master of the sea, and was allowed to terminate his reign, (A. D. 533,) without any further disturbance from the Romans either of the East or the West.

The Vandals in Africa for half a century encountered no enemy, either by land or water, to whom they were not superior. But the accession of Justinian to the throne of the united empire led to new efforts for the recovery of Africa. The sceptre of Genseric had already passed through his son Hunneric to his grandson Hilderic, who, being of a mild disposition, and proving unfortunate in war, was dethroned by Gelimer, a chief distinguished by popular qualities and a high military reputation. He possessed an army of one hundred and fifty thousand men, and imagined himself able to encounter any force which the Roman empire could send against him. But the army of Justinian was commanded by Belisarius, the ablest general of his age. He landed in Africa, and was immediately encountered by the Vandals, commanded by their king. The battle was short; the Romans easily overthrew and dispersed the numerous host of their enemies, and Gelimer was obliged to escape to the desert. The surrender of Carthage followed this important victory; the citizens, eager to receive the imperial deputy as their deliverer, instantly opened their gates, and the entrance of Belisarius into the city was celebrated by a splendid spectacle.

Gelimer, though defeated, was not entirely subdued. His army was rather scattered than cut off; and, as his followers had no surer resource than war, they were not unwilling to second his endeavors for the recovery of his crown. The Moors, sympathizing with his misfortunes or inflamed with the love of pillage, supplied him with some hardy recruits. The Vandals were again assisted by the theological dissensions of the Christians. The Arians of Africa, who foresaw in the success of Justinian the rejection of their creed by the new authority, flocked to the standard of Gelimer. A new army was collected, which outnumbered that of Belisarius, and a second battle resulted in victory to the imperial troops. Gelimer fled from the field, and outstripped the speed of the light troops who were sent in pursuit of him. Belisarius, knowing that it would be vain to follow his rapid retreat into the mountains of Mauritania, desisted from the attempt and established his winter quarters at Carthage. The inhabitants of the sea-coast submitted to his authority. All the cities comprehended in the modern states of Tripoli, Tunis, and Algiers, acknowledged the government of Justinian, which extended westward as far as the town of Septem, the modern Ceuta, on the Straits of Gibraltar.

The conquest of Barbary was completed by the capture of Gelimer, who had fled to the mountain of Papua, in the great chain of the Atlas. Here he was besieged for a long time, till famine compelled him to surrender. He was carried a prisoner to Constantinople, where he was led in triumph by Belisarius. As he marched through the streets at the chariot wheels of the conqueror, he continually repeated the words, "Vanity of vanities! all is vanity!" After the triumphal show, however, Gelimer had no reason to impugn the generosity of the emperor: he was allowed an ample estate in a pleasant part of Asia Minor, where he passed the remainder of his life in affluence and repose.

From this period, the descendants of the warlike barbarians who followed the standard of Genseric from Spain into Africa cease to occupy the attention of history as a separate people. The Vandal warriors entered into the armies of Justinian; the lower classes mixed imperceptibly with the dominant population, and there is now no visible evidence of the great conquest effected by German tribes on the shores of Barbary, except the casual occurrence of fair complexions and yellow hair, which have met the eyes of recent travellers on the borders of the Great Desert.

The dominions of Justinian in Africa were soon disturbed by the restless spirit of the Moors, who thought themselves entitled to aspire to the eminence from which the Vandals had been compelled to descend. They carried their arms from the Atlas Mountains to the sea-coast, and became masters of all the country between the Atlantic Ocean and the modern city of Algiers. Solomon, the Byzantine governor of Africa, marched against them. He attacked and cut to pieces an army of sixty thousand Moors, and pursued the fugitives into the mountains. This success, however, was followed by great reverses; and, amidst these wars, such was the desolation of the African provinces, that a traveller might have wandered whole days through the country without meeting a human being. The nation of the Vandals, though amounting to six hundred thousand individuals, had entirely disappeared. The number of Moors who were extirpated was still greater; while, on the other hand, the

Romans, with their allies, sustained, from the ravages of the climate and the fury of the barbarians, a loss quite equal to that of the Moors and Vandals combined. When Procopius, the annalist of these destructive wars, first landed in Africa with the army of Belisarius, he was struck with astonishment at the populousness of the country and the industry of the inhabitants. In less than twenty years, this busy scene was converted almost into a solitude. Five millions of human beings had perished by war, famine, and disease. A long period of weakness and dissension ensued, when, at last, the mixed population of Northern Africa were roused, as if from a long slumber, by the irruption of the Saracen hordes from Egypt. This event brings us to the modern history of the Barbary States.

Remains of the Tombs and Monuments of Cyrene.

CHAPTER CCXCIX.

650 B. C. to A. D. 616.

LIBYA. — *Cyrenaica — Marmarica — Augila — Ammon.*

THE name of *Libya* was at first given by the Greeks to the whole of Africa, except Egypt. Afterward it was restricted to that part now constituting the state of Barca, the oasis of Augila, and Ammon, and the desert tract of Marmarica. The most important part of this territory was Cyrenaica. This district was bounded north by the Mediterranean, east by Egypt, south by the Desert, and west by the Gulf of Sidra. The greater part of this country is a sandy desert; but along the sea-coast is a strip of fertile territory, producing the palm-tree, the orange, and the lemon. The frontiers are by no means strictly defined, and a large extent may be said to be under no government at all.

Cyrenaica was also called *Pentapolis*. The former name was derived from *Cyrene*, a city founded here by a colony of Spartans. Four additional cities sprang up here in the course of time, which suggested the name of the *Pentapolis*, or "five cities." The history of Cyrene, the oldest of these settlements, is given by Herodotus in his usual manner, mixing fable with facts, and connecting real events with the legends of a superstitious age. According to this relation, a company of Spartan wanderers, after roving from place to place, at length consulted an oracle as to the spot where they should fix themselves. They were directed to settle in *Libya*, the name by which this part of Africa was then known. In obedience to this injunction, they proceeded to this wild region, and built the city of Cyrene on a high and rocky part of the sea-coast. *Battus* was the name of the leader under whom this enterprise was accomplished. The date is commonly fixed at 650 B. C.

Arcesilaus succeeded Battus as chief of this colony. After his death, another body of settlers arrived from Greece; and the increasing strength of the colony so alarmed the African tribes in the neighborhood, that they applied to Apries, or Pharaoh Hophra, king of Egypt, for assistance against the Greek invaders. An Egyptian army marched against Cyrene, but the Greeks met these foes at the Fountain of Thesta, and drove them back to Egypt. The Cyrenians, having thus secured their safety, had leisure to quarrel among themselves. A large number of them separated from the rest, and built the rival city of Barca, a little farther to the west. The two cities became involved in war, and the Egyptians were called upon to interfere. Egypt was then under the Persian dominion. Argandes, the Persian viceroy, despatched an army and fleet, which captured the city of Barca; the inhabitants were given up to the Cyrenians, who massacred them all in the most inhuman manner. Barca was ruined; but a small seaport, bearing the same name, afterward sprang up in the neighborhood.

A blank ensues in the history of this country, and hardly any mention is made of Cyrene till the time of Alexander, when, according to Aristotle, the government of Cyrene was republican. After the death of Alexander, Ptolemy, king of Egypt, established his authority here. Magas, his brother, reigned in Cyrene for half a century. The Ptolemæan dynasty remained in authority till the ascendency of the Romans in Egypt, when Cyrene became subject to the republic. The cities of the Pentapolis, however, were allowed to be governed by their own magistrates, and the Roman authority appears to have been merely nominal. The whole territory, in consequence, became a prey to civil discord, every ambitious leader aspiring to the sovereignty.

During the first Mithridatic war, Lucullus visited

Cyrenaica, and restored some degree of tranquillity to the country. But no permanent quiet ensued till about 70 B. C., when the Pentapolis was formally reduced to the condition of a Roman province. At a later period, it was associated with the government of Crete. From this time, we gradually lose sight of Cyrenaica in history. The cities appear to have fallen to ruins, and become abandoned, but from what cause we are unable to learn. The final extirpation of the Greek inhabitants was accomplished by Chosroes, the king of Persia, who overran Syria and Egypt, (A. D. 616,) and carried his arms westward as far as the frontiers of Tunis. If the Persian armies left any part of their work of destruction incomplete, the remainder was accomplished by the Saracens.

Marmarica was the name given to a barren, sandy region of indefinite extent on the western frontier of Egypt, peopled by a race of men similar in habits to the modern Bedouins. They were called *Marmaridæ*, and were celebrated for their swiftness of foot and their skill in curing the bites of serpents. Of the history of these people nothing is known.

On the south of Cyrenaica and Marmarica lay the oases of Augela and Ammon, surrounded by a sandy desert. The former has been celebrated in ancient and modern times for its fertility in dates. The oasis of Ammon was famous for its temple of Jupiter, and its oracle, which were visited by Alexander the Great after his conquest of Egypt, as already related in the history of that monarch. The ancient sovereigns of Ammon are called *kings* by the Greek historians, but in the time of Alexander, the high priest of Jupiter held the supreme authority. The situation of this place is not exactly known, but it is supposed to be the same with El Kasr, a plain in the desert about fourteen miles long and eight broad, having a spring of water and the ruins of an ancient tower. It lies out of the caravan routes, and is hardly ever visited. It is inhabited by a tribe of rude Arabs, who hold little intercourse with the rest of the world.

CHAPTER CCC.

A. D. 640 to 1815.

The Barbary States.—*Barca and Tripoli.*

The Barbary States, as we have said, occupy the northern part of Africa, and include Tripoli, Tunis, Algiers, and Morocco. We shall now give a brief notice of their modern history.

Barca, the most eastern of these divisions, corresponds nearly with the ancient Cyrenaica. By some geographers it is called a *desert*, and by others a *kingdom*. There is little history connected with this territory; the greater part of which is still occupied by wild and wandering tribes, as in the time of Herodotus. When the Saracens overran Northern Africa, they made the town of Barca the capital of a province, and this country became subjected to the government of the khalifs. The Mussulman viceroys of Egypt oppressed the Barcans so severely that the greater part of them abandoned their country. Barca became either quite depopulated, or unknown to history for many centuries. Some time in the fourteenth century, this country appears to have been frequented by the traders of the Mediterranean; for we find that a treaty of commerce existed between the republic of Genoa and a Mahometan chief named *Bussaccherino*, who styled himself "Lord of Africa." By this treaty, the Genoese were allowed to trade from Tripoli to the extremity of the kingdom of Barca. About the middle of the sixteenth century, Tripoli and Barca were conquered by the Turks, under Sultan Solyman, who made a pachalic of the two districts.

In the war between the United States of America and Tripoli, in 1805, Barca was conquered by the Americans, under General Eaton. This officer, who possessed the courage and adventurous disposition of a knight-errant of old, marched from Egypt at the head of an army consisting of nine American sailors, twenty Greeks, and five hundred Arabs and Turks. After a march of two months, across the burning sands, they reached the city of Derne, which was then the second place in strength and importance in the regency of Tripoli. The city was defended by an old castle; but Eaton attacked the place without any delay, and, after a sharp contest of two hours, Derne was taken by assault. For the first time since the creation of the world, the American flag was displayed in token of victory in the African desert. The capture of this place struck terror into the bashaw of Tripoli, and he immediately consented to terms of peace. This is the last act recorded in the history of Barca. The country is hardly ever visited by travellers, and nothing is known of its present condition. Derne and Bengazi are its only towns. Derne is a seaport, with a fine situation, surrounded with groves of orange and lemon trees, and a fertile territory, able to afford subsistence to a very large population. The city is built with much regularity; but the houses are low and small, built chiefly of pebbles cemented with clay. The insecurity of the government alone prevents the place from becoming the seat of a very flourishing trade. The population is about five thousand. Bengazi is the Hesperis of the early Greek writers, and the Berenice of the Ptolemies. It was formerly a splendid city, but is now little more than a village. The neighborhood abounds in ruins, and beautiful fragments of ancient architecture and sculpture.

Tripoli adjoins Barca on the west. It is bounded north by the Mediterranean, and on the other sides by countries which form portions of the Great Desert. The territory, though sandy, is fertile, compared with that of Barca. During summer, no rain falls here, so that vegetation abounds most in winter. The history of this country is closely connected with that of the other Barbary States. After the Saracen conquerors had consolidated their power in Northern Africa, and made themselves independent of the Egyptian khalifs, Tripoli was governed by the Arab dynasties of the west. In the twelfth century, this country was seized by Roger, king of Sicily, who held it for a short time, after which it was annexed to Tunis. Amidst the ignorance which followed the conquests of the Saracens, Tripoli ceased to attract the attention of Europe, and is scarcely mentioned by historians till the beginning of the sixteenth century, when the ravages of the Barbary corsairs brought the communities of Northern Africa into notice.

The Spaniards attacked Tripoli in 1510, and made themselves masters of the city. Twenty years afterwards, Charles V. made a gift of it, together with the Island of Malta, to the knights of St. John of Jerusalem, who had been recently expelled from Rhodes by

the Turks. The knights kept possession of Tripoli till 1551, when they were expelled by a Turkish force commanded by Sinan Pacha, and the famous corsair Dragut Rais. The latter was invested with the government, under the authority of Sultan Solyman of Turkey. With this chieftain for their leader, the Tripolitans returned to their piratical habits, and became formidable for their attacks upon the commerce of Christian nations in the Mediterranean. In 1675, they were attacked by an English fleet, under Sir John Narborough, and in 1683 by a French fleet, which bombarded the city, and compelled the bashaw to send an embassy to apologize to Louis XIV. Notwithstanding these chastisements, and the treaties which they had made with other nations, the Tripolitans seldom allowed a ship at sea to escape them, if they could make a prize of her with impunity. They made slaves of their prisoners, and, in common with the other Barbary powers, exacted tribute from the commercial nations of Christendom.

In 1801, a war broke out between Tripoli and the United States, during which an expedition, under the American General Eaton, captured Derne from the Tripolitans, as we have already related. In 1804, an American squadron, under Commodore Preble, bombarded Tripoli, and a peace was concluded in the following year. But hostilities were renewed on the breaking out of the war between the United States and England, in 1812. This led to the humbling of the Barbary powers by the arms of the United States, and the abandonment of all claims of tribute by them, as will be found in the history of Algiers.

The Turks exercised the government of Tripoli till 1714; the pacha, or bashaw, being appointed by the Porte, and the regular army being supplied from Constantinople. In that year, a domestic revolution took place in Tripoli, which fixed a regular dynasty of princes on the throne, and greatly diminished the influence of the Porte. The reigning sovereigns have ever since been of the Moorish race, though they continue to acknowledge the sultan of Turkey as their lord paramount. For some years past, the principality has been much distracted with internal troubles.

The population of this territory may be estimated at six hundred thousand. The capital, Tripoli, is the chief theatre of the intercourse with Bornou and Houssa, the most fertile countries in the interior of Africa. This city has a fine palace and some handsome mosques, but is inferior to the cities of the western Barbary States. It has a population of twenty-five thousand, who are supported rather by commerce and manufactures than by agriculture. In the neighborhood of Tripoli are some interesting remains of antiquity, among which is a triumphal arch.

CHAPTER CCCI.

A. D. 640 to 1849.

Tunis and Algeria.

Tunis lies west of Tripoli. It is bounded on the north and east by the Mediterranean, on the west by the Algerine territory of Constantine, and on the south by Bled el Jerid. It is the smallest of the Barbary States, but by no means the least important. The southern part is sandy and barren, but the north is more productive. In this country is situated the Lake of Loodeah, the Palus Tritonis of the ancient geographers. Tunis was called by the Romans *Africa Propria*, and was the seat of the republic and city of Carthage.

The victorious Saracens, after they had separated themselves from the government of the khalifs of Egypt, fixed the seat of their empire in Barbary at Kairwan, or Cairoan, in this territory, where a viceroy, with the title of *emir*, or prince of the believers, was invested with supreme power. This authority continued amid various wars and revolutions till 1206, when a new dynasty was elevated to the throne of Morocco. In consequence of this change, the governor of Tunis raised the standard of independence, and assumed the title of sultan. From this chieftain sprang the race denominated *Lassis*, who are regarded as the primitive kings of Tunis. This dominion was soon extended over the neighboring territories of Constantina, Barca, and Tripoli: the Tunisian court was maintained in great splendor, and the corsairs of this state infested every part of the Mediterranean, intercepting the supplies and reënforcements that were sent to the crusaders in the Holy Land. Louis IX. of France, commonly called *St. Louis*, undertook, in 1270, an expedition against Tripoli, in the hope of either converting or conquering the Mahometan sovereign of this country; but this enterprise totally miscarried, and the king died among the ruins of Carthage.

The last of the Tunisian kings of the race of Lassis was Muley Hassem. In 1513, he was deprived of his throne by the celebrated corsair Hayraddin, or Khairadeen, called also *Barbarossa II.*, who had a short time previous acquired the sovereignty of Algiers, under the authority of the Turkish sultan. The expelled king of Tunis sought the assistance of the emperor Charles V., who sent an expedition against the piratical usurper, and reinstated Muley Hassem on the throne in 1535. He held his dignity as a tributary prince till 1574, when the Turkish sultan, Selim, sent an armament of forty thousand men, which conquered the country, and made Tunis a dependency of the Ottoman Porte. Toward the close of the seventeenth century, the authority of the Porte was virtually discarded, and the bey of Tunis became a sovereign prince. The dey of Algiers subsequently usurped the government, and this act was followed by various revolutions, which were finally composed in 1782, since which time tranquillity and peace have prevailed in Tunis. The present reigning family are descended from a Greek renegado.

The population of this territory is about two millions. The capital, Tunis, is the largest city in Barbary, and possesses all the local advantages which raised Carthage to such a height of prosperity. Its streets, like those of most cities in warm climates, are very narrow. The principal mosque is spacious, and the new palace, constructed at great cost in the Moorish style, is one of the finest edifices in Barbary. The Tunisians, having entirely renounced their piratical habits, now devote themselves to various branches of productive industry. They have large manufactories of velvets, silk stuffs, and the red caps generally worn in the Levant. They also carry on a considerable traffic with the interior of Africa for gold, ivory, and ostrich feathers. The population of the city is about one hundred and thirty thousand. Kairwan, one of the cities founded by the Saracens, as above stated, and long the capital of their dominion in Northern Africa, is within the territory of Tunis. It has a great mosque,

supported by five hundred granite columns, which is said to be the most elegant as well as the most revered of all the mosques in Africa.

ALGERIA, which is the name bestowed by the French on this country since its conquest by them in 1830 lies between Tunis and Morocco, with the Mediterra

Constantina.

nean on the north, and the Desert of Sahara on the south. It is less sandy and more fertile than Tunis, with a more temperate climate. The mountains are loftier, and the rains more abundant; the springs and streams more numerous, and the vegetation more active and diversified. The western part is one of the most finely watered countries in the world.

When the Moors were expelled from Spain, Ferdinand the Catholic sent an expedition, under the command of Cardinal Ximenes and Don Pedro Navarro, against Oran, a town on the Barbary coast, opposite to Spain. This town and some other places in the neighborhood were captured. The next year, the Spaniards took possession of a small island opposite Algiers, and built a fort upon it. The Moors called to their assistance the Turkish corsair Horush, who was then the terror of Christendom for his piratical exploits in the Mediterranean. He attacked the Spaniards with some success, and was made sovereign of Algiers. But his tyrannical government irritated the Algerines; they rebelled and put him to death. His brother Hayraddin was invested with his authority, and confirmed by the Turkish sultan.

Charles V., in 1541, equipped a formidable expedition for the conquest of Algiers. This armament comprised a body of twenty-five thousand men, beside a strong naval force. Charles took the command in person, and the army landed near Algiers in safety. The city was defended by a garrison of hardly five thousand men, but the commander, Hassan, refused to surrender. While the Spaniards were preparing to attack Algiers, a furious storm came on, which wrecked the whole fleet, and deprived the army of its stores and ammunition. Algiers was saved, and the Spaniards were compelled to return home overwhelmed with mortification at the miscarriage of this great undertaking. Oran, however, was retained in their hands till 1712.

The Algerines, no longer in fear of the military expeditions of the Spaniards, became from this time the most famous pirates in the world, and kept all the Christian states on the Mediterranean in constant terror. Impunity and success rendered them arrogant, and they believed themselves invincible. In the sixteenth century, they ventured into the Atlantic, and made prizes of the ships of such nations as did not pay them tribute. The first check which they received was from the English, in the time of Cromwell, who sent a squadron, under Admiral Blake, against them. The Algerine corsairs were compelled, by this commander, to respect the flag of England. A French squadron, in the reign of Louis XIV., bombarded Algiers. The Spaniards, under General O'Reilly, made an attempt against the city in 1775, which resulted no more successfully than the expedition of Charles V. The Dutch, Danes, and Swedes were compelled to purchase with a tribute the immunity of their commerce in the Mediterranean. The Austrians and Russians were protected by the special authority of the sultan of Turkey, who had bound himself to that effect by positive treaties.

The greatest sufferers by the Algerine piracies were the maritime states of Italy. The corsairs of Algiers, and of the other Barbary powers, not only seized their vessels and cargoes, but made slaves of their crews, either selling them in the market, or sending them in chains to the public works. These slaves were kept in rigorous servitude, without hope of escape, except by the payment of enormous ransoms; and thus the piratical system became a rich source of revenue to the Barbary governments, as well as of profit to private speculators. But as the naval power of Great Britain and France increased, in the eighteenth century, the ravages of the Barbary corsairs became less frequent and atrocious; and at length the attacks of the Algerines on the commerce of the United States brought

upon them a visitation which forever destroyed the system of Mediterranean piracy. During the early period of the existence of the American republic, the unprotected condition of our commerce had tempted the Algerines to repeated acts of treacherous hostility. In common with the nations of Europe, the American government had paid tribute to all the Barbary powers; but in the year 1815, the Americans determined to submit to this disgrace no longer. A squadron, under Commodore Decatur, was sent into the Mediterranean. Two Algerine men-of-war were captured, and the American fleet immediately appeared before the fortifications of Algiers. The dey, struck with terror by the loss of his ships and the reputation which the American navy had acquired in the war with Great Britain, consented, without delay, to all the terms dictated by the American commander. Indemnities were paid for all the property captured from the Americans; all claims of tribute were removed forever, and the dey gave up to the Americans all the Christian captives in his territory. All the other Barbary powers were compelled, in the same manner, to renounce their claims of tribute.

The United States thus set the first example of throwing off that odious badge of servitude — the tribute to the Barbary pirates. Such an exploit attracted the attention of Europe. The Congress of Vienna took the affairs of the Barbary powers into consideration, and determined to follow in the course pointed out by the American republic. A resolution was adopted in that body to put an end to Christian slavery in Algiers. In pursuance of this plan, a British fleet, under Lord Exmouth, was sent into the Mediterranean in 1816; Algiers was bombarded, and the dey compelled to submit to terms similar to those dictated by Commodore Decatur.

This, however, did not long restrain the Algerines within the bounds of moderation. Their lawless and arrogant spirit was not yet completely broken. No effort was spared to repair the damages caused by the bombardment, and to place the city in a more formidable state of defence than ever. The Algerine corsairs, soon found themselves in a condition to set the Christian powers at defiance. They first interrupted the trade of the French. The consul of this nation remonstrated, and the dey, in an angry dispute with this officer, struck him with a fan. The French government resented this insult by declaring war, and a powerful expedition was immediately equipped to attack Algiers. In May, 1830, a force of thirty thousand men, under General Bourmont, sailed from Marseilles, and landed in the Bay of Sidi Ferruch, near Algiers. The city could offer no effectual resistance, and the dey was compelled to surrender. The French retained possession of the city, and the dey was allowed to retire to Italy.

The French found a large sum of money in the treasury of the dey, which indemnified them for the first expenses of the conquest. But their subsequent fortune in this country has not equalled that of the outset. They determined not only to keep the city of Algiers, but to colonize the whole territory. In this attempt they have been most unfortunate. All their endeavors to conciliate the wild Arabs of the neighborhood have been unavailing, and the constant hostilities in which they have been engaged with these people have caused expenses vastly beyond any advantages, either military or commercial, which have been secured to France by the possession of the territory. The conquest of Algiers has, in fact, turned out to be the most profitless undertaking of the kind in modern times; and there is no doubt that nothing but national pride has prevented the colony from being formally abandoned by the French government many years ago.

Abd el Kader.

In their wars with the natives, the French met with a formidable enemy in Abd el Kader, an Arab chief, who displayed a surprising degree of courage, perseverance, and skill in resisting the attacks of the invaders. His rapid movements, and his familiar acquaintance with the country, enabled him for a long time to baffle every attempt made by his enemies to destroy or capture him. If defeated in an engagement, he reappeared in a short time at the head of as strong a body of followers as ever. He harassed the French troops by incessant attacks, surprising their foraging parties, and cutting off their detachments in such a manner, that the armies opposed to him were compelled to return to their encampments, worn out by continual fighting, and intolerable fatigue under the burning sun of Africa.

In 1845, a dreadful act of vengeance was inflicted by the French upon their African enemies, which gave the war in Algeria a character of unnatural ferocity. About midsummer, a body of troops, under Colonel Pelissier, was engaged in pursuing the Ouled Riahs, a tribe of Kabyles, one of the Berber nations, who had never been subdued, on account of the nature of their country, which contains an immense number of mountain caves, with intricate labyrinthine passages, in which the French could not attempt to pursue them without the utmost danger. The Ouled Riahs, on the approach of Pelissier, fled to their mountain refuge. The French surrounded one of these caverns, and piled up heaps of fagots at the entrance. The French commander then caused letters to be flung into the cavern, informing the natives that the fagots would be set on

fire, and they would all be suffocated to death, unless they surrendered their arms and horses. They refused at first, but afterwards replied that they would comply with the demand if the French would withdraw to a distance. This condition was rejected, and the fagots were set on fire.

The French then heard dreadful noises in the cavern, and it was afterwards known that the Kabyles were debating whether they should surrender or not; some were for submission, and others stubbornly opposed it. The latter prevailed; but from time to time individuals escaped. Pelissier again sent to the besieged in the cavern, exhorting them to surrender; but they again refused. Some women tried to escape; but their husbands and others shot them in the act, with the terrible resolution that all should suffer martyrdom together. The French commander then ordered the burning of the fagots to be stopped, and sent into the cavern a flag of truce, which the natives drove away with a shower of musketry. The fire was then rekindled, and the appalling cries of the victims were heard echoing through the windings of the cavern. Gradually they died away, till no sound fell upon the ear but the crackling of the green branches in the flames.

When the fires were extinguished, the French entered the cavern, where a thousand human beings had been pent up without an outlet, and engaged in a terrible struggle for life amidst suffocating smoke and profound darkness. The rock was strewn with dead bodies, trampled under foot, and piled in heaps. Some were found standing up with their faces stuck into clefts of the cavern, where they died, gasping for air. Many had dropped into chasms of the rock, where they could not be reached. Others were killed by fragments of the heated rock falling upon them. Others were crushed to death by the cattle which had fled with their owners into the cavern. Of a thousand men, women, and children, only thirty-seven survived. The tribe of the Ouled Riahs was exterminated.

Abd el Kader, after having, for a long time, set the French at defiance, and caused them an enormous expenditure of blood and treasure, was at length captured, and transported to France, where he was long held in captivity, being finally transported to Turkey. Since this event, the French establishments in Algeria have been less exposed to the hostilities of the natives.

The population of the whole territory of Algeria is about two millions. The city of Algiers is built on the declivity of an eminence facing the Mediterranean. The streets rise by gradation one above the other, and are crowned by lofty hills above, the whole presenting a magnificent appearance from the sea. Within, however, all this beauty disappears, the whole city being a labyrinth of narrow, dirty lanes. There are, however, several splendid edifices, particularly the palace and the principal mosques. The French barracks are also fine structures, adorned with fountains and marble columns. Since the occupation of the city by the French, its population has materially decreased. It is now estimated at twenty-five thousand. Tremecen, or Tlemsen, in the western part of Algeria, is situated in a beautiful and finely-watered district. It has a population of twenty thousand. Oran, on the coast, is much decayed, but has been recently repaired by the French. The population is about four thousand. Constantina, in the east, is the ancient Cirta, once the capital of Numidia. It has a picturesque situation, on the summit of a precipitous rock overhanging a river. The neighborhood is covered with ruins and splendid monuments of antiquity. The population is about fifteen thousand. This place was captured by the French, after a long and bloody siege.

CHAPTER CCCII.

A. D. 640 to 1849.

MOROCCO. — *Foundation of the Empire of Morocco — Conquests in Spain — Revolution in Morocco — Character of the Moorish Sovereigns.*

Emperor of Morocco.

THE empire of Morocco comprises the two kingdoms of Morocco and Fez. It is the most westerly, the most extensive, and the most important, of the Barbary States. It is bounded north by the Mediterranean, east by Algiers and Bled el Jerid, south by the Desert of Sahara, and west by the Atlantic. It is generally mountainous, with a fertile soil in those parts favored with rain. South of the Atlas chain is an arid region unproductive in grain, but affording the finest dates in the world, and possessing a breed of goats whose skins are manufactured into the morocco leather, which has taken its name from this country.

When the Saracens established their dominion in Northern Africa, one of their capitals was fixed at Fez. The city of Morocco was built in 1054, by the Almoravides, or Morabeth, a sect of Mussulman enthusiasts, who originated in the Great Desert. They invaded Spain, and defeated and killed Alphonso, king of Castile, at the battle of Badajos, in 1180. The dominion of these enthusiasts extended over Algiers, the Great Desert, Timbuctoo, and Soudan. The kingdoms of Fez and Morocco, after continuing for some time separate, were united under one head. *Abu Jacob*, surnamed *Al Mansur*, or the Victorious, acceded to the throne of Morocco in 1184. He exhibited great military skill, courage, and activity, and extended his conquests as far eastward as Tunis. He was also successful in his wars in Spain. In the latter part of his life, he fell into despondency, in consequence of

having broken his word, by putting to death a Marabout, or Moorish priest, whom he had promised to pardon. In this state of mind he disappeared, and is said to have become a wanderer throughout the world. At this time, a portion of Spain was under the dominion of Morocco; but this part of the empire was lost in the thirteenth century, and a series of revolutions and civil wars distracted the country for many years.

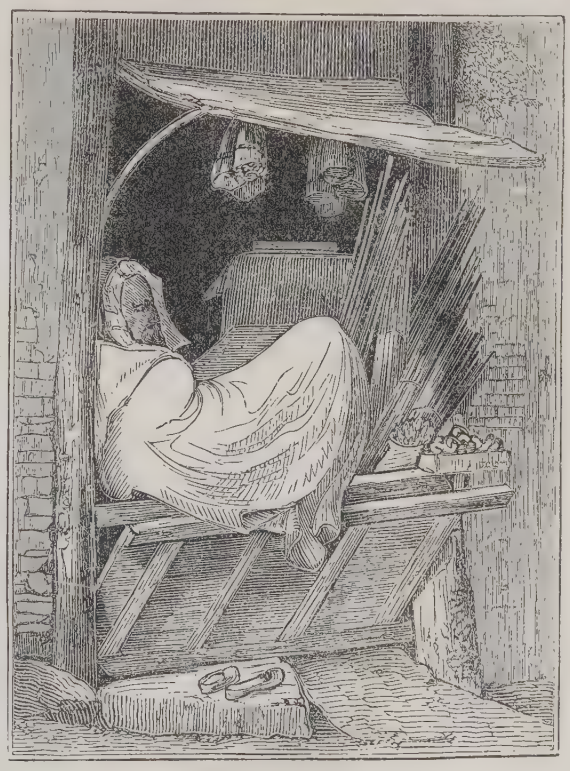
About the year 1500, a Moor, named *Mohammed ben Achmet*, calling himself a *sherif*, or descendant of the prophet, planned a scheme for the elevation of one of his sons to the throne of Morocco. He sent his three sons on a pilgrimage to Mecca, where they acquired a great reputation for sanctity. On their return to Morocco, they obtained an immense influence over the fanatical and credulous portion of the people; and as all political power among the Mussulmans is connected more or less with religious enthusiasm, the scheme of Mohammed ben Achmet succeeded, and his eldest son was made sovereign of Morocco. His posterity reign in that country to this day. The history of these monarchs offers little but a series of tyrannical acts, and bloody and ferocious civil wars, which would afford no instruction to the reader. The emperors of Morocco have been distinguished for nothing but despotism, cruelty, and oppression. The Moors have had little connection with the nations of Europe since the overthrow of their dominion in Spain. *Muley Sidi Mohammed*, who came to the throne of Morocco in 1757, was engaged in wars with France, Spain, and Portugal. He died in 1790, leaving the throne an object of contention to his sons. *Muley Soliman*, the successful competitor, made a treaty with the United States in 1795, and sent a body of troops to assist the Turks of Egypt, when that country was invaded by the French under Bonaparte. He died in 1822, and was succeeded by his nephew, *Muley Abd-er-Rahman*, the present emperor. The conquest of Algiers involved him in a war with the French invaders, which, however, led to no important results. His reign has been occupied principally in repressing rebellions among the wild tribes of the interior, and in making domestic improvements.

The population of the empire is about six millions. The city of Morocco is situated in the middle of a wide and fertile plain, overlooked by the lofty range of the Atlas Mountains. Its mosques are numerous, and several of them afford striking specimens of Arabian architecture. The palace forms an enclosure nearly a mile in extent. Beautiful gardens surround the city, and spacious aqueducts convey water to it from the mountains twenty miles distant. The population is about eighty thousand. Fez has much declined from its ancient splendor, but is still an agreeable place. It stands in a valley, with a river winding through it. The population is about equal to that of Morocco. Mequinez has lately risen to importance by becoming the residence of the sovereign. Mogadore, a seaport on the Atlantic, is the chief emporium of trade with Europe. It is handsomely built of white stone, but is surrounded by a sandy desert. The population is ten thousand. Sallee, once a famous resort for pirates and rovers, is now almost abandoned. Tangier, on the Straits of Gibraltar, is the chief residence of the consuls of Christendom to the Empire of Morocco.

CHAPTER CCCIII.

Manners, Customs, &c., of the Inhabitants of Barbary.

The inhabitants of the Barbary States constitute three distinct classes — the Moors, the Arabs, and the Berbers. The Moors inhabit the cities and the country in their immediate vicinity. These cities in general present a very uniform scene. The inhabitants pass their time in a secluded, gloomy, and monotonous existence. They are strangers to social assemblies and public amusements, to the elegant arts, and to almost every thing that embellishes or animates life. The females are strictly excluded from general society, and are allowed to see no men except their husbands. The aspect of apathy and gravity, however, which a Moor presents at first view, is in a great measure fallacious, and he is easily roused from it to the most outrageous acts of bloodshed and violence. In the maritime cities, the habits of a seafaring and piratical life have rendered these occasions more frequent, and have produced a character more habitually turbulent and disorderly than is usual in Mahometan states.



Shopkeeper of Algiers.

The remoter districts of Barbary are inhabited by a race called *Arabs*, either because they are the descendants of the Saracen conquerors, or because, from their situation and circumstances, they have acquired habits similar to those of the people of Arabia. They dwell in a species of movable encampments, called *douars*, composed of a number of broad, low tents, resembling in form a ship bottom upwards. These are made of coarse camel's hair cloth, or the fibres of the palm-tree, and are generally arranged in three concentric circles, in the interior of which the cattle are secured during night. Each douar is governed by a sheik or chief, who is considered as standing in

a paternal relation to the rest. The manner of living is quite patriarchal, and their rites of hospitality are so primitive that they remind us of those practised by Abraham to the three angels, as recorded in Scripture. The greatest sheik, when a stranger enters his tent, fetches water, and assists him to wash his feet. He goes to the flock, brings a calf or a kid, kills it, and delivers it to his wife to dress. Like all the races which bear the name of Arab, these people are equally distinguished for hospitality and robbery. The different communities are often animated by deadly feuds with each other, which lead to bloody wars.

While these wandering tribes cover the plains, the mountain districts of the Atlas are occupied by the Berbers. These seem to be the most ancient inhabitants of Barbary, who were driven to take refuge in these lonely retreats. In the little valleys imbosomed within the huge declivities of the Atlas they build their villages, which are beautifully enclosed with gardens and plantations. Some of them dwell in caves cut out of the rock. The Berbers are hard-featured, athletic, and patient of fatigue. They are occupied in pasturage, agriculture, and hunting. They are skilful in the use of firearms, and are not at all quiet in their subjection to Morocco and the other states which claim dominion over their territory. Their only homage consists of a tribute at once scanty and uncertain. In their revolts, they have sometimes descended into the plains, and carried their inroads to the very gates of Morocco. They have none of the migratory habits of the Arab, but, on the contrary, are unwilling to remove from their original homes. Unlike the Arabs, too, they elect their sheiks, and have a republican form of government — a thing very unusual in Africa. They speak a language entirely different from that of the Moors and Arabs.

All the governments of the Barbary States are despotic except that of Algeria, which country is now regarded as a portion of the French republic, and sends its representatives to the legislative assembly at Paris. The prevalent religion of Barbary is Mahometanism, and the country is overrun by superstitions of all kinds, such as usually prevail among the vulgar in unenlightened countries, among which the belief in the potency of the evil eye is the most frequent. Learning and science in this country may be regarded as almost extinct, though the Barbary States, and particularly Morocco and Fez, were formerly distinguished for the cultivation of mathematics and astronomy. The amusements of the people are very little varied. The day is spent chiefly in listless indolence, lounging at coffee-houses and barbers' shops, which are the favorite places for gossip and scandal. Opium is not used by the Moors, but instead of it, they intoxicate themselves with a preparation of hemp. The favorite exercise is horsemanship, in which their feats are often very wonderful. The dress of the Moors and Arabs consists of a *haick* — a large, square, woollen cloth, nearly twenty feet in length, which is folded very loosely round the body, and secured by a girdle. Under this is a tunic or coat, and beneath this a shirt. In cold or rainy weather, a cloak, called a *burnoose*, is thrown over the haick. Caps and turbans are worn upon the head. With regard to food, one dish prevails at the tables of all, from the prince to the peasant. This is *cuscosoo*, a sort of paste made of bread crumbs, and enriched with meat, vegetables, and condiments. The rich have a variety of dishes, but all of the nature of spoon meat. The Moors use neither knife, fork, nor spoon, but eat with their fingers.

No people, who have once been civilized, retain so few marks of their former improvement as the Moors and Arabs of Barbary. In no other region of the earth have the ravages of time been so deplorable in obliterating nearly all the traces of civilization, and destroying the works of art. The inhabitants of this country seem not to know that their ancestors were learned and enlightened, and they are ignorant of the very history of the monuments which give interest to their wild shores and dreary plains.

The Desert of Sahara.

CHAPTER CCCIV.

Geographical Description of the Desert — History.

This gloomy and desolate portion of Africa extends from Barbary on the north to Nigritia on the south, and from Egypt and Nubia on the east to the Atlantic on the west. Its length is about three thousand miles, from east to west, and its width, from north to south, eight hundred. Its whole extent is equal to the whole of the United States, and is quite equal to the half of Europe. The tropic of Cancer passes through its centre; its position, therefore, is one that would ordinarily insure to it the highest fertility: yet of all portions of the globe, it presents the most fearful and appalling spectacle of waste and sterility.

Though this tract must be thus considered as on the whole a vast barren waste, yet its surface is marked with some variety. Near the coast of the Atlantic to the west, there are some mountains rising in detached peaks; in other places the waves of sand, driven about by the winds, are laid in undulating masses of low hills and shallow valleys. Rain being rare, the sun soon scorches and blasts the feeble vegetation. This is the general character of the greater part of the surface. In these portions, during the heat of summer, the air has the fiery aspect and feeling of a furnace. In certain limited spots rain falls toward the close of summer, and here a rapid vegetation is produced. At the south, there are considerable spaces generally covered with vegetation. Thorny shrubs, briars, nettles, and other coarse plants, are the prevailing vegetation of the desert portions. In some places, there are groups of palms and date trees, and along the southern borders there are small forests, inhabited by monkies and gazelles. While the fertile spots are the resort of wandering Arabs, the more desolate portions are the haunts of the ostrich, and

not infrequently of poisonous serpents, with lions and panthers lying in wait for their prey.

A Sand Storm of the Desert of Sahara.

In some parts there are fertile oases of considerable extent, and there are pools, or small lakes, from distance to distance. The mode of travelling is by caravans; the travellers are obliged to go armed and in numbers, to protect themselves from the wild robber tribes that roam through these frightful wastes; the camel is used both for carrying burdens and for transporting the traders, as the patience with which that useful animal bears fatigue, hunger, and thirst, particularly adapts it for this region of drought and sterility. Caravans sometimes perish of thirst, when the dry wind has absorbed the water usually found in the springs, and they are exposed to great dangers from pestiferous winds and moving sands. The soil is impregnated with salt. The eastern part of the desert is chiefly occupied by the Tibboos, a Berber race, who own great herds of camels, and plunder the unlucky travellers whom they encounter. Their country contains numerous salt lakes, and yields quantities of that valuable mineral, in which some of the Tibboos now carry on a profitable trade with Nigritia.

In the central part are the Tuaricks, also a Berber nation. Some of their oases contain considerable towns. The Tuaricks are often engaged as guides to the caravans, as agents for foreign merchants, and sometimes become traders themselves.

On the west coast are various Moorish and kindred tribes, most of whom are robbers, and extremely fierce and savage in their manners.

In the eastern portion of the Great Desert, there are several oases, some of considerable extent. The ancient Romans penetrated hither, and described the appearance of the country as spotted like a leopard's skin. Fezzan, the ancient Phazania, is a tolerably fertile tract of about two hundred miles square. From this point the Romans advanced to Soudan; and, in the eighth century of the Christian era, the hardy Arabs first found their way into the same regions.

The great caravan route from Barbary to Soudan, is by way of Mourzouk, Tibesty, and Bilma, where oases are found at no great distance from each other; yet such are the dangers of even this route, that the destruction of human life is enormous. In 1805, a whole caravan from Soudan for Morocco, consisting of two thousand persons and all their camels, was totally lost. In 1811 and 1813, two entire caravans between Augela and Waday, with but few exceptions, perished amidst indescribable misery. Sidi Hamed gives a fearful picture of the misery and massacre which ensued in a caravan with which he travelled, when they came to the wells of Haherah and found them dry. At the same time, both the caravans from Tripoli and Tunis were wholly destroyed. Denham and Oudney give us a terrific account of the ravages in caravans amidst these deserts, where so many perish from want and thirst. From the well of Ohmah to the wells of El Hammar, inclusive, a distance of one hundred and forty miles, they travelled amidst and over human skeletons, crushing at every step beneath the feet of the camels and horses — many of them with the flesh so entire, as to render the features, and the age, and the sex, distinguishable. Around the wells of El Hammar, in particular, the skeletons lay "in countless numbers."

"About sunset," says Major Denham, "we halted near a well within a half a mile of Meslroo. Around this spot were lying more than one hundred skeletons, some of them with the skin still remaining attached to the bones — not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said, 'they were only blacks — Nam boo!' (damn their fathers!) and began knocking about the limbs with the butt-end of their firelocks, saying, 'This was a woman! This was a youngster!' and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the sultan of Fezzan, the year before. I was assured that they had left Bornou with not above a quarter's allowance for each; and that more died from want than fatigue. They were marched off with chains round their necks and legs. The most robust only arrived at Fezzan in a very debilitated state, and were there fattened for the Tripoli slave market!"

Caillié, the French traveller, who went from Nigritia, by way of Timbuctoo, to Morocco, gives vivid pictures of the horrors of the desert: "What distressed me most during this terrible day was the pillars of sand, which threatened to bury us in their course. One of the larges' of these pillars, crossing our camp, overset all the tents, and, whirling us about like straws, threw us one upon another, in the utmost confusion: we knew not where we were, and could distinguish nothing at the distance of a foot. The sand wrapped us in darkness like a thick fog, and heaven and earth seemed confounded, and blended into one.

"In this commotion of nature, the consternation was general; nothing was heard on all sides but lamentations, and most of my companions recommended themselves to heaven, crying with all their might, 'There is no god but God, and Mahomet is his prophet!' Through these shouts and prayers, and the roaring of the wind, I could distinguish, at intervals, the low, plaintive moan of the camels, who were as much alarmed as their masters, and were to be pitied, as they had not tasted food for four days. Whilst this frightful tempest lasted, we remained stretched upon the ground, motionless, dying of thirst, burnt by the heat of the sand, and buffeted by the wind."

From these sketches, it appears that the desert has its annals, though, like those of the sea, they are chiefly nidden in its bosom. The camel has been called the "ship of the desert," and it would seem that its wrecks are even more frequent and fatal than those upon the deep. Like the sea, the desert continues, with little change, from age to age: what has been said by the poet, in respect to the ocean, —

> "Time writes no wrinkles on thine azure brow —
> As at creation's dawn, thou rollest now," —

may be also said, with little variation, of Sahara.

Western Africa.

Baobab.

CHAPTER CCCV.

Geographical View — Divisions — Native Tribes — General History — Remarks.

The name of *Western Africa* is employed to designate a vast strip of land along the western coast of the continent, extending more than four thousand miles in length — nearly from tropic to tropic — and three hundred miles in average breadth. It is supposed to contain one million two hundred thousand square miles, and to support twenty to thirty millions of people. The coast, for one hundred miles inland, is generally level: beyond that the scenery is highly picturesque. Every where the luxuriant vegetation of the tropical climates spreads an unbroken verdure to the eye. The most delicious fruits are here spontaneous, and every nourishing vegetable flourishes in abundance. Nowhere are the means of human subsistence more varied, more plentiful, or more easily procured. But the heat and moisture of the climate, which are both excessive, render it generally unhealthy for a European constitution, and in some places it is deadly.

Among the products of Western Africa is found the monarch of the vegetable world — the gigantic baobab, or monkey-bread-tree, whose fruit is a chief article of food with the negroes, and has the taste of acidulated gingerbread. Other products are cocoas, pineapples, palms, mangoes, bananas, tamarinds, papaws, citrons, oranges, pomegranates, and the strawberry peach, of a luscious, strawberry taste; cotton, indigo, gums, ebony, dye-woods, rice, tobacco, holcus or dourra, maize, potatoes, yams, and every other tropical fruit. The animal world, too, is replete with life in these prolific regions. Here are found twelve kinds of monkeys, including three or four of baboons, and the chimpansé; beside these there are elephants, wild boars, hippopotami, many kinds of antelopes, three kinds of bats, &c., &c. Among reptiles may be enumerated the crocodile, the monstrous boa, and a multitude of other serpents. Insect life is at once arrayed in brilliant colors, and endowed with peculiar venom. Lizards abound, and among them the chameleon and gecko. Here is the white ant, so famous for its civil and social economy, and the enormous size and durable nature of its structures. Birds and fish are no less numerous in species, nor less abundant in numbers, than the other varieties of animal life.

Ranges of mountains, some of them said to be capped with snow, rise at the distance of three to five hundred miles all along the coast, except for two hundred miles where the Niger flows into the ocean. The chief rivers are the Senegal, with a course of nine hundred miles; the Gambia, a shorter and more rapid stream; the Niger, which, after a course of two or three thousand miles, has several mouths, and a broad and often flooded delta; and the Congo, which rises in unknown regions, and pours a large stream through a succession of pleasing landscapes. The Old Calabar, once deemed an outlet of the Niger, has lately been found to be a larger river, coming down from the north-east by itself. At the distance of one hundred and eighty miles up, it has a width of three fourths of a mile, and a depth of eight fathoms. It has been ascended by steam as far as to the latitude of the Shadda, and is thought to receive all that river, except in the rainy season, when a part flows off into the Niger. The Old Calabar is thought to be more available for commerce to Central Africa than the Niger.

The divisions of Western Africa are Senegambia

Gecko.

Monkey.

Antelopes.

Sierra Leone, Maryland Colony, the republic of Liberia, Guinea, Lower Guinea, and Cimbebas.

Senegambia. — This district, as its name imports, is watered by the two rivers Senegal and Gambia. It is filled with a variety of petty kingdoms, whose limits and power are perpetually changing, and whose revolutions, were they known, would probably present nothing worthy of note. Some of the leading tribes, however, possess quite an interesting, indeed a very promising character, particularly the Foulahs. These, with the Jalofs, the Mandingoes, and the Feloops, merit a passing notice, especially as they are the most industrious and peaceful of the negroes of Western Africa.

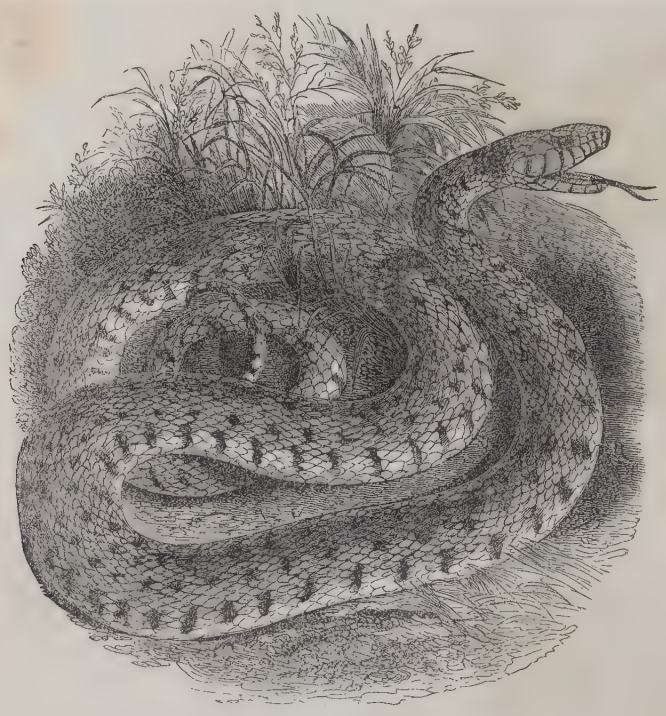
The *Foulahs* seem not to be pure negroes, but a mixed race of Moors and negroes. They are extensively diffused, and occupy the banks of the Senegal, the great kingdom of Foota Jalloo to the south, and many districts on the banks of the Gambia. Some suppose them of the same race with the Fellatahs of Central Africa. Their features are high and of an olive tint, and have an agreeable expression. Their manners are gentle and courteous, and they are extremely hospitable and charitable. In religion they are Mahometans, but without the usual bigotry. They are a pastoral people, under republican chiefs of their own. So well do they conduct themselves, that it is considered infamous to injure them, and a blessing is said to rest on any territory that contains one of their villages.

The *Mandingoes* are widely diffused, particularly along the Gambia; their original country is the elevated region of Manding. They are entirely negro, — cheerful, inquisitive, and gay, — but have not the steady industry of the Foulahs: they practise agriculture and fishing, and are particularly addicted to traffic, conducting trading caravans into the interior, and acting as factors between the tribes. Beside music and dancing, they delight in the extemporary composition and recitation of poetry. They are Mahometans. The *Feloops* live on the shores south of the Gambia, and are wild and rude.

The *Jalofs* occupy most of the territory between the Senegal and Gambia. Many of them are the subjects of a prince who boasts of his dynasty, as being formerly sole rulers in this part of Africa. Of all the negroes, they are the handsomest, and claim to be the most ancient race; and, of the negro languages, theirs is the softest and most agreeable. They manufacture the best cottons, and give them a superior dye. They are fearless and expert in hunting, and rival the Moors in horsemanship.

The kingdom of *Bambouk* is near the head of the Senegal. It is a country of mountains, whose numerous streams roll down golden sands. For four feet from the surface, the fat soil abounds with grains of gold, which are separated by agitation with water in a calabash. Deeper in the earth, the metal appears in spangles, or scales, and at twenty feet in small lumps of from two to ten grains; the pieces becoming larger as the miner descends.

The Senegal has been the theatre of repeated and expensive attempts by the French to establish



Serpent.

themselves, and command the trade of the river, which was supposed to be the same with the Niger. Fort St. Louis, on an island of the river, is the capital, with about six thousand inhabitants. It controls the trade in gum-senegal from the Great Desert, and in gold from Bambouk. In the country along the banks of the Senegal, serpents are so numerous as to get into the thatch of the houses, in pursuit of rats and cockroaches! The English alone have attempted settlements on the Gambia for the last two centuries. Fort James, in the middle of the river, commands its entrance. Pisania is a small factory, forty miles up. Timboo is the capital of the *Foota Jallos*, who can bring sixteen thousand men into the field of battle: their king is engaged in perpetual wars to supply victims for the slave trade.

Sierra Leone is a British settlement, undertaken to provide an asylum for recaptured slaves. It is on the obsolete plan of a peasantry and gentry. The first colonists were some blacks who were freed by British law, on coming to England, and free negroes who had served Britain in the army and navy during the American war. They were settled here in 1787. The colony has experienced many disasters, political and commercial, and has cost England fifteen million dollars. It has, probably, fifty thousand inhabitants, mostly liberated Africans: six thousand of the population are at Freetown, the capital; the rest in eight or ten little towns in its vicinity. Some two thousand children are in its missionary schools.

The *Maryland Colony* is at Cape Palmas, and it will soon join the republic of Liberia on the north, and stretch one hundred and fifty miles along the shore, to the south-eastward of the cape. It was founded by the Maryland State Colonization Society. It is deterred from joining the Liberian republic at present by the fact that Maryland allows it ten thousand dollars per annum, as a colonizing place for her free blacks. Like Liberia, its institutions are American in principle and practice. This system of colonization seems the best means yet adopted for effectually extinguishing the slave trade.

Liberia is a republic, with an extent of territory nearly twice as large as New England. It was founded by the American Colonization Society, in 1821, for the double purpose of colonizing the free negroes of the United States, and of civilizing Africa, so as effectually to put an end to the vices and wrongs of the negro, by giving him the gospel and civil liberty. In 1843, the number of blacks who had been sent out by the society amounted to seventeen hundred and thirty-six; the whole American-born population was two thousand three hundred and ninety. The whole population in the republic of Liberia is now about 250,000. In 1845, through purchases of the natives, the territory of the colony extended from Digby on the north-west, to Grand Bassa Point on the south-east —a line of coast three hundred miles long, and extending twenty to sixty miles inland. On January 1, 1848, the colony by advice of the Society, reassumed all the powers it had conferred, adopted a constitution, and took their rank as an independent nation. Its independence was acknowledged by England, France, and Prussia, in 1849, and a treaty of amity and commerce with it was entered into by the two former powers. Great Britain also presented the new republic with a revenue cutter of four guns. Under the new constitution its influence is extending, and its prosperity seems secure.

This state has at present eleven immigrant settlements: Monrovia, the seat of government, has a population of one thousand souls. The country exports produce, chiefly palm oil, to the value of seventy-five thousand dollars per annum. Thus far the objects of the colony have been fully attained. The emancipated slaves have felt the influence of enterprise and freedom, and have been improved in condition and character. The natives in the vicinity are broken up into

small and feeble tribes, incapable of disturbing the progress of the settlers, but in a good condition to receive from them the blessings of civilization.

Guinea has been divided into the Grain Coast, the Gold Coast, the Ivory Coast, and the Slave Coast, with reference to the commercial products of each region. For eleven hundred miles, the coast is one slave mart.

Negro of Guinea.

All its native kingdoms are now sunk beneath the sway of the Ashantees. This fierce and bloodthirsty nation of pure negroes dwell inland, and are superior to the natives of the coast: they are more orderly, and their manners are more dignified and polished; but they are odiously distinguished for the great number of their human sacrifices. These take place by thousands at the death of a king or any member of the royal family; also when the king consults the omens. There are two grand annual sacrifices, also, to the manes of ancestors. And, as there is great emulation among the chiefs in regard to the number each sacrifices, the life of a citizen is unsafe in the streets. Polygamy is carried to the most absurd and revolting extent. The king is allowed three thousand women, and the fairest damsels in the empire are deemed his by right. The arrogance of the sovereign is only equalled by the servility of his courtiers and subjects. Dahomey, now subject to the Ashantee king, carried these institutions to a still more disgraceful excess. The bodies of victims were hung on the walls to putrefy, and the king's chamber was paved with skulls.

The Ashantee kingdom, with its vassals, has a population of five millions. It reckons forty-seven tributary states. It was a powerful monarchy as early as the first part of the seventeenth century, when its king, with his allies, could muster an army of sixty thousand. About the beginning of the last century, it conquered Dinkira, a neighboring kingdom, killing, in two battles, it is said, one hundred thousand men. The territories of this monarchy continued to extend by repeated conquests; and, in 1807, an Ashantee army reached the coast, where the Europeans held their trading posts. In 1816, the British of Cape Coast Castle interfered for the protection of the Fantees, a clever, stirring, turbulent race on the coast, who had fallen under the rule of the Ashantees. The matter was amicably adjusted for the time; but, in 1821, war broke out between the British and the Ashantees; and, in 1824, the latter defeated a British army of two thousand men, taking prisoners the commander, Sir C. M'Carty, and nearly all his officers.

King of Ashantee.

The war lasted till 1826, when the Ashantee king agreed to a treaty of peace, by which he renounced his claim to the sea-coast. The government is a despotism, partially controlled by an aristocracy. The military force of the nation is estimated at two hundred thousand men.

Coomassie is the capital of Ashantee. It is four miles in extent, with a population of one hundred thousand. The other towns of Guinea are Elmina, the capital of the Dutch settlements since 1637, near a large and dirty native town of some fifteen thousand people; and Cape Coast Castle, an English fortress of ninety guns, built on a rock, near a town of eight thousand. The Dutch have many posts along these coasts, and the Danes have two. At Fernando Po, a fine, high island, lately occupied by a lawless race of refugees, the British, in 1827, formed a settlement; but it has proved unhealthy.

Lower Guinea comprises the following divisions: Congo, whose people are small, and of little energy, but cheerful and good humored. Cabenda, the "paradise of the coast," and Malemba, are the great slave marts. Angola and Benguela lie on the south of Congo, and the Gaboon country on the north. In this latter region American missionaries are established, who have reduced the language to writing; and, by a comparison of dialects, the remarkable fact is developed, that all the nations of the east and west coasts and interior of Africa, south of the Mountains of the Moon, have, as far as is known, one mother language, of which the various languages of this vast region are but dialects! Some of these languages vary so little, that nations of the eastern coast can understand those of the western coast. In Benguela, the Portuguese claim some jurisdiction, and command the trade, which is chiefly in slaves.

Cimbebas is a district farther south, and but little known. It is one of the most arid wastes on the globe, and the existence even of the nation called Cimbebas is yet to be proved.

Western Africa has very little general history. Till 1432,* it was thought a great achievement to pass south of Cape Bojador. After that, successive Portuguese navigators explored the coast, and, in 1484, had gone so far south as to sail up the Congo. All this coast the Portuguese claimed by that strange principle of law, the "right of discovery." Settlements were formed at the leading points, and great exertions made to convert the natives to Romanism. But Portugal lost all these possessions, except those in Lower Guinea. In 1643, the Dutch drove her from the Gold Coast, and claimed it. But, in 1661, the English took Cape Coast Castle, and built forts along the coast of Guinea, dispossessing the Dutch in part. About the same time, the English formed settlements on the Gambia, and the French on the Senegal. The founding of the republic of Liberia by Americans is as great an event for Africa as that of Plymouth was for America. Intrepid travellers have lately explored the source and course of the Niger, and the last great effort of the British government was the late Niger expedition, which attempted to open a commercial intercourse with Central Africa, by its great river, but failed through great mistakes. This will no doubt be effected, however, by the Niger or Calabar, at no distant day, and the light of science and a pure religion will, as usual, penetrate where trade has made for them a way.

But hardly any where does the human race exhibit itself under so degrading an aspect as in Western Africa. Here is the chosen region of human sacrifice, and that by hecatombs; here prevail cannibalism, and the most besotted forms of idolatry, and the lowest indulgences of sensuality; here is found the most abasing of despotisms and of servitudes; here was the chosen spot for the Saturnalia of piracy; and here was, and is, the focus of that "sum of all villanies," the African slave trade.

For nearly four centuries, the negro of Western Africa, beside his own savage instincts and detestable habitudes, has been contaminated by the influence of the vilest of wretches, whom Christendom ejected from her borders, and who, as slave traders, convicts, and pirates, practised upon this coast every enormity which could enter the imagination of a stealer of men or a robber upon the high seas. The following authentic anecdotes illustrate the characters of both the "civilized" teachers and their savage pupils, in this quarter.

The first story is related in 1823, by Mr. Ashmun, president of the colony of Liberia, "not," he says, 'for its singularity, for *similar events take place, perhaps, every month in the year*," but because it fell under his own observation. King Boatswain† received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He made it a point of honor to be punctual to his engagements. At the time the slaver was about to return, he found he had no slaves on hand with which to fulfil his obligation. Looking round on the peaceable tribes in his vicinity for victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and, making a simultaneous assault on the sleeping occupants in the dead of night accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult man and woman was murdered; very young children generally shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman.

In 1724, the captain or chief of a village, situated in the region now called Liberia, died after a hard drinking-bout of brandy. The cries of his wives immediately spread the news through the town. All the women ran together to the body, and "howled like furies." The favorite wife distinguished herself by her grief, and not without cause, as will appear in the sequel. She was watched by the other women to prevent her escape. The marabout, or priest, examined the body, and pronounced the death natural — not the effect of witchcraft. Then followed washing the body, and carrying it in procession through the village, with tearing of the hair, howling, and other frantic expressions of grief. During this, the marabout made a grave deep and large enough to hold two bodies. He also stripped and skinned a goat. The pluck served to make a ragout, of which he and the assistants ate. He also caused the favorite wife to eat some, who had no great inclination to taste it, knowing it was to be her last meal. She ate some, however; and during this repast, the body of the goat was divided into small pieces, broiled, and eaten. The lamentations began again; and when the marabout thought it was time to end the ceremony, he took the favorite wife by the arms, and delivered her to two stout negroes. These, seizing her roughly, tied her hands behind her, bound her feet, and, laying her on her back, placed a piece of wood on her breast. Then, holding each other with their hands on their shoulders, they stamped with their feet upon the piece of wood, till they had broken the woman's breast. Having thus at least half despatched her, they threw her into the grave, with the remainder of the goat, casting her husband's body over her, and filling up the grave with earth and stones. Immediately, on her cries ceasing, silence succeeded the noise, and every one returned home as quietly as if nothing had happened.

After five years' residence among these Africans, Mr. Ashmun remarks, that "their character is vicious and contaminating in the last degree." He doubts whether the simple idea of moral justice has a place in the thoughts of one of them. "As a principle of practical morality, I am sure," he adds, "that no such sentiment obtains in the breast of five Africans within my acquaintance. A selfishness which prostrates every consideration of another's good; a habit of dishonest dealing; an unlimited indulgence of the appetites; and the labored excitement and unbounded gratification of lust the most unbridled and beastly, — these are the ingredients of the African character — the common character of all."

This, of course, is said of the negroes of the western coast, who are naturally among the lowest of the race in intellect and morality, and are still farther degraded by contact with the whites, in the manner already

* It is said that some Normans commenced trading here nearly a century earlier, in 1346, and commenced a fortress at Elmina in 1383, and, four years after, built a chapel; also, that the trade was abandoned, except that to the Senegal, about 1413. It is well known that Necho, king of Egypt, who reigned from 610 to 604 B. C., sent Phœnicians, who, issuing out of the Red Sea, passed round the Cape of Good Hope, and returned to Egypt through the Straits of Gibraltar. The Carthaginians sailed, probably, as far as Senegal, and settled colonies along the coast northward.

† This negro had served in the British navy till he attained the rank of a boatswain, and afterward gradually rose among his own people by his superior intelligence and force of character.

stated. It must not be forgotten, however, that there is a brighter side to the picture. Amid all its darker traits, the negro character has many engaging qualities. His cheerfulness and gayety are inexhaustible; his hospitality is in the highest degree affectionate, free, and disinterested. Though a creature almost uniformly obeying the dictates of impulse rather than of principle, he is often faithful in friendship, guileless, and religious, without the jealousies, double-dealing, and bigotry of his neighbors, the Moors of Barbary and the Arabs of the Desert. Neither is the negro the unimprovable being he is often represented to be; he is capable of as high a civilization as the other races, and perhaps a higher, if we rank right affections above intellectual power. Though strangers to literature, refined luxuries, and the ornamental arts, yet, whenever adequate objects are presented, the African displays energies which show him fully capable of civilization. Unfortunately, the ease of procuring subsistence and the absence of arousing circumstances have tended to sink most of the race into indolent self-indulgence — the bane of improvement.

Central Africa: Soudan, Nigritia.

CHAPTER CCCVI.

History of Central Africa and Central Asia compared — Geography — Soudan and its Divisions — Empires — General History — Remarks.

This country, in natural advantages, is one of the finest on the globe. Its boundaries are indefinite, but it is generally said to extend on the south to certain mountains supposed to cross the continent in the latitude of 60°, which are called *Mountains of the Moon.* On the north, lies the Great Desert; on the east, Abyssinia and the Gallas; on the west, Senegambia and Guinea. Several fine rivers water this region, as the western branch of the Nile, the Niger and its branches, and the Shadda; and in the centre is the great lake of Tchad, whose size is vastly increased in the rainy season. The country abounds in scenery of great natural beauty; and the facility of intercourse and travel across it is such, that its inhabitants, like those of Tartary, in Asia, are many of them nomadic. Hence we might expect analogies between Central Africa and Central Asia, in their political history; and we accordingly find that, as in Tartary, the states and empires of this broad tract are constantly varying in relative size and power, with the ambition, enterprise, and ability of the chiefs.* There is also the same simplicity in the elements of the history, and the same monotony in their combination. Since Egypt ceased to sway the destinies of Central Africa, as she did in the days of Moses, and previously, there has been wanting a great and enduring empire to give dignity to African history by the vastness of its interests, as China gives dignity to Tartar history, by exhibiting, from time to time, magnificent results, upon which the mind may rest with satisfaction, and feel itself ennobled by the contemplation of what human wisdom has accomplished, under Providence, for human happiness. It is to be hoped, however, that a new day is dawning upon Africa, and that the establishment of civilized empires on her north, west, and south, by France, America, and England, — with the regeneration of Egypt on the east, — will give the continent a place in future history which she seems to have held in the past — though at a period so remote as to be veiled in the obscurity of fable.

The countries that belong to Central Africa are sometimes called by the general terms *Soudan*, or *Nigritia*, both which names mean "country of the blacks;" this excludes the districts of Darfour, Bergoo, and Kordofan, which are reckoned to belong to Sahara, and Nubia; and also *Fertit*, and *Donga*, to the south of them, which belong to the Nile valley, and of which little is known but that Donga contains negroes, and Fertit produces copper. It also excludes the unexplored region, sometimes called *Ethiopia*, and sometimes included in Central Africa, and which lies between the Mountains of the Moon, South Africa, East Africa, and Lower Guinea.

Soudan, or Central Africa, thus restricted, is more than two thousand miles in length by six or eight hundred in breadth, and contains Kaarta, Timbuctoo, Houssa, and Kanem, on the north, along the borders of the Sahara; Kong, Yarriba, and Mandara, along the Mountains of Kong and of the Moon; Bambarra, Saccatoo, Bornou, and Begharmi, in the middle. Its chief towns are Timbuctoo, farthest north and nearest Morocco; Sego, in the centre of the western part; Saccatoo, in the middle, and Birnia, on Lake Tchad, in the north-east. Separated by deserts and savage tribes from the rest of the world, these secluded regions are but little known.

The Niger and its tributaries water two thirds of Soudan. This river rises in the mountains of Senegambia and Kong, and running north-east about a thousand miles, turns at Timbuctoo, in latitude 14°, on the edge of the Sahara, and runs a south-easterly course for twelve hundred miles, when it receives a river from the west, and turning its course south-westerly for four hundred miles, enters the Gulf of Guinea by several mouths, through a wide and pestilential delta.

The animals of Central Africa are similar to those of the adjacent territories: elephants, hippopotami, crocodiles, common to other parts of Africa, are abundant here. Lions infest the country, and often prey upon the inhabitants. There are some remarkable species of animals more peculiarly belonging to this region. The Ethiopian boar is represented as a hideous animal with enormous tusks. The great horned antelope, the pegasse, a species of buffalo that roars like a lion, and the giraffe, are mentioned by travellers in this quarter. The latter is one of the most curious productions of animated nature. A few years since, its existence was doubted; but it is now made familiar to us by specimens in caravans and museums. The ostrich is com-

* It was a remark of Milton, in respect to the history of the Saxon Heptarchy in England, that their squabbles and changes were as little worth relating as the "flights of hawks and crows in the air." Historians might entertain a similar opinion in respect to the endless scenes of violence presented by the annals of the African tribes.

Negroes killing a Crocodile.

Mungo Park and the Frogs.

The Giraffe

mon, and is said to be ridden by the young negroes, like a horse. Mungo Park found the frogs so numerous in the pools, that he was obliged to whip them out of the way, so that his horse might drink.

The civil and social condition of the Central Africans marks them as barbarians, elevated more or less above the savage state. Agriculture is perseveringly practised, though with little system, or scientific skill Rice and cotton, with a sort of millet, are the chief agricultural products. Good cloth is woven of cotton, and it is dyed with indigo, which seems to be indigenous. In the manufacture of warlike weapons much skill is shown, but the arts of peace are backward. Not a road, canal, or bridge exists. Commerce, however, is very active, and the camel supplies the place of every other travelling facility. The cities are but vast assemblages of mud huts, though in some of them the streets exhibit a commendable cleanliness; the palaces are sometimes of considerable size, and furnished with barbaric splendor. War seems to be the most natural condition of the people, and plundering the most common employment. In fact, the armies are paid by plunder, and the wars are but freebooting expeditions, in which, after the lust of murder is satiated, not only the property of the enemy is carried off, but their persons also, are sold into slavery, at some one of the slave marts on the north, south, east, and west.

In the twelfth century, after the struggle which took place at that time between the two dynasties of the Arabian empire, the Abbassides and the Ommiades, the vanquished party was obliged to seek safety by flight into the remotest regions of Africa. Passing along the southern boundary of the desert, these fugitives were easily able to subdue the simple negro tribes of Soudan, through their superior skill in the military art. By this means, powerful states were established by the immigrant colonists along the "Negro Nile." Among them were Kano and Saccatoo. Arabian geographers describe the court of the former as displaying much splendor, chiefly through the gold derived from the south and west. Bornou was then a powerful negro state; it was subdued by the Arabs.

Bambarra. — The most prominent state of Western Soudan was the "vast and powerful kingdom" of Bambarra. But of late this empire has been divided into High and Low Bambarra. The former is still extending itself toward Senegambia, in the account of which country it will be found described with Western Africa. Park visited its capital, Sego, which contained thirty thousand inhabitants. The houses were constructed of clay and whitewashed; its streets were quite broad, and it was surrounded by an earth wall.

Low Bambarra was founded, not many years ago by a Foulah chief, named Sego-Ahmadoo, who rebelled against the king of High Bambarra, and defeated his armies. He also successfully resisted the powerful Tuaricks of the desert, who exacted tribute from Central Soudan. He gave the little kingdom of Massina to his brother; and established his own capital at Jenne, on an island of the Niger. Its houses are equal in size to those of European villages; most of them are of one story, without windows on the street, but opening around a court within. Although the streets are not straight, they are sufficiently wide, and are kept very clean, being swept daily. Numerous caravans, every day, arrive and depart, and many strangers reside here for commercial purposes, especially Mandingoes. Foulahs, Bambarrans, and Moors.

Timbuctoo, in the fourteenth century, was the nucleus of a vast empire, with seven dependent kingdoms under its dominion. It was tributary to Morocco from 1672 to 1727, and under the influence of that empire till 1795. Since then it has been the vassal sometimes of Bambarra, sometimes of Houssa. Now it appears to be independent, although obliged to pay annually a pretty heavy tribute to the Tuaricks who wander on its frontiers, to prevent them from molesting the caravans which repair from all parts of Africa to its capital, the centre of the Barbary trade. Its power is now confined to the immediate neighborhood of this mart.

The degree of civilization, and the populousness of the mysterious city of Timbuctoo, have been much exaggerated in former times. It is eight miles from the river, upon an immense plain of white and moving sands, which nourish no vegetation except a few stinted shrubs. It is without walls, and three miles in circuit. The streets will allow three horsemen to pass abreast. The houses are of brick, large, and one story in height. Many round straw huts are seen, which accommodate the poor and slaves, who sell their little stocks of merchandise for the account of their masters. There are ten mosques, two of which are large, with brick towers.

The *Fellatah Empire* was founded by Sheik Othman, called also *Danfodio*. He was a chief and a prophet, and possessed the unbounded confidence of the Fellatahs, who had, up to that time, lived dispersed in the forests throughout Soudan, occupied in tending cattle. Availing himself of his sway over the minds of his countrymen, Danfodio assembled them, and seized upon the rich province of Kano, then on that of Gouber, whose sultan he killed; he then subjugated Houssa, Kubbi, Youri and part of Nyffe. All the interior of Soudan quailed before him. Bornou, in the east, and Yarriba, in the west, were assailed with success, and, in spite of a vigorous resistance on the part of the Yarribans, the fiery prophet-chief took many of their towns, and pushed his conquests as far as the coasts of Senegambia. Katunga, their capital, was taken and nearly destroyed. These triumphs attracted to the standard of Danfodio a multitude of Foulahs, a people of Senegambia, heretofore described. To these he assigned the houses and lands of the conquered negroes in several provinces, especially Zegzeg.

In 1802, this terrible conqueror became insane, through religious fanaticism. He died in 1816, and was succeeded by his son *Bello*. At the death of Danfodio, a confederation was entered into by the conquered states to recover their independence, and six or eight of them shook off the Fellatah yoke, killing every one of that race they could lay hands on. But Bello's valor and ability recovered most of these states, and his empire continued to preponderate in Nigritia. Among his subjects was a tribe of cannibals, of Jacoba. He could bring into the field a larger army than any other African prince.

Bello fixed his ordinary residence at Saccatoo, the largest city of Africa, next to Cairo, and containing eighty thousand inhabitants. It is on the summit of a gentle eminence, four days from the Niger, on a small tributary of that river. It was built, in 1805, by Danfodio, and Bello surrounded it with a wall twenty-four feet high, and a dry ditch. Without the walls, much of the city consists of gardens; there is also a spacious market, two mosques, and a large square before the sultan's house. This last structure is a kind of little city in itself. Bello used to spend the heat of the day in a large square tower, forty feet high, and surmounted by a dome. Zariya is a city said to contain fifty thousand inhabitants, and Kano forty thousand. This latter is of an oval shape, fifteen miles in circuit, surrounded with a wall thirty feet high, and a double dry ditch. In the wall are fifteen gates of wood, covered with iron plates. Fields and gardens, and stagnant ponds, are found within the walls. The houses are generally of two stories. The market is the greatest and best regulated in all Central Africa.

Sheik of Bornou.

Empire of Bornou.—This state is now small; but it once extended its sway over all Southern and Eastern, and a great part of Central Soudan. A short time after the conquest of Bornou by the Fellatahs, the sheik *El Kanemy*, at the head of the warlike citizens of Kanem, succeeded in expelling the conquerors from his country. This chief, as prudent as he was brave, from this time became sovereign in fact, while the emperor was so only in name. The empire of Bornou, indeed, resembled the condition of France under her "do-nothing kings." But, spite of her losses, Bornou still seems to be the preponderating state in Eastern Soudan. Its two great enemies are the emperor of the Fellatahs, and the sultan of Begharmi.

In 1827, the sheik was beaten by the troops of Bello, in an invasion the former had made into the territories of the latter. By the latest information, Bornou appears to comprise Bornou Proper, along the Yeou and the western border of Lake Tchad; Kanem, on the northern and western shore of that lake; a part of Loggun, to the south of the lake; a part of Mandara, south of Loggun, and a part of the Mongowi country on the left of the Yeou.

New Birnia, a walled city, near the lake, and containing ten thousand people, is the capital. Angornou, close by, is the most commercial city of Bornou, and contains thirty thousand inhabitants, and Digoa as many. Old Birnia is entirely in ruins. Its former splendor, when it was said to contain two hundred thousand souls, is attested by the scattered remains of its walls, three or four feet in thickness, and made of red, burnt brick. Gambarou, once the sultan's residence, and whose structures are thought to have

been the most magnificent in all Soudan, is entirely in ruins. Mora is the capital of Mandara, the ally or tributary of Bornou.

Soldier of Bornou.

Begharmi, stretching to the eastern shores of Lake Tchad, and whose extent on the east is unknown, borders on Bornou, with which it is constantly at war. Its inhabitants are distinguished among the negroes of Africa by their bravery and industry. Some years ago, the Begharmians threw off the yoke imposed upon them by their neighbor *Saboon*, sultan of Bergoo. This country has a military force, consisting of mounted lancers, covered, both horse and rider, with iron mail. Bornou has a similar troop, though not so thoroughly covered with mail.

The native history of Africa, as we have remarked, is a bloody record of wars, ending in plunder, massacres, and slavery, and carried on under, the same pretences as the wars of civilized nations; but less cloaked in the tricks of diplomacy. The following proclamation of Sultan Bello, and the answer, may be called an epitome of African history, as showing the usual motives for war in all their nakedness, combining them with a fanaticism which has shed the blood of millions also in Asia, Europe, and America.

The late sultan Bello, says a traveller, assembling all his forces, marched with a formidable army toward the devoted Fundah; and halting about half a mile from the city, sent the following message to the king: "Ruler of Fundah! deliver up your country, your riches, your people, and your slaves, to the beloved of God, Mohammed Bello, king of all the Mussulmans, withou reluctance on your part; for if you do not suffer him quietly and peaceably to take possession of your kingdom, in order to propagate the religion of the only true prophet in it, he will shed your blood, and the blood of your household; not one shall be left alive; while your people he will bind with fetters of iron, to be his slaves and bondsmen forever: God having so spoken by the mouth of Mohammed!" Certainly this is not far behind Nebuchadnezzar, Tamerlane, Pizarro, or the crusaders!

The answer of the king of Fundah is equally characteristic: "Sultan of the Fellatahs! the king of Fundah does not know you or your prophet; he laughs your boastings to scorn, and despises your impotent threats. Go back to your country, and live in peace with your people; for if you persist in the foolish attempt to invade his dominions, you will surely fall by his hands; and instead of he or his subjects being your vassals and bondsmen, your slaves shall be his slaves, and your people his people. Your chiefs, and warriors, and mighty men will be slaughtered without mercy, and their blood shall be sprinkled on the walls of his town; while even your mallams and emirs, priests and princes, will be thrust through with spears, and their bodies cast into the woods, to be devoured by lions and birds of prey!"

Most of the real negro race, who remained unconquered by the Mahometan arms, and unconverted to the Mahometan faith, were, six to eight centuries ago, driven into the western and south-western border of Soudan, and to Guinea. In those regions, very high mountains and impenetrable forests have sheltered them from the fanatic Moor, and still more fanatic negro Mahometan convert. Being now but two hundred and fifty miles from the Atlantic also, they could procure arms and ammunition from Europeans more abundantly and easily than their enemies could get them across the Sahara. This has saved them from the Mahometan yoke—a thing, perhaps, to be regretted in one respect, as wherever the Moslem religion prevails, it has put an end to the wholesale atrocities and grovelling superstitions which make the negro countries emphatically a land of blood. Long previous to the irruption of the Arabs, who made their power felt to the mouths of the Niger, ancient Egypt is thought to have extended its influence into the heart of Soudan, and Abyssinia had anciently a trading route by the Nile and Shadda to the Atlantic at Benin. A Coptic Christian empire is also said to have existed at Gamberou, in Central Soudan. The Foulahs and Fellatahs are thought to be the descendants of the aboriginal Berbers, who claim to speak the language of Noah, and were found all over North Africa, when Phœnicia first planted colonies there; they have come successively in contact with Egyptians, Phœnicians, Greeks, Romans, and Arabs.

The discoveries of Park, Bowditch, Adams, Caillié, Lander, Denham, Clapperton, and the Niger expedition, have, from 1798 to the present time, disclosed a new world to Europe, in Central Africa. Hitherto the efforts to open a commercial intercourse with the interior have failed. Fortunately for Africa, the commercial supremacy and prosperity of Great Britain depend on her opening new markets for the products of her industry. Hence she has for thirty years put forth vast efforts, and expended more than one hundred millions of dollars, beside sacrificing many valuable lives, to destroy the slave trade and open the African market. It would also be exceedingly unjust to deny to that commanding nation a large share of philanthropy in these persevering efforts. But hitherto her attempts have proved abortive. English cottons are not worn on the Tchad and the Niger, and the

slave trade takes away from the coast three hundred thousand victims yearly — where thirty years ago it took thirty thousand. Meanwhile, the internal slave trade to the north and north-east demands its two hundred thousand victims annually. The English are not a nation, however, to stop short in this noble enterprise; and taught as it has been by the mistakes of the past, the settled purpose of that government seems now to be, to arouse the African from the torpor of that universal indolence which has for so many ages cursed him with slavery; to make it more profitable for him to grow sugar, and cotton, and other articles for commercial exchanges, than to catch slaves, especially as the demand for slave labor will cease in exact proportion to the increase of African industry, judiciously applied. Hence the policy now seems to be, to plant industrial missionary colonies of blacks, like that of Liberia, along the coast, and even far in the interior upon the Niger, which, by creating new wants through the example of civilization, shall arouse the imitative genius, and awaken the industry of the torpid African to improve his condition by agriculture, trade, and the thousand arts of life, and thus let his country take her place as an equal among the nations of the earth.

The state of society in this part of Africa, though it has not passed the limit of what must be denominated barbarous, has yet made a greater approach towards civilization than among any other African nations, except those which border on the Mediterranean. Nor is this solely owing to the migrations from that region, though these have been numerous, and a great part of the population is derived from them. The states purely negro, which have imbibed no portion of Arabic religion and literature, have made nearly an equal advance in arts and improvements. The total absence, however, of alphabetic writing, and of any written or even painted records, seems to place these last decidedly beneath the least improved among the great nations of the Asiatic continent.

In the moral existence of the Central African there are many very dark features. War is carried on with all the ferocity of the most barbarous nations; many tracts, formerly flourishing, were seen, by the recent travellers, reduced by it to a state of entire desolation. Another deep blot is the extensive prevalence of robbery, practised not merely by desperate and outlawed individuals, but as the national and state concern of almost every community — great and small. In other parts of the world, robbery is carried on by the poor against the rich; in Central Africa, it is equally or more by the rich against the poor; for there, he who is destitute of every thing else, has at least himself, who, converted into a slave, forms the richest booty that can tempt the plunderer. The treatment of the numerous bands of captives who are conveyed across the desert is also attended with many circumstances of remorseless cruelty.

Yet it must not be concluded that an unbroken gloom hangs over the moral condition of Africa. There seems even to be something peculiarly amiable and engaging in the social feelings and habits there prevalent. Warmth of friendship, hospitality, and humanity are virtues of which Park * and other recent

Park in Central Africa.

travellers have given many shining instances. They are furnished even by Moslems, notwithstanding the hostile feelings cherished by a bigoted creed. When

* When Park reached Sego, in Bambarra, he found that the negro king was suspicious of him, and forbade him to advance and cross the river. Under these discouraging circumstances, he was obliged to lodge at a distant village. But there the same distrust of the white man's purposes prevailed, and no person would allow him to enter his house. He says, "I was regarded with astonishment and fear, and was obliged to sit all day without food, under the shade of a tree. The wind rose, and there was great appearance of a heavy rain; and the wild beasts are so very numerous in the neighborhood, that I should have been under the necessity of resting among the branches of the tree.

"About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a woman, returning from the labors of the field, stopped to observe me. Perceiving that I was weary and dejected, she inquired into my situation, which I briefly explained to her; whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was hungry, she went out, and soon returned with a very fine fish, which, being broiled upon some embers, she gave me for supper. The women then resumed their task of spinning cotton, and lightened their labor with songs, one of which must have been composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a kind of chorus. The air was sweet and plaintive, and the words, literally translated, were these: —

'The winds roared, and the rains fell;
The poor white man, faint and weary,
Came and sat under our tree.
He has no mother to bring him milk,
No wife to grind his corn.

CHORUS.

Let us pity the white man.
No mother has he to bring him milk,
No wife to grind his corn.'"

The reader can fully sympathize with this intelligent and liberal-minded traveller, when he observes, "Trifling as this recital may appear, the circumstance was highly affecting to a person in my situation. I was oppressed with such unexpected kindness, and sleep fled from my eyes. In the morning, I presented my compassionate landlady with two of the four brass buttons remaining on my waistcoat — the only recompense I could make her."

Major Denham was fleeing from battle in a naked and miserable state, a young African prince pulled off his own trousers, and bestowed them upon him. Both Clapperton and Lander paint the Fellatah shepherdesses in the most engaging colors; describing their dress as arranged with taste, their hair braided with peculiar neatness, their manners artless and simple, their conversation at once modest and full of kindness.

In regard to religion, the nations of this region are pretty equally divided between two systems, the Pagan and Mahometan; one native, the other introduced by migration and intercourse from Northern Africa.

Learning, throughout Central Africa, appears in a very depressed state. The reading even of the Koran is confined to a very few of the great *fighis*, or doctors. Its verses are chiefly employed as amulets to secure triumph over enemies, or success in the different pursuits of life. Its contents are frequently imbibed by writing the characters with a black substance on a wooden board, washing them off, and drinking the liquid. The Arabs, who possess somewhat greater information, often practise most scandalous impositions on the credulity of the negroes. Extemporary poetry, sung by the composers, is repeated at almost all the African courts. Singing men and singing women are constant attendants on the chiefs and caboceers; and their songs, though conceived probably in terms of the grossest flattery, appear to contain a large portion of national history. The Arab caravan drivers also cheer their long expeditions by reciting poems, where the talent displayed is often considerable, and is derived less, probably, from any acquired literature, than from the excited state of passion and feeling, which arises in a life of wild and wandering adventure. In the most improved of the native states, there appears to exist a considerable taste for sculpture, and in their edifices, the doors, with the other ornamental parts, are adorned with pillars, on which are carved the exploits of their warriors, combined with the various movements of favorite animals.

The amusements of these nations are not extremely refined. Wrestling and gaming are favorites in Bornou. The wrestling exhibitions are made by slaves captured from the neighboring and hostile countries of Begharmi and Musgowy. The masters place their pride in the victories achieved by these slaves, cheering them during the combat, and often, on a favorable issue, throwing to them valuable robes and other presents. A powerful wrestling slave will sell for one hundred dollars; but a defeat, the disgrace of which is never forgotten, causes him to fall at once to four or five. Ladies, also, even of rank, delight in a strange exercise, where they beat particular parts of the body against each other with such force, that the vanquished party is thrown flat on the ground. The principal game, and one skilfully played, is a species of rude chess, carried on by beans, with holes made in the sand. At Kano, the most flourishing of the cities of Houssa, boxing is practised with some science, and such excessive fury, that a thorough set-to not unfrequently terminates in the death of one of the combatants.

The performers exhibit for pay; and when Captain Clapperton hired a party, the whole population, male and female, quitted their occupations, and thronged to view their favorite spectacle. In Eyeo, there is a species of dramatic exhibition, consisting, however, merely in a display of mimickry, tricks, and buffoonery. Persons enclosed in sacks pursue each other with surprising agility; out of one comes a representative of the boa constrictor, who exhibits an excellent imitation of the movements of that animal; there was also exhibited to Captain Clapperton the "white devil," a caricature of the European; a thin figure, painted white, shivering with cold, and performing very naturally a variety of movements which appear strange in the eye of an African. We may conclude with dancing, which, over all native Africa, is the standing and universal amusement, continued often for whole nights, and practised in every form, from slow movements resembling the stately minuet, to curvets that might rival those of Grimaldi. Even the kings place a peculiar glory in their skilful performance of this exercise; to be an expert dancer is thought almost as flattering as to be a successful warrior; and those monarchs, whose advanced age disqualifies them from any real eminence in this performance, strain every nerve, by elaborate displays of it, to extort the flattery of their subjects.

Southern Africa.

CHAPTER CCCVII.

Geographical Survey — Divisions — Boshuanas — Caffres — Hottentots — Cape Colony — Towns — General History.

Southern Africa comprehends that part of the continent south of the tropic. It is a triangular tract of territory, equal in area to the settled part of the United States. On the north is a wide extent of desert and unexplored country; on the west is the Atlantic; on the south is the Southern Ocean; and on the east the Indian Ocean. The southern part of South Africa presents three successive mountain ranges, running parallel to the coast and to each other. The first chain rises within twenty to sixty miles of the coast: the second, or Black Mountain, at an interval of the same distance back of the first. This second chain is much higher and more rugged, and consists often of double and triple ranges. Behind, at the distance of eighty to one hundred miles, rise the New-world Mountains, whose eastern summits attain the elevation of ten thousand feet, and are called the *Snowy Mountains*, being covered, to a great extent, with snow. North of the mountains is an immense pastoral plain, growing more fertile as it stretches to the northward.

The plain nearest the sea is fertile, well watered, and richly clothed with grass and trees. It enjoys a mild and agreeable climate. The plains between the successive ranges are elevated, and much of their surface is arid and desert. The southern plain, three hundred miles long by one hundred broad, is covered

with a hard, impenetrable soil, almost unfit for any vegetation. The eastern coast consists chiefly of a fine pastoral plain, broken by mountain chains.

Southern Africa is watered by the Mapoota River, emptying into Delagoa Bay, on the east; by hundreds of streams running from the mountains to the sea on

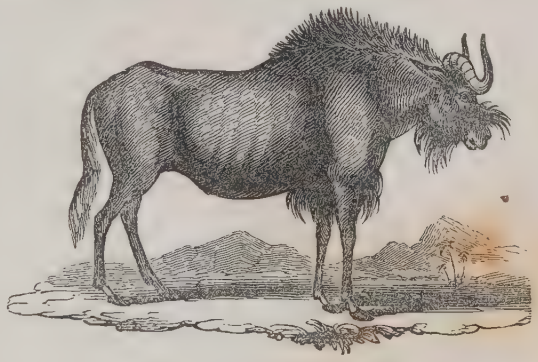
Conflict with a Lion.

the south; and on the north by a fine large river, the Orange; formed by the union of the Vaal and the Cradock, with their long and numerous branches.

The Cape Wildcat.

This country has great wealth of flowers, among which are three hundred species of heath. It produces in perfection every vegetable and fruit of the temperate climates, and fine forest trees. It also abounds in wild animals, of which eighty species are enumerated. Among these are two or three kinds each of the jackal, hyena, wildcat, ichneumon, rhinoceros, gnu, zebra, hare, squirrel, twenty-six kinds of antelope, beside buffaloes, elephants, and black-maned lions. Many perilous and even fatal adventures have taken place with the latter. The oxen are only inferior to the horse in swiftness, and are much used for draught, for the saddle, and in war. They become furious and almost ungovernable at the sight of the enemy, and are very dangerous; they also repel, and will even attack, wild beasts.

Southern Africa may be described under three divisions: the colony of the Cape of Good Hope, or Cape Colony, or the Cape; Caffraria, or the Caffre country; and the country of the Boshuanas. Six different races

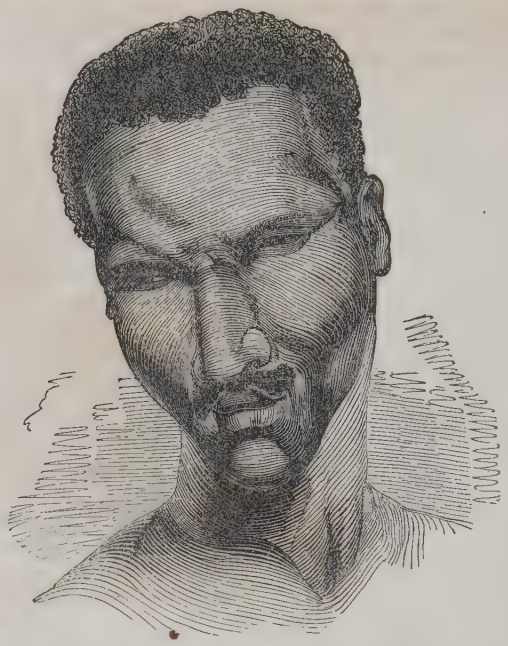


The Gnu.

are found in this wide empire, namely, the British, who are the officers of the colonial government, the troops of the Cape, and a few thousand agricultural immigrants; the Dutch, who farm most of the lands in the territory, and form the chief part of the inhabitants of Cape Town; the Hottentots, the native race, reduced to degrading servitude by the Dutch, and also existing as independent tribes on the north; the Bosjesmans, or Bushmen, a miserable and savage tribe of Hottentots, inhabiting the mountainous districts, and carrying on a constant predatory war against the settlers; the Caffres, a fierce, pastoral race, inhabiting the country beyond the eastern limit of the colony, and extending along the Indian Ocean; and, sixthly, the Boshuanas, a pastoral and partly agricultural race, possessing the country that stretches north of the colony. The government of the native tribes is a rude monarchy, irregularly controlled by the independent spirit of simple and pastoral races. That of the Cape is the usual colonial government adopted by Britain in her colonies.

The Boshuana Country. — This is in the north-east

Pursuit of the Ostrich.



Caffre.

quarter of South Africa. It is separated from the colony by the Snowy Mountains, the Orange River south, and the pastoral districts of the Corana and Griqua Hottentots. On the east are the Caffres, on the west broad deserts, and on the southwest the Makooanas, or Namaquas, a numerous and powerful tribe, stretching, it is said, from the Atlantic to Mozambique. The Boshuanas were first discovered in 1801, when two Englishmen, seeking a supply of cattle, passed over a long reach of wild pasture land, and, very much to their astonishment, came to Lattakoo, in a beautiful and fertile country, filled with numerous herds, and showing many marks of cultivation. Campbell, the missionary, anxious to give this fine people the gospel, penetrated two hundred miles beyond Lattakoo, to Kurrechane, the most northern and largest of the Boshuana states. These towns have, the one twelve thousand, and the other sixteen thousand inhabitants.

The Boshuanas are tall and handsome; they dwell in large towns, of regularly built wooden houses, plastered with earth, and often surrounded by a stone wall, and ornamented with painting and sculpture. Tending and milking cattle is the business of the men; the women build the houses and till the ground, which produces crops of millet, beans, gourds, and melons. Round each town is a space appropriated to culture, and beyond these fields the cattle are pastured by day, and at night are driven within the protection of the walls. Excepting the usual deadly enmity of the African tribes to each other, in which the Boshuanas share, this people are honest and friendly. The favorite wives of the king and chiefs are bedizened with fantastic ornaments, large mantles, furs, feathers, coral, beads, and brass-rings. But the prevalent fondness for plundering expeditions obliges them to live in towns, and causes the open country to run to waste. The manners of the people are simple; and, though great inequality of wealth exists, the kings are accessible and familiar. The most important affairs are transacted by an assembly of chiefs, where speeches are often made, replete with good sense and rude eloquence. The chief arts understood by the towns-people are the making of pottery, preparation of skins, and smelting of iron and copper.

Caffraria. — The coast of the Indian Ocean, from Delagoa Bay to the frontiers of the Colony, and the country for two or three hundred miles inland, is possessed by Caffres. They are said to be of all nations the most completely pastoral in their habits. They lead a roaming life, neither farming, nor hunting, nor fishing; but they thoroughly understand the management of cattle. The men tend and milk the cows, and send forth their herds to pasture, or bring them back to the enclosure at night, by peculiar calls, which they have trained the cattle to understand and obey. They live on milk, seldom killing an animal, except on high festivals or other important occasions. They are warlike, and have been repeatedly at war with the Colony.

In personal appearance, they are said to be handsomer than other blacks: the men are tall, robust, muscular, yet of great symmetry of form. In some of the districts, their manners are easy, their expression frank, generous, and fearless. The females are less beautiful; their persons are somewhat short and stunted; the skin is of a deep glossy brown, but their features are almost European, and their dark, sparkling eyes bespeak vivacity and intelligence. The dwellings of the Caffres are various; sometimes small, conical structures of earth, and sometimes only coverings made of poles and leaves. We are told of large trees, in which the people occasionally build their dwellings, in order to live secure from the lions which infest the country.

Of the various Caffre tribes, the Tambookies are most industrious, and are skilled in working silver and iron. The Zoolas, or Zulus, are the most powerful and numerous; their standing army is fifteen thousand, and they can bring one hundred thousand men into the field. Their king has been quite a conqueror: after the manner of the Tartars of Asia, he has driven before him several neighboring tribes, who

have become wanderers, seeking new habitations, and have desolated much of the Boshuana country and of Caffre territory, alarming even the Colony of the Cape.

The Hottentots.—These are more or less subject to the colonial government, and are among the most degraded of the human race. They are represented as having a yellowish-brown skin, thickly coated over

Inhabited Tree in Caffraria.

with smoke and grease, with prominences of fat jutting out where least ornamental, and a deformed head, covered with tufts of coarse, wiry hair. It is said they greedily devour the entrails of animals, warmed upon the coals. Their villages are filthy labyrinths of low, conical huts, made of twigs and earth, into which they crawl like beasts to their dens.

Such is the picture of the Hottentots, as drawn by the European colonists. We must not be too ready to believe its truth or justice. It is the custom of civilized nations, in seizing upon the country of savages, to represent the people whom they rob, as wicked and debased, in order to apologize to themselves and the world for their conduct. Savages, too, are apt to adopt the vices of civilized people, without their virtues, and thus become their victims. In the present case, the Hottentots have, doubtless, suffered alike from the oppressions of their European masters, from contact with them, and, finally, from overcharged pictures of their degradation.

The Hottentots of the colony are employed by the Dutch boors as herdsmen and farm-laborers, and, though fixed to the soil, are no longer bought and sold. In their wild state, they had a republican form of government, under chiefs, and went to battle to the sound of pipe and flageolet.

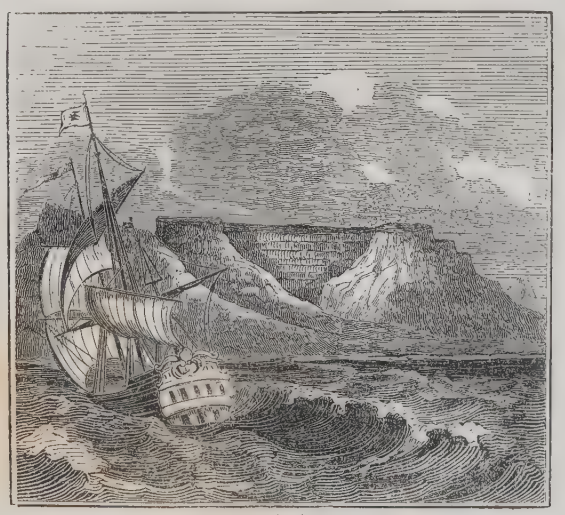
Of all human beings, the condition of the Bushman Hottentots is said to be the most forlorn. Houseless and homeless, they are exposed to the severity of the climate of the mountains, and live precariously on the scanty game found in their haunts: often they are obliged to subsist on the larvæ of ants and locusts. Their agility among the rocks defies pursuit. Yet these robber outcasts are gay, and sometimes spend the whole of the moonlight nights in singing and dancing.

Hottentot.

The Colony of the Cape of Good Hope.—This colony occupies the extreme south part of Africa. Its southern shore runs nearly east and west; its western shore nearly north and south. It is five hundred and eighty-eight miles long, and at its greatest breadth three hundred and fifteen; but the average breadth is but two hundred miles. It contains one hundred and twenty thousand square miles—an area equal to Spain, and somewhat larger than New England and New York. Its population is about one hundred and

sixty thousand. Its imports and exports are valued at about a million and a half of dollars each. It exports wine, hides, skins, aloes, argol, wool, &c.

With the exception of a few vineyards, and a small portion of the country under tillage for grain, the whole territory is devoted to pasturage. The boors, or Dutch farmers, have grazing farms which are several miles in extent, in every direction. They are the bulk of the population, and live in indolence, giving the care of the flocks and herds, which cover their extensive domain, to their farm-laborers, or slaves, who are generally Hottentots. The farmer gets neither milk, butter, fruits, wine, nor vegetables, from his farm, but is content with three greasy meals of mutton, soaked in the fat of the large-tailed sheep, if he can also have his tobacco-pipe, which scarce ever quits his mouth, and his glass of brandy. His wife sits immovable, with a cup of coffee always before her: and his daughters, their hands folded, appear as stationary as the idols of a heathen temple. But the hospitality of this stupid household is unbounded. "A stranger has only to open the door, shake hands with the master, kiss the mistress, seat himself, and he is then completely at home."



Cape of Good Hope.

Cape Town is near the neck of an isthmus, with a bay upon each side; behind it rises, to the height of three or four thousand feet, a remarkable mountain, with a top so square that it is called *Table Mountain*. On each side rise two other summits, of nearly equal height. The triple summit forms a striking object when approached from the ocean. Table Bay, on which the town stands, affords excellent anchorage and water; hence the place must ever be a thoroughfare between the East and West. It has about twenty-five thousand inhabitants; and the residence of the officers of government has given it quite the air of an English town.

Most of the other places are agricultural villages, important only as being the seat of the local administration. Constantia is a village which produces a little wine, called *Cape wine*. Simon's Town is a dock for shipping. The neat village of Gnadenthal is the chief station of the missionaries. Graham's Town is an ill-built, straggling frontier town, of three or four thousand people. It is romantically situated in a deep valley, surrounded by hills and glens, through which heavy wagons are seen coming often from a great distance, not only with provisions and necessaries, but skins of the lion and leopard, buffalo horns, eggs and feathers of the ostrich, tusks of the elephant and rhinoceros, and rich fur mantles.

The history of Southern Africa presents little variety. It is the record of a discovery, a colonization, a violent change of masters, and obscure wars with the oppressed and abused native tribes. In 1493, Bartholomew Diaz, the Portuguese navigator, one year after the discovery of America, reached the cape. But its stormy aspect and the varying currents appalled him. He named it the *Cape of Tempests*, and returned without doubling it. Vasco de Gama, a bolder spirit passed easily and safely round this dreaded boundary of the known world, which had been renamed — by the enterprising Portuguese king, Emanuel — the *Cape of Good Hope*, as promising a wide and boundless field of maritime adventure.

But the Portuguese, satisfied to make this a mere place for watering and provisioning their ships, hurried to more tempting regions, and more wealthy scenes in Asia. Their few settlements at the cape, therefore, never became of any other consequence than as depôts of provisions and conveniences for watering The prudent and economical Dutch, however, foresaw the commercial and political advantages of the locality, half way between Europe and India, and in 1650, founded Cape Town. They gradually extended the dominion of this colony to its present boundary, successfully opposing the steady, persevering spirit of their nation to the ill-concerted and desultory efforts at resistance of the rude and sluggish Hottentot. The mass of these Hottentots were reduced to slavery, while the untamable part of them were driven to the hills and mountain fastnesses, where they still cherish an implacable hatred to their oppressors, and take every opportunity of plundering them. The war is one of extermination on both sides, for the savage Hottentot, or *Bu hman*, as he is called, puts every Dutchman to death who falls into his hands, and with every cruelty his barbarity can suggest; while, on the other hand, the Dutchmen hunt down the wild Hottentot as they would a beast of prey.

In consequence of the union of Holland with France, during the wars of the empire, she became involved in hostilities with Great Britain, the bitter antagonist of France, in the great struggles of the latter part of the eighteenth and beginning of the nineteenth centuries, which grew out of the first French revolution. The result to Holland was the loss of most of her colonies, which came into the power of Great Britain, who was then mistress of the seas. In 1795, Cape Town was attacked and taken by a British naval force The transient peace of Amiens restored it to the Dutch; but on the renewal of hostilities between France and England, — Holland being still an ally of the former, — the Colony of the Cape was again taken possession of by Britain in 1806. She was permitted to retain it by the treaty of Vienna, in 1815. Since 1806, therefore, the Cape has been in quiet possession of Great Britain, to whom, with her vast Asiatic and Australian interests, it is a possession of inestimable value.

The energetic and fierce Caffres have resisted all attempts to enslave them, and the only other alternative, "civilized" Europeans are wont to offer the savage, is extermination. The usual frontier quarrels between the grasping, overbearing white, and the mis-

understood and violent savage, have occasioned frequent wars, in which the Caffres have not always been worsted. One of these wars — a very serious one — occurred in 1848–9, and, according to the latest information, has at length been quelled, after great suffering and loss of life; and, of course, an increased degree of exasperation on both sides.

The power of Great Britain over the colony seems, nowever, on the whole, to have been successfully exerted in promoting its happiness and prosperity while the best interests of the poor native races have not been forgotten. Many measures have been attempted for the amelioration of their condition, and every encouragement has been afforded to the philanthropic missionary, before whom a promising field is opening in South Africa, of wider and wider usefulness.

Eastern Africa.

CHAPTER CCCVIII.

Geography — Tribes — Mucaranga — Sowhylee — Galla — Somaulies — Mozambique — Monomotapa — The Interior — General History.

Eastern Africa comprises Adel, Berbera, Ajan, Zanguebar, Mozambique, lying along the eastern coast, together with interior countries very little known. It stretches about twenty seven hundred miles, from the Straits of Babelmandel to Delagoa Bay, a distance equal to that from New York to St. Francisco, in a direct line.

Besides the Mountains of the Moon, which divide Eastern Africa from Abyssinia, the chief mountains of this quarter are the range called Lupata, or Backbone of the World, commencing in the Snowy Mountains of South Africa, and running, at three to five hundred miles from the coast, to the west of Quiloa, where, by a bend of the shore, they approach within one hundred and fifty to one hundred miles of the sea, and so continue. A lower chain runs within one hundred to one hundred and fifty miles of the Mozambique Channel, ending in Cape Delgado, in 10° of south latitude.

In the Lupata mountains rise several rivers that flow into Delagoa Bay; and through both the chains flow the large rivers of Zambeze, six hundred miles long, which enters the sea at Quilimane, and Livuma, four hundred miles long, which disembogues at 10°. Both of these flow from several sources in the vicinity of the Nyassi, or Great Lake — erroneously called *Maravi* — south and north of it. This lake is more than six hundred miles long, and about one hundred broad, and lies north-west and south-east; being divided in the middle by the tenth parallel of south latitude. It is fresh, and full of fish, and navigated by canoes holding twenty men. The Lufiji River, five hundred miles long, rises near the north-east shore of the lake, and runs through the Lupata chain nearly east to the ocean, which it enters opposite Monfia Island. The other large rivers are the Zebbe, the Reques, and the Webbe, which appear to rise in the Mountains of the Moon, south of Abyssinia, and run, by a south-east course, six or eight hundred miles, to the ocean.

The countries of Eastern Africa have been rarely visited by scientific men, and we know little of its animal or vegetable productions. The tusks of elephants and rhinoceroses are brought to market by the natives, which shows that these creatures are plentiful there. Large forests are seen along the coast, and in some parts, the soil is so rich that rice, millet, and manioc are raised almost without labor. The columbo-root, used in medicine, is indigenous, and also the *Telfairia volubilis*, a creeping plant of amazing fecundity, bearing an esculent fruit, three feet long, containing two hundred and fifty almond-like seeds, agreeable to eat, and yielding a fine oil. Gold and slaves are important articles of trade.

The natives of these countries are divided into numerous tribes, all being brown or black; but they are not negroes. The Arabs appear for many ages to have possessed the maritime portions, and the Portuguese have also had extensive colonies here for nearly three centuries.

The Mucaranga tribes stretch due north from Delagoa Bay to a distance of three hundred miles northward of Nyassi Lake. They are more civilized and better disposed than their neighbors; the most civilized of them are the Monomoezi, who dwell on the north of the lake, occupying a comparatively level territory, five hundred miles in length by two hundred in breadth. They are a tall, brown, and handsome people, very honest, and civil to strangers, distinguished for industry and commercial activity, but pagans. They are under four independent sovereigns, or a great sultan, have many asses, and few elephants, live in wooden houses thatched with grass, and go nearly naked, but when they come to the coast are decently clothed with native cotton stuffs. They take nine or ten months for the trip to Zanzibar and back, and use asses as beasts of burden; they have boats eighteen feet long, narrow, and without sails. Across the lake is a great trade in ivory, red oil, and slaves, like the Nubian. To the west of the lake, the Yoah tribe call themselves Mahometans. North-east of the Monomoezi, about latitude 3° south, and longitude 35° east, are the Meremongao, still farther advanced in civilization. They have iron of the best possible quality, and are the great smiths and cutlers of Eastern Africa. They make Damascus blades, and swords similar to those of the Knights Templars.

The coast from Cape Guardafui to Cape Delgado, the southernmost point known to Classic geographers, has been claimed for some years by the Imaum of Muscat — on the south-east corner of Arabia — though he has neither conquered it nor acquired it, because no European power wishes to see it in the hands of any other European power. The English gave him back Mombas, in 1827, and he has subdued several other places on the coast, or they have voluntarily submitted, and obey him as long as he allows them to govern themselves.

The trade is profitable: copal, costly skins, six thousand elephant's teeth annually, and cloves, are exported, and all European wares are admitted. The

trade of the natives goes to Madagascar, Arabia, and India. The Imaum, himself, however, is the sole merchant, and employs his fleet of twenty sail in the commerce. Despite of treaties with the English, he permits the slave trade all along this coast, because of its enormous profit; as a slave may be bought on the coast for two or three dollars, and traded off at a profit of forty or fifty dollars.

The inhabitants of all the narrow strip of coast, from 4° south to Mozambique, are called *Sowhylee*, that is, "coast people;" their language is original, and cognate with those of the interior and the west coast; but they are Mahometans. Formerly they made expeditions into the interior, alone or with the Portuguese, to capture slaves and plunder; but lately the inland pagan tribes have turned the tables upon them, and now make inroads upon the coast, and have destroyed many maritime places. Even Melinda has been abandoned through fear of the Gallas, who dwell between the Sowhylees and Abyssinia.

These *Gallas* are pagan nomads, and lords of the coast from the equator to 4° south; they number eight or ten millions. The barbarism which makes those in Abyssinia an object of terror, is still more marked in this region: they open the veins of goats and sheep to drink their warm blood—a custom unknown to the Abyssinian Gallas, who are agriculturists. They differ also in language, government, and many other matters, from the nomads of the coast. These latter serve as guards against the Mahometans for those of the interior, who are more powerful, and on whom they are dependent. Their caravans go sometimes thirty or forty days' journey into the interior, to a land, probably Jinjiro and Kaffa, surrounded by a river, whither the Abyssinians also trade. Among other things in respect to these fierce Gallas, some of whose filthy customs we have already noticed, travellers describe them as a brown race, of rather small stature, and very energetic character. In their incursions, they spare neither age nor sex, and for more than a hundred years have spread the terror of their arms far and wide, so as to have earned for themselves the name of the Tartars of Africa.

South of the Gallas, and back of the Sowhylee, dwell the Wanika, Ukuafi, and Wakamba, tribes kindred with the Sowhylee, but differing greatly from the Gallas in language, manners, customs, and power. The Ukuafi are the most barbarous; they do not bury their dead, but leave them to the wild beasts. The Wakamba go entirely naked. The Wanika live in the forests, number about two hundred thousand, and are pagans, though without idols. They prepare a strong drink from the cocoa-nut, are addicted to drunkenness and other vices, and delight in certain games in which a man must always fall a sacrifice. Still farther south dwell the Musambara; and over against the Island of Zanzibar, the Msegua tribe, through whose territory a caravan route leads far into the interior of Africa, as we have seen.

While among all these various tribes there is scarcely a trace of civil order, and the chief of every place is like a king, the country itself, at least that part of it south of the equator, is fitted to stimulate its inhabitants to a higher culture. For it is not, like the region north of the equator, a tract of sandy deserts; on the contrary, it is full of mountains and forests, and is fertilized by frequent rains.

The *Somaulies*, who are spread over Magadoxa, Ajan, and the interior, are addicted to commerce and navigation. Several of them are established at Denakil, on the Red Sea, and at Mocha, in Arabia, to carry on their business. This pastoral and trading people is also remarkable for beauty of feature, and for its address in living at peace with its rude neighbors, even the ferocious Gallas; and for its odd custom of frizzling the hair to resemble the fleece of a sheep, and staining it yellow with ochre. Berbera is the principal port and mart: a fair is held here from December to April; and considerable caravans bring hither gum arabic, myrrh and incense, from near Cape Guardafui. The sovereign of Hanim, twenty miles inland, sends here his gold and ivory, and other princes send melted butter, a great number of slaves, camels, horses, mules, and asses; and the Somaulies carry them to Arabia and elsewhere, in their own vessels, not suffering an Arab craft to appear in the port. Zeyla has almost as much trade: in the hot season, it is nearly deserted, on account of the flies.

The coast of Ajan and the interior is a sandy desert. Hurrur is the centre of the once famous kingdom of Adel, the inveterate Moslem foe of Christian Abyssinia, whose territory it often and cruelly devastated. At the beginning of the sixteenth century, it extended its sway over the Adaiel, whose capital was Zeyla. In the seventeenth century, this state played a conspicuous part both in commercial and in military affairs. Quiloa, Mombaza, Melinda, and Magadoxa, were petty kingdoms in Zanguebar, now mostly sunk into utter insignificance.

The mountains of Lupata are inhabited by tribes, among whom the Miyao, or *Makooas*, are most esteemed in the slave market of Zanzibar, which is furnished from this country with seven or eight thousand slaves annually. Some of them go voluntarily into slavery, "to seek their fortunes." The Mabungo women, a white race on the northern branches of the Livuma, sell as high as the handsomest Abyssinians, sometimes at three thousand dollars each. The men are too brave to fall into slavery.

Mozambique is a fine country, now inhabited by obscure tribes; but it had once considerable notoriety, on account of the power the Portuguese acquired here and still partially retain. Their establishments extend up and down the Zambeze. Under the name of *Sofala*, a part of it has been considered to be the much disputed Ophir of the Scriptures. Mozambique is scantily peopled, and divided into seven subordinate captaincies. The capital is pretty well built, with a harbor and citadel; it is the residence of the Portuguese governor-general of this part of Africa; and it is also the seat of a bishopric. Here is the chief slave mart of the coast, and the city, with *Mesuril*, has ten thousand inhabitants.

Mozambique was first visited by Vasco de Gama, in 1498, who at first was received in a friendly manner, but became an object of hatred as soon as it was known he was a Christian. It was only by force that he could obtain the requisite necessaries, and a pilot. The town was taken in 1506, by Tristan d'Acunha and Alboquerque, and as most of the commercial places of that coast experienced the same fate about that time, Mozambique became the centre of the Portuguese possessions in those seas, and the seat of a viceroy, to whom all the governors in Africa were subordinate As long as the Portuguese remained in possession of their extensive conquests in India, Mozambique and the

other settlements on the coast were in a flourishing state; but they began to decline in the seventeenth century, and have continued to decline ever since. The governor of Mozambique has still the supreme authority over all the Portuguese settlements from Cape Delgado on the north to Delagoa Bay on the south. He remains only three years in office, and is then promoted to some other government.

The *empire of Monomotapa* was a country which figured in the accounts of the Portuguese, with many exaggerations of its wealth and splendor. It lay in a temperate country, well watered, fertile, and abounding in excellent pasturage. The people were rich in black cattle, which they valued more than gold; they had many gold mines, and rivers that rolled down gold dust. Vast numbers of elephants existed here, furnishing great quantities of ivory for commerce. The Monomotapans were warlike, and next to war, their favorite occupation was commerce. They ruled over many subject tribes, and the country was divided into the seven provinces, or petty kingdoms, vassals of the emperor, viz., Monomotapa Proper, Quitera, Mamica, Inhambana, Inhemior, Sabia, and Sofala. This empire has met with the same fate as Abyssinia, and is now divided into numerous independent states, but little known. Several names of tribes, given on the maps, are but appellatives; thus *Maravi* and *Giaga* are but common titles of petty chiefs; *Bororo* means "northerners;" *Macabires*, "shepherds;" *Mizimbui*, "torrents;" *Varoonda*, "mountaineers;" and so of other names. Zimbao was the ancient capital of Monomotapa: at the beginning of the present century it was still the seat of the most powerful of the chiefs.

The *Countries across the Interior*, to Lower Guinea, are thinly peopled, but are the theatre of an active commerce. Just west of the Nyassi Lake are the *Cazembe*, with the *Movisas* to the south-east. The Cazembe nation are robust negroes, of the darkest complexion, with a good beard and red eyes. Their king in 1814 dressed in silk and velvet, with various kinds of beads on his arms and legs. Fruit and grain were plentiful about the capital, Lucenda, on a river running into the Nyassi. The trade was in slaves, ivory, green-stones, and copper. The king of Cazembe formerly paid tribute and did homage to a lord paramount, at Muata Yanvo, to the north-west. Still farther west, on a branch of the Zaire, is Moropua, and between that and the Portuguese of the coast, Cassanje, both of them kingdoms of some consequence.

The northern part of Eastern Africa was known to the ancients under the names of *Azania*, *Zingis*, and the *Spice-bearing region*, corresponding to Ajan, Zanguebar, and the Somauli country. The Portuguese, after discovering the passage round the Cape of Good Hope, occupied all the most advantageous maritime stations upon this coast, from which they studiously excluded every other people. Their first conquest was Mozambique; the next, Mombaza; but after this, they gradually relaxed in their efforts to subjugate the country, although, at the close of the sixteenth century, they were in possession of numerous settlements along the shore. Becoming involved, however, in hostilities with the Arabs, they lost their possessions, one after another, till, at the close of the century, they were stripped of nearly all their territories in Eastern Africa. But the circumstances which brought about these changes are involved in obscurity.

The Arabs had long before planted the Mahometan religion along the coast; they now aimed at securing its trade, and in fact, as we have before stated, obtained a footing here and there. But it is at Zanzibar Island and its neighborhood, alone, that they have succeeded in forming a permanent establishment. We have elsewhere noticed the nature of the present power the Imaum of Muscat retains upon this coast. He holds his court at Zanzibar for several months every year.

The African Islands.

CHAPTER CCCIX.

African Islands — The Azores — Madeira — The Canaries — Cape Verd Islands — Ascension — St. Helena — Madagascar — Bourbon — Mauritius — The Seychelles — Comoros, &c. — Socotra — Tristan d'Acunha.

Around the continent of Africa are found many islands, which generally cluster in distinct groups. They are mountainous, and several of them are volcanic. There is much land upon them that is exceedingly fertile, and their aspect is generally picturesque and romantic. As they have no political or geographical connection, and therefore no common history, the larger islands, and the several distinct groups, will be treated of separately, and in the order of their position, as follows: The *Azores*, or Western Islands; the *Canaries*, or Fortunate Islands; *Madeira Islands;* the *Cape Verd Islands; Ascension; St. Helena; Tristan d'Acunha;* — these are in the Atlantic; — *Madagascar; Bourbon; Mauritius*, or the Isle of France and its dependencies; the *Seychelles* and *Amirantes;* the *Comoro Islands; Socotra;* — these are in the Indian Ocean.

The *Azores* lie between 37° and 40° of north latitude, and 25° and 32° of west longitude. They are nine in number, viz., St. Mary and St. Michael, very near together; Terceira, Fayal, Pico, Graciosa, and St. George, forming a group; Corvo and Flores, at some distance to the west. These are all said to be evidently volcanic, as they all bear traces of the action of subterraneous fires; but they exhibit no volcano in activity. In 1720, however, an island was observed to emerge from the neighboring sea, with an explosion resembling the discharge of a train of artillery. They have been at different times laid waste by earthquakes, of which the most formidable on record is that of 1591, which continued twelve days, and destroyed entirely the flourishing town of Villa Franca. In 1811, flames, like a flight of sky-rockets, were seen bursting forth from the sea; but the rocks were not pushed up above the surface of the water. The hot baths of the Island of St. Michael, which are scalding hot, prove the existence of internal heat and fires not yet extinct — a fact attested also by the existence of other hot and boiling springs, and localities emitting suffocating, sulphurous vapors.

The population amounts to two or three hundred

thousand. They are chiefly occupied in cultivating grain and the vine, which are abundantly produced in the fertile soil of these islands, where delicious oranges grow even in the rocky crevices of the volcanic rocks.

The Orange-Tree.

The Azores belong to Portugal. The capital is Angra, on Terceira, selected for its excellent harbor; from this place is exported the Fayal wine, sometimes to the amount of ten thousand pipes per annum. Their position in the Atlantic, between four continents, renders them highly useful to the interests of navigation.

The history of these islands is obscure, and the exact date of their discovery uncertain; they appear, however, to have been discovered about the middle of the fifteenth century,—Behucan says, in 1431,—by Joshua Vauderbey, of Bruges, who, in a voyage to Lisbon, was driven thus far to the westward by stress of weather. Boasting of his discovery on his arrival at Milton, the Portuguese government immediately fitted out an expedition, and took possession of these islands, to whom they gave the name of *Açores*, from the number of hawks or falcons found on them; the Portuguese word *açor* signifying a bird of prey, or hawk. They were then entirely destitute of inhabitants, and of every animal except birds, which were numerous and of various species. So much importance was attached to the acquisition of these islands, that, in 1494, the great Don Henry, prince of Portugal, proceeded there in person to take a more formal possession. In 1466, they were given, by Alphonzo V., to his sister, the Duchess of Burgundy, and colonized by Flemings, who, however, appear always to have recognized the authority of the king of Portugal. They fell under the dominion of Spain when Philip I. seized the vacant throne of Portugal, in 1580, and continued so till the restoration of the house of Braganza, in 1640; since which time they have remained in undisturbed possession of the Portuguese.

Madeira, a beautiful island, nearer the coast of Africa than the Azores, consists of a mountain with several peaks rising abruptly from the sea. It furnishes to commerce some of the finest wine in the world. Its capital, Funchal, is mostly inhabited by English merchants. The island is covered with rich vegetation; and to the traveller, who penetrates into the interior of its valleys, nothing can be more picturesque than the varied forms of the rocks, the verdure which clothes them, the glitter of the streams, and the country seats, churches, and monasteries, placed in striking situations. The products of Madeira are wheat, rice, Indian corn, and various fruits, as grapes, oranges, lemons, figs, pomegranates, melons, bananas, guavas,

Bananas.

custard apples, &c. Nearly every portion of the soil, not encumbered with rocks, is fertile.

A few inconsiderable islands in the vicinity of Madeira are included under its government. Of these, Porto Santo, thirty-five miles north-west, is the only one that is inhabited. It has a parched, barren aspect, and has but one fountain of cool water. Its products comprise wine of an inferior quality, good barley, watermelons, and other fruits; but it is wholly destitute of wood. The little islands called the *Desertos* are occasionally visited by a few fishermen and smugglers, and the rest are mere rocks.

The history of the discovery of Madeira is connected with a romantic legend, the truth of which has been called in question by many writers. It is, however, supported by the testimony of Alcaforado, the historiographer of Prince Henry of Portugal, who, jealous of the honor of the first discovery of this island, would not have allowed that writer to deprive him of it, had he not been convinced that the story was founded in fact. The tradition of this event is, moreover, generally received and credited in Madeira, and no historian of the place would be justified in passing it without notice.

In the reign of Edward III. of England, a person named Robert Macham fell in love with a beautiful young lady of a noble family, and, paying his addresses to her, succeeded in gaining her affections. Her parents, scorning an alliance with a family of inferior rank, resorted to the most prompt and effectual means of preventing the match. Having procured a warrant from the king, they threw Macham into prison, and kept him confined till they had married their daughter to a nobleman, who immediately took his

bride to his mansion in Bristol. No further fear being entertained of Macham, he was set at liberty. But the insult which he had received only inspired him with additional courage and resolution. He determined to obtain by stratagem what had been ravished from him by force, and engaged several of his friends to share in a plot for carrying off the lady of his affections. One of them introduced himself into the family in the character of a groom, and acquainted her with the design. It met with a ready approval from her, and every thing was speedily arranged to carry it into effect.

On a day appointed, she rode out, attended by her groom, under pretence of taking the air. They proceeded directly to the sea-shore, where she was handed into a boat, which conveyed her on board a vessel prepared for the purpose. Here she found her lover. They immediately put to sea, and steered toward the French coast; but, being inexpert in navigation, and a storm overtaking them, they missed their port, and the next morning found themselves out of sight of land, without any knowledge to what point of the compass the gale was carrying them. In this forlorn condition, they continued driving, at the mercy of the winds and waves, for thirteen days, when they unexpectedly discovered land. They steered toward it, and ascertained it to be a lofty island, entirely overgrown with trees. As they approached the shore, several birds of an unknown character came from the land, and perched on their masts and rigging, without any signs of fear.

Some of the crew went in a boat to explore the island. They brought back a report that it appeared to be totally uninhabited, but was altogether a very inviting spot. Macham then went on shore himself, accompanied by his lady. On landing, the country appeared to them beautifully diversified with hills and valleys, groves of trees, and sparkling rivulets of fresh water. Many wild animals came about them, without offering, or seeming to fear, any violence. Thus encouraged, they proceeded farther into the island, and presently came to a wide glade in the thick forest, encircled with laurel-trees, and watered by a rivulet which ran down from the mountains over a bed of white sand. Here they found a spot so inviting, and beautifully shaded by a lofty tree, that they determined to take up their abode there for a while, and accordingly built an arbor of green boughs. They remained some days at this residence, passing their time very agreeably, and exploring the woods and hills in the neighborhood.

This happiness, however, was of short duration. A few days afterward, a storm suddenly sprang up, in the night, while most of the crew were on board the vessel. She was forced from her anchors and driven out to sea, where, after tossing up and down for some time, she was wrecked on the African coast, and all on board were made prisoners by the Moors. Macham and his lady, with a small number of the crew, were on shore, and, missing the vessel the next morning, concluded she had foundered. They now saw themselves abandoned on a desolate island, without any reasonable hope of being rescued. This unexpected calamity almost drove them to despair, and produced a fatal effect upon the lady. The ill success of the first part of this voyage had sunk her spirits, and she continually nourished her grief by sad presages and forebodings that the enterprise would terminate in some tragic catastrophe. The shock of this last disaste overwhelmed her, and she died in a few days.

This loss was too great for her lover to survive; he died within five days after her, notwithstanding all that his companions could do to comfort him. He begged them, in his last moments, to lay him in the same grave with her, at the foot of an altar which they had erected near their dwelling. This was done, and the survivors set up a large cross over it, with an inscription, written by Macham himself, containing a succinct account of the whole adventure, and concluding with a prayer to all Christians, if any should come there to settle, to build a church on that spot. After a considerable stay upon the island, they fitted up their boat, and put to sea; but, sharing the fate of their companions, they were driven upon the coast of Morocco, and made prisoners.

Such is the legend; and the event that it commemorates is said to have happened in 1344. Madeira, however, appears to have been totally unknown in the beginning of the following century, when Prince Henry of Portugal planned his expedition for maritime discovery along the western coast of Africa. Juan Gonzalez Zarco, a gentleman of his household, having been despatched by him, in 1418, on a voyage to Cape Bojador, was overtaken by a violent storm, and driven out of his course. The crew gave themselves up for lost; but, when they expected every moment to founder, they suddenly came in sight of an unknown island, toward which the tempest drove them. They saved themselves upon its shores, and, in commemoration of their unexpected deliverance, named the island Porto Santo, or "Holy Haven." A settlement was formed here by the Portuguese. Some years afterwards, Gonzalez, sailing with a fleet from Lisbon to the coast of Morocco, touched at Porto Santo, on his passage.

He found a strange story current among the settlers, which strongly excited his curiosity. They informed him, that, to the north-west of the island, a thick, impenetrable darkness constantly hung upon the sea, at the extremity of the horizon, and extended upward to the heavens; that it never diminished; and that strange and inexplicable noises were often heard in the neighborhood. The islanders dared not sail to any distance from the shore, as they believed no man, after losing sight of the island, could return to it without a miracle. They believed that the spot, marked by these preternatural signs, was a yawning abyss, or bottomless gulf. The Portuguese priests declared it to be the mouth of hell. The historians of that period, with equal credulity and superstition, represented this place to be the Island of Cipango, concealed by Providence under a mysterious veil, and believed that the Spanish and Portuguese bishops had retired to this safe asylum from the slavery and oppression of the Moors and Saracens. They asserted that it would be a great crime to attempt to penetrate into this secret, since it had not yet pleased Heaven to reveal it by the signs which ought to precede the discovery, and which are mentioned by the ancient prophets, who, they supposed, had spoken of this wonder.

Gonzalez, on arriving at Porto Santo, also saw this dreadful cloud, and determined to stay here till the change of the moon, in order to ascertain whether that planet would produce any effect upon the phenomenon. When the new moon was found to have no influence upon it, a general panic seized the crew, and they were terrified at the thought of approaching

the mysterious spot. But it happened that the chief pilot of the fleet was a Spaniard, named Morales. He had been a fellow-prisoner, in Morocco, with the Englishmen of Macham's crew, and now called to memory the story which he had heard them relate of their adventures. He was firmly persuaded that land was hidden under this mysterious darkness; and he explained the phenomenon to Gonzalez, by supposing that the island being constantly shaded from the sun's rays by thick woods, a great moisture was constantly exhaling from it, which, rising in vapor, was condensed into clouds, and covered the whole island.

After enforcing these reasons with much earnestness, he at length overcame the objections of Gonzalez, who put to sea one morning and steered for the spot, without acquainting his crew with his design. When they found themselves proceeding, under full sail, toward the great object of their terror, a general trepidation seized them. The nearer they approached, the loftier and thicker the gloom appeared, and soon it became very horrible to behold. About noon, they heard a great roaring of the sea; and now their terror was at its height. They crowded round their commander, entreating him, in the name of Heaven, to save them from instant destruction by changing his course. Gonzalez then explained the appearances which caused their fright, and they became more quiet. The wind soon dying away, he ordered out his boats, and the ship was towed toward the cloud. By degrees, the darkness diminished, although the sea roared in a more terrific manner than before. Presently they discovered, through the gloom, certain black objects of prodigious size. The men exclaimed that they were giants, and became filled with new terrors. However, they kept onward; the sea soon grew smooth, and they discovered land. The supposed giants were craggy rocks, scattered along the shore!

On attempting to land, they found the whole island so thickly covered with woods, that the only spot where they could obtain a footing was a large cave, under the projection of a high rock, overhanging the sea, the bottom of which was much trodden by the sea-wolves, who resorted to that place in vast numbers. Gonzalez gave this spot the name of *Camera dos Lobos*, or "Wolf's Den;" and from this circumstance, his family ever afterward exhibited in their coat of arms two sea-wolves, as supporters. The island itself was named *Madeira* from its forests; the word, in Portuguese, signifying *wood*. When information of this discovery was transmitted to Portugal, measures were immediately taken for establishing a settlement upon the island. The first settlers, in order to clear the land, set fire to the woods; but this inconsiderate act resulted in a great calamity. The fire spread in every direction with such fury, that it was found impossible to check it; and, after burning for seven years, it consumed all the trees upon the island. The Portuguese afterward introduced the culture of sugar and wine, for which last Madeira has obtained a noted supremacy over every other part of the world.

Madeira was occupied by the British during the late European war, but it was given up to Portugal in 1814, to which country it still belongs.

The *Canaries* are still nearer the coast than Madeira, and lie in about the twenty-eighth degree of north latitude, off the desert shores of the Great Sahara, at the distance of eighty to three hundred miles. They were discovered by the Spaniards in the fifteenth century.

The islands are seven in number, with an area less than that of the state of Connecticut, and a population of two hundred thousand. They belong to Spain, and are named Teneriffe, Grand Canary, Palma, Lancerota Fuerteventura, Gomera, and Ferro. They are one of the most beautiful, and, from several causes, one of the most celebrated groups of small islands in the world. The Peak of Teneriffe, rising twelve thousand feet from the sea, has been the landmark, and, till the last century, the beacon-fire of mariners ever since the time of the Phœnician navigators. On the coast of Teneriffe are valleys blooming with the orange, myrtle and cypress; above, are declivities festooned with the vine and covered with crops of grain; higher up forests of the laurel, chestnut, and oak are succeeded by the pine and fir. Above this is a plain strewed with pumice-stone dust, and the summit is composed of loose fragments of lava. Here is a volcanic crater, at present extinct, but which made destructive eruptions as late as during the early part of the eighteenth century.

Santa Cruz, in Teneriffe, is the great rendezvous of navigation, and place of export for the wines and other products of the fertile soil of the Canaries. Ferro is noted, in the history of geography, as having long been used for a first meridian of longitude. These islands are by some supposed to be the Fortunate Islands of the ancients; but others consider this name to refer to Madeira. Perhaps the Canaries, however, have the better claim, if we follow the description in Pliny. (vi. 32,) which is taken from Juba, the learned Mauritanian prince. Juba calls one island *Trivaria*, or "Snow Island," which is probably Teneriffe; another island he calls *Canaria*, from the number of dogs of a large size that were found there. Juba had two of these dogs. It is probable that the Goths and Vandals, who invaded the coasts of Mauritania, may have been acquainted with this proof; but the first account we have of them in modern times, is about the year 1330, by a French ship, which was driven among them by stress of weather.

Upon this discovery, a Spanish nobleman, Don Louis, count of Claramonte, obtained a grant of the islands from Pope Clement VI., with the title of king. Nothing was, however, done toward making a settlement, till 1385, when a fleet, under Ferdinando Pereira sailed from Cadiz and touched at Lanzarote, but was driven away by the natives. The next expedition was from Seville, in 1393; but no possession was taken of any of the islands. In 1400, another fleet sailed from Rochelle, under John de Bethencourt, and anchored at Lanzarote, where they built a fort at Point Rubicon. The adventurers then passed over to Fuerteventura; but being opposed by the natives, they were obliged to reëmbark. Bethencourt returned to Spain, and having obtained from Don Henry III. a grant of the islands, with the title of king, again sailed to Lanzarote with a large armament, and in June, 1405, passed over to Fuerteventura, of which he took possession. He next sailed to Grand Canary and Palma, from both of which he was driven by the natives. He was more fortunate at Gomera, where, to his surprise, he found several of the natives speaking Spanish. To account for this, it appears, that about thirty years previously, some Spanish vessels had touched at this island, and had left a priest to convert the natives to the Romish faith. No written account of this islet exists.

Bethencourt next went to Ferro, or Hierro, where he was received on the most friendly terms by the natives: he left a garrison in the island, and returned

to Fuerteventura. In November, 1406, he mustered all his forces, to make another attempt on the Grand Canary, in which he was again unsuccessful, and, in consequence, returned to Spain to solicit assistance. But he died in 1408. The nephew of Bethencourt, in 1418, sold his right to these islands to Henry de Guzman, another Spanish nobleman, who expended large sums in endeavoring to subdue the other islands. He altogether failed in his schemes, though in 1461 the Spaniards went through the form of taking possession of Canary and Teneriffe.

Some difference having arisen between Spain and Portugal with regard to these islands, in consequence of a second sale of them by the nephew of Bethencourt to the latter power, the Portuguese arrived in force at Lanzarote to take possession; but the dispute was settled by treaty, in which the islands were ceded to Spain. After various other fruitless attempts to subdue the Grand Canary, a treaty of commerce was entered into with the chiefs of that island in 1476; but, in the same year, the court of Castile purchased the right to the three unconquered islands of Canary, Teneriffe, and Palma, and in the following year sent out a fleet to undertake the conquest of Canary, which, however, was not finally accomplished till April, 1483, seventy-seven years after the first descent on the island by John de Bethencourt.

In 1490, a fleet was equipped for the subjugation of Palma and Teneriffe, and arrived at Palma in September. Palma was taken about May following. The fleet then sailed for Teneriffe, in May, 1493, when this large island was reduced without bloodshed. Since this time, the Canaries have always belonged to the Spanish crown, though several descents have at different times been made upon them, which have generally proved unsuccessful. Those nearest the African coast have been ravaged by Barbary corsairs.

Cape Verd Islands lie about three hundred miles from Cape Verd, in 16° to 17° north latitude. They are ten in number; and the three largest are St. Jago, St. Antonio, and St. Nicholas. Another of them, Fogo, is an active volcano. Situated so near the Great Desert, they are still more exposed than the Canaries to its hot winds, and frequently suffer from drought. In 1831, one fourth of the population of eighty-eight thousand died of famine occasioned by drought. The islands, indeed, are generally high, arid, and rocky. Since their discovery of them in 1449, the Portuguese have settled there, and retained a sovereignty over the Cape Verd Islands: their governor-general resides at Porto Praya.

Ascension is a barren, rocky island; yet it is so situated, in latitude 8° 8′, longitude 14° 28′, alone, in a wide expanse of ocean, that ships often touch there. It has a British garrison.

St. Helena is an island of twenty-eight miles in circuit, every where presenting to the ocean a rocky wall six to twelve hundred feet high, broken in but four places. Jamestown is built in one of these openings; its harbor is a rendezvous for the India ships. The summit of the island is a fertile plain, with pasturage valleys between conical eminences. In one of these valleys Napoleon Bonaparte was a prisoner from 1815 till he died, in 1821, his untiring mind slowly corroding itself to the very core with the rust of inactivity. His body was taken to France in 1838, by the government of Louis Philippe, and deposited with imposing ceremony, in the Hotel des Invalides, where a splendid mausoleum is erected over it. In 1833, St. Helena was made an appanage of the British crown, and its governor is nominated by the queen. It was discovered by the Portuguese in 1502; and the Dutch established themselves here; but in 1651 it came into the hands of the English.

Madagascar is in the Indian Ocean. Its nearest shore is three hundred miles distant from the coast of Mozambique, on the south-east side of the African continent, from which it is separated by the Mozambique Channel. It is one of the largest islands in the world, being eight hundred and forty miles in length, and two hundred and twenty in breadth, with a population of several millions. A chain of grand, picturesque,

Marine Shells.

and lofty mountains intersects its whole length, and tempers its tropical climate. These mountains present enormous precipices, over which rivers leap to the

Coral.

plain below. Secluded valleys, separated by pleasant hills, interspersed with broad savannas covered with

cattle, contrast with the grandeur of the mountains, and give an infinite variety of delightful rural scenery. Numerous species of beautiful trees adorn the forests, such as palms, ebony, dye-woods, vast bamboos, oranges, and citrons. Rice, sugar, and silk are abundant, and almost every tropical plant might be naturalized here. On the shores of this island, as well as those of Mozambique, are found beautiful sea-shells, and in the seas, coral grows like forests, often rising to the surface, and produces reefs dangerous to the navigator.

The people of Madagascar are gay, voluptuous, and thoughtless, and far beyond the savage state in attainments. The tribes are often at war with each other, and are said to be governed by twenty-two kings. The Antavarts are on the eastern coast; Antongil is a fine bay in this territory. The Betanimes have the most fertile part of the island, with the large and commercial harbor of Tamatave. Foul Point Harbor, much frequented, is in the land of the Betimsaras. The Muquez are on the western coast, and have among them the port of the St. Augustine. Mouzangay is a town of thirty thousand people, and Bembetake is a much frequented port; both are in the country of the Seclaves, long ruled by a queen. The French have four small stations, on different parts of the eastern coast.

The Ovas, however, are the most interesting of all the tribes of this noble island. They occupy an inland plain, lofty and extensive, and under their sovereign Radama, assisted by European arms and tactics, have subjugated the largest and finest part of Madagascar. This king had a train of artillery, and troops armed with muskets. These, as well as officers to drill the troops were furnished through his alliance with England. He sent several of his youthful subjects to France and England for their education. A printing press was established by him, with the aid of English missionaries; and teachers, both male and female, were trained and stationed all over his dominions. In July, 1828, this promising prospect was overclouded, and the progress of improvement checked by the death of Radama, who was not poisoned, as has been asserted, but had destroyed his constitution through the habitual and copious use of ardent spirits. He died of an affection of the heart, at the age of thirty-one. Radama's infant son had died, it was supposed, by the hand of violence, and Rakotobe, eldest son of the king's eldest sister, was the heir apparent, but while the two chief officers, favorites of the late king, concealed his death for a few days, and were cautiously taking measures to secure the throne to the heir apparent, a young man in attendance conveyed the news of his death to Ranavalona, one of the king's wives. This lady's father had saved the king's life when his uncle was about to kill him, and the king's father on coming to the throne, adopted the lady, betrothed her to Radama, and arranged that their eldest child should inherit the throne after Radama. But Radama and Ranavalona had no children; nevertheless, the lady's party asserted that it was the will of Radama's father that she should take the throne at the death of her husband.

This enterprising and unscrupulous woman, therefore, immediately on hearing of the death of the king, sent for two colonels, natives of her own village, and promised them wealth, and the privilege of exemption from capital punishment, if they would forward her views. Heartily entering into this arrangement, they took Ranavalona and one of her attached female friends, also one of the twelve chief wives of the king and concealed them in a private residence. They then proceeded to the judges and the keepers of the idols, and, having succeeded in attaching them to the queen's interest, collected without delay the soldiers under their command. Thus the queen's party became the party in favor of idolatry, and opposed to civilization and Christianity.

Ranavalona's friends now had possession of the court-yard, where were also several officers, judges and idol-keepers, and two divisions of the army. To these it was announced that the idols had named Ranavalona as successor to Radama, and their consent was demanded. Four officers replied, that they could not, whatever might be the consequence, conceal the fact that the late king had named Rakotobe to succeed him. They had no sooner given this proof of their fidelity, than twenty or thirty spears were plunged into them by the bystanders, and they perished on the spot. This decided the question; others thinking with them were silent; the cannons were fired, and the queen was proclaimed. Rakotobe, who had been educated a Christian, was apprehended and speared by his guards, at a village near the capital. The same fate befell his father, and his mother was starved to death: her own mother was also destroyed by being sent to an unhealthy place — by alarms, fever, neglect, and insufficient provisions. Radama's brother was starved to death.

Madagascar seems to have been peopled by the Malay races, mingled with the negro. Though the Arabs probably visited it before the time of Mahomet, the first accounts of this fine island which became current in Europe, were through Marco Polo, in the thirteenth century. The Portuguese discovered it in 1506, and attempted settlements afterwards, as did the French, but unsuccessfully.

Bourbon is an island formed of two lofty mountains, and is situated four hundred miles east of Madagascar. It is forty miles long and thirty-six broad. The most southerly of its two peaks is an active volcano, sending forth, from lateral openings, fire, smoke, and ashes, with a tremendous noise. Much of the country is "burnt," that is, a complete desert of hard, black soil, full of holes and crevices. The rest is fertile and well watered.

In 1718, the coffee plant was introduced from Mocha, and succeeded admirably, the Bourbon coffee being deemed only second to the Arabian. Its cloves, too, rivalled those of Amboyna; but the cultivation of sugar has now superseded every other, being the most profitable crop. In 1831, it contained about one hundred thousand inhabitants, of whom seven tenths were slaves; and its imports and exports together amounted to the value of three and a half millions of dollars, though the island has no good harbor.

This island was discovered by the Portuguese navigator Mascarenhas in 1542, and at that time was not inhabited. It received the name of *Mascarengas*, or *Mascareigne*. The French, in 1642, sent some criminals from Madagascar to it, and settled a colony in 1649, when they gave it the name of *Bourbon*, which, in the beginning of the French revolution, was changed to that of *Réunion*, and afterwards into *Bonaparte* and *Napoleon*. In 1815, on the restoration of the Bourbons, the island resumed its old name of *Bourbon*.

Mauritius, or Isle of France, is an island one hun-

dred and fifty miles in circuit, at the distance of one hundred and twenty miles east from Bourbon. Its rugged mountains give it an air of comparative sterility, and indeed it does not yield grain enough for the inhabitants; but coffee, indigo, cotton, and excellent sugar are produced. This last is its chief product, being annually, about sixty million pounds. In 1827, there were about a hundred thousand inhabitants, of whom eight thousand were whites, fifteen thousand free negroes, and seventy thousand slaves. Port Louis is a good harbor.

Mauritius, with the neighboring island of Bourbon, was discovered by the Portuguese, under the command of Mascarenhas in 1505, and the whole group was called the *Mascarenhas Islands;* but though the Portuguese took possession of Mauritius in 1545, they apparently formed no settlement on it. The Dutch surveyed it in 1598, and called it *Mauritius*, in honor of Maurice, stadtholder of the republic of the Netherlands. They did not, however, settle here till they had formed an establishment at the Cape, in 1640, about which time they fixed themselves on the shores of Port South-east. For unknown reasons, they abandoned the island in 1708. Between this year and 1715, it was only inhabited by a few negroes, who had been brought there by the Dutch as slaves, and had run away from their masters and concealed themselves in the mountain forests. In 1715, the French took possession of the island, formed a settlement at Port North-west, and called the island *Ile de France.* They remained in the undisturbed possession of it to the year 1810, when it was taken from them by the British, who, since the peace of 1814, have retained it in their possession. They have emancipated the slaves, and the island is flourishing.

The *Seychelles* and *Almirantes* groups, to the north of Madagascar, are of little importance; they belong to Great Britain, and contain some eight or ten thousand inhabitants. They were partially explored by Lazarus Picault, in 1743, by order of Mahé de la Bourdounais, then governor of the Island of Mauritius. The French formed a colony on the Island of Mahé in 1768. The Seychelles capitulated to the English in 1794, were taken possession of in 1810, and were formally ceded to England by the peace of Paris in 1815.

The *Comoro Islands*, between Madagascar and the continent, are four in number, very mountainous, but abounding in sheep, cattle, and all the tropical grains and fruits. Their mild and industrious inhabitants have been dreadfully harassed and slaughtered by the Madagascar pirates, who were, and perhaps are still, in the habit of making an annual inroad, besieging the towns and ravaging the open country. Comoro is the largest of the islands, but Johanna is the most flourishing.

Socotra is far to the north, and lies one hundred and twenty miles east of the easternmost cape of Africa — Cape Guardafui. It is more than eighty miles long, and one-fourth as broad; and though rocky and arid, produces the best aloes in the world, and large quantities of excellent dates. It has a bold coast, and in its fine harbors ships may procure bullocks, goats, fish, and dates. Its position and its two roadsteads made it a mercantile station in ancient times, and it is even asserted that Alexander the Great sent a colony thither. Some of the inhabitants of the interior are attached to the Jacobite creed; and it is said that an independent tribe of savages yet roam its forests. The English negotiated, a few years since, with the Imaum of Muscat for the possession of this island, but unsuccessfully.

Aloes of Socotra.

Socotra was known to Ptolemy, who notices it by the name of *Dioscorides.* Insula and Arrian say that the inhabitants were subject to the kings of the "incense country." It was visited by the Portuguese, Hernandez Pereira, in 1504, and taken possession of by Alboquerque in 1507. It is not known at what time the Portuguese evacuated the island, but probably before the sixteenth century elapsed. It then returned, under the sway of the sultan of Kisseen, on the southern coast of Arabia, and its peace was not interrupted until 1801, when the Wahabees made a descent on the northern shores, and laid waste a part of it, together with the town of *Tamaieda.* It is now governed by a sheik dependent on the Imaum of Muscat; but all the advantages its sovereign derives from this possession are a few hundred dollars, which are annually collected by a person whom he sends to the island. On the other hand, he maintains no regular administration, and the people live without any laws or courts of justice. It is stated that crimes are of rare occurrence.

Tristan d'Acunha is in 37° of south latitude, and 11° of west longitude. It is a solid mass of rock, rising from the sea in the shape of a steep, truncated cone, to the height of three thousand feet. Upon this rises a dome, also, to the height of several thousand feet. The English possess this island, and have a colony here. Its harbor renders it important to vessels sailing to and from New Holland. It was discovered in 1506, by Tristan d'Acunha. In 1816, a company of artillery was stationed on this island. In 1829, there were twenty-seven persons upon it, seven men, six women, and fourteen children.

CHAPTER CCCX.

GENERAL VIEW OF AFRICA. — *Slavery and the Slave Trade — African Languages.*

FROM the sketch we have given of Africa, it is obvious that civilization has here followed a singular course, dictated by the position of the country, the climate, and the character of the most numerous indigenous races. The Negro, the Caffre, and the Troglodyte — separated from the rest of the world by seas or deserts, surrounded by copious and excellent food of spontaneous growth, enjoying a climate which required little shelter or clothing to protect them from the cold or the rain — have never felt that stimulus of necessity which creates industry and reflection. Enjoying a wild happiness of condition, they satisfied the demands of sense, and scarcely possessed any notion of an intellectual world. But they felt the presence of a supreme and invisible power, and they seemed to find its residence in the tree which gave them food, in the rock which shaded them, in the serpent which they dreaded, and even in the monkey and the parrot which sported around them.

In another region, we see certain beneficent impostors, — dynasties of royal high priests, — who erected temples at Meroe, Thebes, and Memphis, which became asylums of peace, the focus of arts, and the emporia of trade. The savage, attracted by curiosity, and awed by superstition, bowed down before the statue of a divinity with a dog's head or the beak of a bird. At the command of the mysterious ministers of the gods, the rude multitude, with scarce a cabin for themselves, cut the granite into columns, and carved hieroglyphics upon porphyry, which have stood undecayed for ages!

In still another region, we see a people who take the lead in commerce, sending their mariners as far as Cape Blanco along the coast, and their inland traders to the banks of the Niger. These are succeeded by the Saracens, who spread themselves over the north of Africa, and forcibly penetrate the interior. Such is a brief outline of the course of history in Africa, and which easily accounts for the aspect it presents at the present day.

The voyages of the Portuguese led to the slave trade, which was afterward stimulated by the discovery and settlement of America. This infamous traffic has not only hindered the progress of civilization in Africa, by confining trade chiefly to slavery, but it has brutified the people by promoting wars, and bringing them into contact with the very worst portion of the human race. The Christian nations have not only been robbers to Africa, but they have been teachers and ministers of vice, wickedness, and crime.

The existence of slavery, in all ages, is a curious and melancholy phenomenon; yet it is, perhaps, as much an index of imbecility and indolence on the part of the slave as of selfishness on the part of the master. Nor can we soon expect to behold an age in which mankind need not be taught that superiority of endowment does not confer the right to use — certainly not to destroy, for their own exclusive profit — an inferior being, but imposes, rather, the duty more urgently of using our superior gifts, using ourselves, indeed, for the benefit of that weaker brother. The good patriarch Job was wisdom to the foolish, providence to the shiftless, as well as "eyes to the blind and feet to the lame;" an example worthy of universal imitation.

In ancient times, as in Africa now, and in Asia under despotisms, where all are alike slaves, the mass seem to have been possessed by the few, and used, more or less exclusively, by a class who were always in the minority. Slavery was anciently the remedy for starvation: modern civilization offers the pauper system; and we have lately seen one of the most civilized of modern nations unable to prevent hundreds of thousands of its free poor from starving to death, who, had they been slaves, would probably have been still alive, and in good condition. The problem is still to be solved, how civilization can be advanced without making the rich richer and the poor poorer.

The historical fact that Africa has been emphatically the land of slavery from time immemorial, is accounted for by the character of a large portion of its inhabitants. We find in the negro an amiability or facility which lends itself easily to the purposes of another; a desire of pleasing which forgets itself in the strange vanity of belonging to another, as one of the trappings of his pride; a self-indulgence which, soon degenerating into grovelling sensuality, is satisfied with present gratification, regardless of the future; and finally, an indolent improvidence, which dances and sings away the hours claimed by industry, and which, as in the pauper of civilization, lacks the intelligence to set itself economically and profitably to work. Here, then, are abundant materials for slavery

where it is easier to catch a man and sell him, than to employ him in profitable labor; where the climate invites to luxurious indolence, and drops food, as it were, into the mouth of the supine and unworthy recipients of the lavish bounties of nature. In short, we see, in Africa, the wreck and corruption of a character once, perhaps, combining the highest excellences, and now exhibiting the opposites, according to the maxim, "the corruption of the best becomes the worst." The process by which the African character is to be reinstated in its pristine excellence, and restored to the virtues of which it exhibits the fragments, is evidently a long and painful one, and perhaps slavery has been one of its essential stages. But may we not hope the era of trial and purgation is near its ending?

Of Assyrian, Egyptian, and other primeval slavery, we only know, in general, that it was to the last degree brutal and brutifying. In Scythia and other countries, three thousand years ago, the slave was killed and thrown upon his master's grave, as in Ashantee now. The fellowship of a common humanity was totally forgotten, and the person of a slave was a mere utensil, to be used or thrown away, — his individuality being as little regarded as that of a piece of wood or stone. In classic ages, the condition of the slave was but little better, even in those countries which entertained upon their lips, and in their immortal writings, the loftiest ideas of human freedom.

In ancient Greece, and among the Phœnicians, kidnapping for slaves was as common as piracy and trade. Homer tells us the fate of a captured city, 1200 B. C. "The men are killed, the city burned, the women and children of all ranks carried off for slaves." In the earliest legislation of the Greeks, slaves are considered a matter of course, and few of the ancients imagined a state of society, past, present, or future, where slavery did not exist. In the Island of Ægina, with an area of forty-two square miles, there existed four hundred and seventy thousand slaves; in Corinth, four hundred and sixty thousand; in Sparta, their numbers were kept down by assassination — a business intrusted to the shrewdest of the youthful freemen, who, from time to time, concealed themselves about the country, and, sallying out, murdered every helot they met. Throughout Greece, the free seem to have been to the slaves as one to four.

In Athens, slavery presented its least unfavorable aspect; it originated there from poverty, persons being sold for debt; from war, the vanquished being considered, in all nations, to belong absolutely to the victor, as at present in Africa; and by kidnapping. The condition of the slave is known from the laws. No slave could be a magistrate, or be made free of the city, or anoint himself, or exercise in the palæstra, or study or practise physic, or caress a free-born youth, or be beaten by another than his master, or, if emancipated, choose for patron any other than his emancipator, or be maintained if careless of his duties, or receive a liberal education. The customs of the people purposely and systematically reduced the slave to contempt, in dress, habits, name, and every thing else. But slaves could buy themselves out of bondage, or, if too severely drudged, might compel their masters to sell them. Rowing in galleys, mining, and other exhausting labor, was performed by this wretched class.

Greece was at length absorbed into the Roman empire, and the condition of the slave among the Romans was not very different. The chief slave mart was at the Island of Delos, and the imports and exports amounted to ten thousand slaves per day. The apostle Paul alludes to slavery as a matter of course, and to the vices of slaves, pilfering and petulance,* as well as the tyranny of masters, and to manstealing. Previous to Antoninus Pius, the slave at Rome was less protected by law and public feeling than the slave at Athens. Hundreds of thousands were brought from Africa, to toil on the public works, even to death. Others came from Scythia, Phrygia, Britain, &c. But at Rome, an emancipated slave might become a citizen. As in Greece, the life and limb of the slave were in the master's power, and the instance of a Roman glutton's feeding his lampreys with slave flesh, is familiar. It is estimated that the slaves were at least equal in number to the free in the Roman empire. Christianity meliorated the treatment of slaves, though very gradually. The Christian emperors, by degrees, raised the slave above the level of a thing, to the dignity of a person, before the law. Justinian, however, did more than any other for the extinction of slavery.

Following the traces of this immemorial atrocity against the "inalienable rights of man" through the middle ages, we find that it existed among all the barbarians who broke up the Roman empire; and their laws and habits in respect to slavery seem not to have differed materially from those of the empire. Emancipation was infrequent, and conferred limited privileges; power of life and limb was with the master; slave marriages were a nullity, and marriage of a free person and slave was forbidden. Christianity made manumission more frequent, and slavery was abolished as the feudal system was destroyed. Of two hundred and eighty-three thousand people, — the population of England at the close of William the Conqueror's reign, — two hundred and sixteen thousand were slaves; but their lives and limbs were protected by the law. In 1772, slavery was finally abolished in England, and it was declared that a slave could not exist on English soil. Unhappily for the consistency of the English, while they gloried in shaking off the curse from British territory, they systematically forced it upon their subject colonies. In Italy, the slaves began to decrease in the eleventh and twelfth centuries. Before the end of the thirteenth century, most of the peasants in parts of Germany had become free. The French king, Louis Hutin, in 1315, after innumerable manumissions had taken place, emancipated all in the royal domains. About the middle of the fifteenth century, every man who entered France crying out, "France!" was declared to be free. As free labor came to be encouraged, honored, and paid, by manufactures and commerce, in towns and cities, slave labor ceased to be profitable, and slavery vanished before competition.

In Africa, as we have remarked, slavery and the slave trade have always existed in their worst forms, and on the most extensive scale. Even at the present moment, more than half a million of victims are said to be annually furnished to the slave trade on all her coasts; and the trade, both inland and by sea, internal and external, was never more active. In Algiers Tunis, and Tripoli, the slave trade is now abolished; in Egypt and Morocco, it still flourishes, as also in Abyssinia, and on the eastern coast of Africa. In these regions there seems to be a great population, and the

* Titus ii. 9, 10. On this whole subject, the reader is referred to the Biblical Repository, Nos. 17, 20, 21.

number of slaves brought to the markets is immense. Among the kingdoms of Central Africa, the slave trade remains much as usual; the coast of Guinea continues o be its focus.

In 1440, Antonio Gonzales, in an expedition fitted out in pursuance of the designs of Don Henry of Portugal "to conquer and convert the infidels" to Christianity, seized ten of the Moors beyond Cape Bojador, and brought them away. Some of these ransomed themselves for blacks of different countries, and gold dust. Thus the foreign slave trade commenced. In 1443, fourteen blacks were caught, and every succeeding ship brought away more or less. These ships found the custom of slavery, and slave stealing, and slave trading, fully established, "in all negro countries that have kings and lords." On Don Henry's death, the monopoly of the Portuguese slave trade passed into the hands of the king, who farmed it for five hundred ducats, with an obligation to explore five hundred additional leagues of coast.

In 1481, some Englishmen began to fit out an expedition to Guinea; but the Portuguese foiled it, and sent ten ships, the same year, with five hundred soldiers, to found Elmira. They landed in January, and said the first Catholic mass in Guinea, offering prayer for the conversion of the natives. In 1484, John II. invited Europe to join him in discoveries, and "making conquests on the infidels;" and the pope confirmed him in exclusive possession of all the lands that might be discovered. The Portuguese king now took the title of "Lord of Guinea." The same year, the king of Congo was baptized. In the course of the sixteenth century, the Portuguese became the common language of business of the coast, and generally understood by the native dealers. The coast was a place of banishment for Portuguese criminals. In 1515, a nation of conquering cannibals, thought to be identical with the Galla, near Abyssinia, conquered the country, killing the inhabitants of the finest regions, or selling them to the Portuguese. The demand for slaves in the West Indies began about this time.

In 1554, the English first brought away slaves from Africa: after that, they went regularly, but in armed ships, in defiance of the Portuguese. The African Company was incorporated in 1588. The Portuguese drove off the French and Dutch; but the latter, with the British, drove the Portuguese from all their factories in the present Liberia, in 1604, and, some years after, from the coast of Guinea. But many of the Portuguese went inland, intermarried with the natives, and were lost among the negro population. Toward the end of the century, the coast became the haunt of pirates, particularly English pirates, for half a century. After nearly three hundred years of intercourse with slave traders and pirates, — the dregs of Europe, — it may well be supposed that, if there had been any thing beautiful and good in the negro character, it must have become corrupted. In 1807, an act of parliament abolished the slave trade, and, since then, England has spent more than a hundred millions of dollars, in vain, to suppress it. The colonies of Liberia, Sierra Leone, and Maryland have suppressed the traffic on three to five hundred miles of the coast, but it is still rife along thousands of miles.

The languages of Africa present many interesting points of inquiry. The subject has been involved in great obscurity and confusion, but the researches of the modern missionaries have resulted in many valuable discoveries, tending to throw light upon it. With regard to these idioms, it may be remarked that Africa has been much isolated, and that all the tongues which prevail here to any extent are apparently indigenous, except the Arabic. The other foreign dialects require but a passing notice. The *lingua Franca* is a heterogeneous assemblage of words from the various dialects of the "Franks," as Asiatics call Europeans; viz., from the Spanish, French, Italian, Portuguese, &c., mingled with some words from the Greek, Arabic, and Turkish. It is in use along the northern shores of Africa, as elsewhere upon the Mediterranean coasts. At present, it seems to partake more of the Italian than of any other language, in consequence, doubtless, of the former prevalence of Genoese and Venetian commerce in every corner of the Mediterranean Sea. Along the coast of Western Africa, many words have been incorporated into the negro tongues from the Spanish, Portuguese, French, and English, with changes which often render their parentage quite problematical; but there is nothing like a general prevalence of a jargon as intelligible to all as the *lingua Franca* on the northern coasts. On the eastern shores of Africa, there seems to have been some intercourse with the Malays, at least in Madagascar, which has slightly modified some of the languages; and the Arabic, from the trade and dominion of the Arabians along the coast, has perhaps lent the East African languages many more words. The Portuguese, from the Mozambique possessions, which they have so long held, have contributed something. In South Africa, at the Cape, many of the Hottentots have exchanged their native tongue for a jargon of corrupted Dutch. Finally, of foreign idioms, the French is now the government language of Algiers, and the English of Liberia, the Cape of Good Hope, and Sierra Leone.

The *Arabic* language is diffused, it is said, over the whole of Africa north of the Mountains of the Moon; at least Mahometanism, which was spread by the Arabs, has taken possession of Egypt, Nubia, Libya Barbary, Morocco, the Sahara tribes, and most of Soudan; Arabic is therefore the government language of these extensive countries, as well as of the East African coast. Mahometanism — and of course Arabic terms have gone along with it — has more or less insinuated its ideas into the idolatrous worship of scores of tribes south of the desert, and even beyond the Mountains of the Moon, and in Madagascar. The characteristics of this elegant, forcible, exact, flexible, and copious language are given in the history of Arabia.

Mingled with the Arabic, in Barbary, Morocco Soudan, Nubia, and the oases of the Sahara, is an ancient language, now called the *Berber* dialect. In primeval times, it was spoken by the mountaineers of the Atlas range, and by the aborigines of Nubia; it was known to the Romans as the *Numidian*, or *Mauritanian*, and is supposed to be much mingled with *Punic*, or Carthaginian. The Punic language is the Phœnician, a dialect kindred to the Hebrew. The Carthaginians possessed, for many ages, the trade of North Africa, and sent their merchants across the Sahara, over the same caravan routes of trade that have been travelled, from oasis to oasis, since time immemorial, and the Punic language went with them. Troops, too, from all the wild tribes of Northern Africa, served as mercenaries or tributaries in the Carthaginian armies. But the Punic language is lost

except a few doubtful fragments, and what may remain in the Berber dialects.

The *Coptic* prevails upon the Nile, among that better informed class of native Egyptians called *Copts*, supposed to be descendants of the renowned race who ruled Egypt through the many ages of her ancient glory. They are a smooth and oily race, rotund of limb and of form, closely resembling the Chinese in many characteristics, such as a love of order, and a submissive spirit, a readiness and capacity in accounts, a shrewdness and unscrupulousness in money matters, and a supreme devotion to the "powers that be." Their language is asserted to be the ancient Egyptian of the monuments, with no more difference than exists between the Latin and Italian, or the ancient and modern Greek. It owes its preservation in any degree of purity, doubtless, to the fact that the Holy Scriptures were translated into Coptic at a very early period of Christianity, and an uninterrupted succession of learned fathers of the Coptic church has existed down to the present time. By means of this curious language, we are acquiring a knowledge of the numberless hieroglyphical writings of ancient Egypt through several thousand years. It has some little affinity with the Hebrew and other Shemitic tongues, but seems quite isolated from them and from all other languages. The eighty thousand Copts of Egypt use the Arabic as their spoken language.

The *Ethiopic*. Of the primitive Ethiopic we know nothing. The ancient name of *Cush*, or *Ethiopia*, included the land of the black and swarthy races in India, Persia, Arabia, and Africa. These were spread, in primeval times, from Farther India to Guinea, in all the countries south of that great strip of desert which may be said to stretch from Manchooria to the Atlantic. But the Ethiopic language known to scholars of the present day is an idiom which prevailed on the Upper Nile. It was preserved by the translation of the Holy Scriptures into that tongue, in the earliest ages of the Ethiopic church, whose first founding we read of in the New Testament. These Scriptures are still the Bible of the Abyssinians. The Institutes of Justinian, also translated into Ethiopic, still furnish the laws of the state, when they do not interfere with the will of the king. The remnant of this language is the *Amharic*. Several other dialects, and also the Arabic, prevail in and around Ethiopia, as that of the Galla, on the south; the Geez, similar to the Amharic; the idioms of several wandering tribes; and the Nubian, which last resembles the Berber. Beside these, there are the almost unknown languages of Central Africa, on the west.

The negro dialects are very numerous. Those of the north, as far as observed, seem to have no affinity either among themselves or with those south of the Mountains of the Moon. Those which have been more particularly observed are the Guinea and Senegambia languages, such as the Mandingo, the Grebo, Avekwom or Kwakwa, the Fantee, Efih, and Yebu idioms. All these are affiliated with tribes in the interior. The multiplicity of dialects arises from the distances of the tribes from each other, and the diversity of their pursuits; the general ignorance of the art of writing; the intercourse with foreigners; and the absence of any thing like extended political organization.

Much variety occurs from the adoption of foreign words; thus the word *plate*, adopted into several languages, becomes *pele*, *plede*, *pretye*, and *pretch*, in different dialects. Another cause of variety is the attempt to express onomatopoetically the name of a foreign thing, seen for the first time; thus different languages name a handsaw, from its noise, *sero*, *grika*, *egwasa;* and a bell, *likri*, *talango*, *woyowoyo*, *diololi*, *walwal*, *agogo*, and *igalinge*. Negro languages have no definite or indefinite articles, but use an adjective or a pronoun: to express gender, they add the words *man* or *woman;* to express repetition, they repeat the word, as *pombiavombia*, "to move backward and forward;" *timbiarimbia*, "to reel from side to side." They all use picturesque expressions; thus, *sky's gun* is "thunder;" *taken captive by rum* is "drunk;" *the sky he winks his eye* means "it lightens;" *day's child* is "morning:" in all, the names of persons are significant. Some count by fives, others by tens.

The negro dialects to the south of the Mountains of the Moon, on the contrary, seem nearly all of them to be branches of one and the same mother tongue, varied by accidental circumstances; so that the different tribes of the eastern and western coasts can understand one another to a good degree. The Hottentot language, with its clicks and gutturals, is an exception, and some of the Guinea languages which have extended into Lower Guinea.

This mother tongue is called the *Zingian* by African scholars, from *Zingis*, the old name of Zanguebar, where is spoken the Sowhylee, one of its chief dialects. The Mpongwe, on the Gaboon River, in the northwest, the Sowhylee in the north-east, and the Zulu, in Caffraria, in the south-east, have been reduced to writing by the missionaries; the chief of the other kindred dialects that have been more closely observed are the Panwe, in the interior, between 3° north and 3° south latitude, two hundred miles from the west coast, the Congo and Embomma, the Betchuana and Kafir, similar to the Zulu, and the Mozambique.

The Mpongwe, as a specimen of this wide-spread Zingian, is flexible in the highest degree, methodical in all its grammatical arrangements, and expansible to an almost unlimited extent. As an instance, from the simple radical verb *kambu*, to speak, we have four simple derivative and six compound conjugations, each with its peculiar and well-defined meaning, running through all the moods and tenses. Every regular verb, therefore, — beside the infinite changes by auxiliary particles and the negative intonations, — may be inflected into several hundred different forms.

The Zulus, to take another specimen, use in conversation many strong and bold figures. In asking a favor, one will say, "You are rich, you are great, you are a chief, but I am only a dog;" of a cheater it will be said, "He has eaten me up." The highest compliment, even to a white, is to say, "You are black." Nor is the higher poetic beauty wanting; the word for "twilight" is, literally, "eyelashes of the sun." The gleams of morning light are the eyelashes of the great orb just ready to open on the world! The beautiful Hebrew expression, "eyelashes of the dawn," is similar; in our Bible, "eyelids of the morning." Alliteration, for the sake of euphony, also characterizes this class of languages; thus, *Izinto zetu zouke ezilungileyo zi vela ku Tixo*, "All our good things come from God;" *Izimou zami ziya li zua ilizui lami*, "My sheep hear my voice;" *Abatu bake bonke abakoluayo ba hlala ba de de ba be gedile*, "All his faithful men remained until they had finished."

EUROPE
Lon. West from Greenwich 0 5 Lon. 10 East
Lon. 72 East from Washington
ARCTIC OCEAN
ATLANTIC OCEAN
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
BALTIC SEA
NORTH SEA
ICELAND
Reikiavig
Askuln
Hecla
Geyser
Arctic Circle
Faroe
Shetland Is
Orkney Is
Hebrides
Western Is
BRITISH ISLES
Galway
Limerick
Cork
St Georges Ch
Lat. of N. Foreland
Lands End
English Channel
Lat. of Quebec
Lat. of Halifax
BAY OF BISCAY
Corunna
Ferrol
Oporto
Coimbra
Lisbon
Tagus R.
Cape St Vincent
Cape Finisterre
Bilboa
Segovia
Salamanca
Saragossa
Madrid
Toledo
Valencia
Barcelona
Balearic Is
Minorca
Majorca
Cape de Gata
Gibraltar
Cadiz
Seville
Cordova
Granada
Malaga
Str of Gibraltar
Ceuta
MOROCCO
ALGIERS
TUNIS
AFRICA
Loffoden Is
Maelstrom
Alstahoug
Tornea
Ulcaborg
Archangel
Varensk
Onega
Dwina R.
Mezene R.
Pechora R.
Ural Mountains
SIBERIA
Samoyedes
LAPPLAND
Pitea
Umea
Wasa
Kajana
Drontheim
Stadt Land
Bergen
Dahlun
Christiania
Konigsberg
Aberdeen
Inverness
Perth
Edinburgh
Glasgow
Belfast
Londonderry
Liverpool
Manchester
Hull
York
Lincoln
Norwich
London
Dover
Bristol
Portsmouth
Plymouth
Exeter
Falmouth
Brighton
Calais
Boulogne
Ostend
Antwerp
Brussels
Ghent
Rotterdam
Amsterdam
Helvoet Sluys
Flushing
Hague
Utrecht
Arnheim
Nimeguen
Cologne
Frankfort
Mayence
Coblentz
Treves
Metz
Nancy
Strasburg
Mannheim
Carlsruhe
Stuttgard
Ulm
Augsburg
Munich
Ratisbon
Passau
Linz
Vienna
Presburg
Buda
Pest
Prague
Dresden
Leipsic
Magdeburg
Berlin
Potsdam
Frankfort
Hanover
Brunswick
Bremen
Hamburg
Lubeck
Wismar
Rostock
Stettin
Dantzick
Elsineur
Copenhagen
Flensburg
Ripen
Aalborg
Wiborg
Christianstad
Carlscrona
Gothenburg
Carlstadt
Stockholm
Upsal
Gefle
Hernosand
Umea
Pitea
Tornea
Uleaborg
Kajana
Wasa
Abo
Helsingfors
Sweaborg
Aland Is
Gulf of Bothnia
Gulf of Finland
Revel
Riga
Pernau
Dunaburg
Pskov
Novgorod
Tver
Moscow
Vladimir
Nizhnei Novgorod
Jaroslav
Kostroma
Vologda
Archangel
Onega
Lake Onega
Lake Ladoga
St Petersburg
Cronstadt
Lake Peipus
Lake Ilmen
Volga R.
Kama R.
Viatka
Perm
Baschkirs
Kazan
Orenburg
Simbirsk
Penza
Tambov
Saratov
Astrachan
Caspian Sea
Ural R.
Ural Mts
Asiatic Russia
Kalmucks
Cossacks
Don R.
Volga R.
Oka R.
Moskwa R.
Dwina R.
Witepsk
Smolensk
Orel
Kursk
Voronez
Tcherkassy
Kharkov
Poltava
Tzaritzin
Kiev
Tchernigov
Grodno
Minsk
Wilna
Konigsberg
Memel
Niemen R.
Vistula R.
Thorn
Warsaw
Posen
Breslau
Lublin
Brody
Zytomir
Cracow
Lemberg
Galicia
Carpathian Mts
Hungary
Transylvania
Moldavia
Jassy
Wallachia
Danube R.
Pruth R.
Dniester R.
Bog R.
Odessa
Cherson
Crimea
Circassia
Caucasus
Georgia
Mingrelia
Imeretia
Black Sea
Bucharest
Silistria
Shumla
Belgrade
Sophia
Turkey
Adrianople
Constantinople
Sea of Marmora
Salonica
Larissa
Cattaro
Albania
Dalmatia
Croatia
Styria
Carinthia
Tyrol
Switzerland
Zurich
Berne
Geneva
Alps
Milan
Mantua
Verona
Padua
Venice
Trieste
Turin
Genoa
Nice
Corsica
Ajaccio
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Sassari
Cagliari
Balearic Is
Minorca
Majorca
Barcelona
Valencia
Carthagena
Cape de Gata
Gibraltar
Tangier
Algiers
Tunis
Sicily
Palermo
Messina
Syracuse
Naples
Rome
Tarento
Ancona
Bologna
Parma
Modena
Florence
Leghorn
Pisa
Lucca
Sardinia
Corsica
Elba
Lipari Is
Malta
Navarin
Modon
Morea
Greece
Archipelago
Candia
Cyprus
Rhodes
Asia Minor
Scale of Miles
100 200 300 400 500